

# The Congregationalist.

JANUARY, 1881.

## *RIGHT HONOURABLE JOHN BRIGHT.*

It is now nearly forty years since John Bright first entered the House of Commons, where he has achieved a success so signal that it must have surprised all but those whose intimate acquaintance with him had enabled them to form some augury of his future greatness. To the world generally he had previously been known only as a popular speaker, and one of the chiefs of the most powerful political organizations which England had seen since the days of the Reform Bill. Even his supporters regarded him rather as the orator of the League; while his comrade in arms, Richard Cobden, was its statesman. Men with such brilliant gifts of speech as those which John Bright possesses are often credited with having little basice; and this injustice was probably done to the eloquent champion of Free Trade. A mere rhetorician he could never have been deemed even by the most uncandid; for there was a loftiness of sentiment, combined with an intensity of feeling, in all that he said which clearly separated him from the mere advocate who employs his art for the purpose of presenting his case in the most convincing style. But he must have been an exception to every rule, if there were not some "candid friends" who, while admitting his wonderful power on the platform, were not ready to predict his failure in the House of Commons. To the Tory party in general, and to the aristocratic Whigs as well, he was an object of mingled scorn and hate. They did not yet understand how much they had to fear from him; but they had heard enough of what he had been in the agita-



tion—to them so distasteful and menacing—that they certainly did not welcome his advent to Parliament. The little city of Durham had chosen him, greatly to the astonishment of everybody. Neither the county nor the city had at that period established that character for consistent Liberalism by which they have both been so honourably distinguished of late. Local circumstances, we believe, explained the return of the uncompromising Friend, the sturdy champion of religious liberty, the apostle of Free Trade by the old cathedral city.

He was a great power out of doors even then; but in Parliament he was the unpopular representative of an unpopular cause. He had to face prejudice against his social position as a manufacturer as well as against his religious and political principles. The privileged classes had not then reconciled themselves to the presence of Nonconformists in Parliament, or the admission of merchants and manufacturers to political influence. Advanced Liberalism, indeed, hardly dared to lift its head, and Mr. Bright was known as a conspicuous representative of that discredited cause. It was long before even he, with all his power, overcame all these adverse influences. Long after he was recognized as a politician of mark, he was regarded as a fanatic; and so recently as the time of the Crimean War, Lord Palmerston presumed upon the existence of this feeling, and in utter forgetfulness of the courtesy which a gentleman should always exhibit, as well as of the dignity becoming a Prime Minister, indulged in a miserable taunt by speaking of him as the “rev. gentleman.” In one sense, indeed, Mr. Bright might accept it as a compliment rather than an insult. It was an indirect confession that he guided his public conduct by those religious principles of which he has never been ashamed. But it was a sneer such as those with which Jingoës have in late years made us too familiar. It was too much even for the House of Commons; but that it should have been attempted is suggestive of the kind of atmosphere amid which the early years of Mr. Bright’s parliamentary life were passed.

If he has risen superior to the prejudice he had to face, and made himself a foremost position in the House, it is due not more to his intellectual than to his moral qualities. No one has ever been able to point to the faintest sign of unworthy

ambition and self-seeking. The greatness that has come to him has come unsought. In the heated conflicts through which he has passed, and in which he has been a foremost leader, various allegations have been made against him. He has been charged with dogmatism and intolerance, with trying to set class against class, with want of true patriotism, but never with sacrificing his convictions to personal or party interests, or doing anything which could leave a stain on his fair scutcheon. A purer and more honourable record no statesman could have. The principles on which he entered Parliament he has maintained with unfaltering consistency throughout, defending them with a noble fearlessness when they were most unpopular, and ready to apply them even when their action was not convenient. We have not always approved of every step that he has taken; but no difference of opinion, even had it been far more serious than that which has led us sometimes to think him a little over-cautious, could ever make us doubt the motive of one of the highest-minded men, as well as one of the greatest orators, who ever entered the political arena.

It was at a stormy period that he joined the little band in the House of Commons, who were maintaining the cause of Free Trade, in opposition to the rampant and violent Toryism of the time. There were then but few signs of the approaching triumph of the great cause with which his name is so honourably identified. To close students of Sir Robert Peel's speeches, his conversion to Free Trade did not appear so impossible, or even improbable, as it was supposed by the world generally. Still if any man had ventured to prophecy that within three years the Corn Laws would be repealed, and Cobden and Bright be two of the most popular men in the kingdom, he would have been scouted as a mere fanatic. Considering the formidable character of the interests to be overcome, and the completeness of the fiscal revolution which Free Trade introduced, the agitation by which this great result was produced was comparatively short, and the success at last came with a rush. The triumph was doubtless accelerated by the potato famine in Ireland; but it had been rendered possible by the signal ability, energy, and judgment with which the work of the Anti-Corn Law League had been conducted. The names

of the two noble-minded men, who stood shoulder to shoulder through the whole of the conflict, and contributed so materially to the victory, will go down to history as the chief authors of a change that not only brought the policy of the country into harmony with common sense, which is the basis of true political economy, but also into agreement with those enlightened views of the mutual relations of different peoples which are inculcated by the spirit of Christianity. No greater measure, none likely to exercise so far-reaching and varied an influence, none which has ministered more to the comfort and prosperity of the people, and which has done it with equal benefit to other nations, has been passed for generations. If Mr. Bright's record contained nothing more than the story of his work in this department, he would be entitled to a foremost place among the really great men of the time.

But his career was but opening at the point at which this controversy was practically ended. The Free Trade agitation had but prepared him for other service. The nation knew now the great orator whose skill had been proved on so many a trying occasion, and it was impossible that he could sink into privacy. Manchester was proud to have him as one of its members, and he devoted himself to the promotion of the great reforms which lay near his heart. To tell his story at length would really be to write the history of Liberalism. There has scarcely been a beneficent change which he has not helped to bring about; not a principle of righteousness which has not found in him the most brilliant of advocates; not an act of national wrong-doing against which he has not entered the most eloquent protest. Looking back at the long list of reforms which the present generation has seen effected, he may without boasting say, "*Quorum pars magna fui.*" It is rarely that it falls to any man to see so many of his fondest wishes accomplished, and to rejoice over the success of so many enterprizes which at one time seemed nothing better than forlorn hopes. It has been his fortune through the greater part of his life to be in advance of the age, and more than once he has been hailed as a hero, and set up as a popular idol because of the triumph of some principle or cause which he advocated when his eloquent utterances were regarded at best as but the ravings of an inspired fanatic,

and were received almost with howls of execration. As with Free Trade, so with political reform. When he proposed his great scheme in 1859, and undertook himself to agitate the country on the subject, it was received with derision, partly with indignant denunciation, but in less than ten years the Tory party had passed a measure at least as extreme. So far back as 1852 he proposed a scheme in relation to the Irish Church—which exhibited that element of Conservative statesmanship in him which is so imperfectly appreciated—by which the Protestant Church would have been disestablished, three millions of its revenues being allocated for compensation to the three Churches which then had public endowments, and the rest appropriated to public purposes in Ireland. Then he found few listeners, but in 1869 he was a member of a Cabinet by which the Irish Church was disestablished. In 1853 he braved a storm of popular fury by his opposition to the Crimean War, but he has lived to see the policy of that war doubted by many who then supported it; and even where there has not been a change of opinion to this extent, to find those who still believe that it was necessary to check the aggressions of the Russian Czar at that time, determined to take no further measures to prop up the effete despotism of the Sultan. Distressed as Mr. Bright must have been by the wild Jingoism of 1878, he must have found consolation in the fact that public opinion would not tolerate a war with Russia, and have felt that this extraordinary change proved that his teachings and labours had not all been in vain.

But to pursue the story of these triumphs. In 1845 Mr. Bright obtained the appointment of a Select Committee on the Game Laws; but though he had to wait thirty-five years for tangible results, he had the pleasure last session of witnessing a distinct breach made in these old feudal privileges, and with it the satisfaction of knowing that for the first time the farmers began to perceive that the great popular leader was the friend as much of the agricultural as of the manufacturing interests. During the whole of the Civil War in America Mr. Bright was the consistent and courageous supporter of the Northern cause. His singleness of eye enabled him to discern the issues which were at stake, and, brushing aside the objections

raised by many even amongst the sincere friends of the slave, he maintained that the cause of the Northern States was that of humanity, liberty, and progress. Then he was in a minority; to-day there are none among the Liberal party who do not wish that all its leaders had been gifted with the same prescience. It would have saved us from the unfortunate blundering that sowed seeds of distrust between the two great States on whose hearty union depends the progress of freedom in the world, as well as from the indecision that paralyzed our Ministry and prepared the way for all the irritation and humiliation which grew out of the piracies of the *Alabama*. In 1870 Mr. Bright introduced into the Irish Land Bill the clauses which go by his name. They were opposed at the time, and the opposition was sufficiently serious to prevent their insertion in a more thoroughly working form. Who does not wish to-day that the statesmanlike sagacity of their author had been more fully appreciated, and believe that had this been done we might have escaped some of the evils with which we are at present menaced? Everywhere it has been the same. Mr. Bright has been a distinguished pioneer of progress in all departments, and by his indomitable earnestness has done much to make ideal possible, the possible an actual fact, and to translate the ardent desires of men whom the world esteemed Utopian dreamers into the accomplished facts of politics. Few politicians ever had, in the evening of their days, so fair and unchequered a retrospect. His enemies would doubtless remind us that he was an opponent of the Factories Bill. But though that measure has wrought a great amount of good, it does not follow that its opponents were to be severely censured for resisting it. It was a new departure in legislation, and one which was contrary to all the political principles for which Mr. Bright and the best class of Liberals had ever contended. Certainly those who have cheered to the echo the bishop of Peterborough's celebrated motto, "Better a people free than sober," and who have exalted the idea of freedom of contract almost into a sacred principle, should be the very last to complain of Mr. Bright for the course which he took.

Mr. Bright, it is unnecessary to say, is a consistent member of the Society of Friends, and the influence of his training is

seen both in the leading aims of his public life and in the method in which he has pursued them. That honoured Society has won for itself a high distinction by its fidelity to the cause of liberty, and its ardent zeal in every work of general philanthropy. The spirit of the fellowship is fully developed in its most illustrious member. Wherever there is a suspicion of injustice, he kindles with burning indignation; where oppression needs to be removed, he is as forcible in action as he is eloquent in speech. Whether there is the same zeal for abstract principles where the violation of the right does not take a concrete form, is open to some doubt. We have heard ardent champions of religious equality maintain that Mr. Bright does not understand or care for anything but the redress of actual grievance. But though this view derived some countenance from the power with which he advocated the Government compromise on the Burials Bill, it is not a satisfactory statement of the case. Mr. Bright is pre-eminently practical. He would, therefore, never sacrifice a present gain which is certain because it may be only an incomplete development of the principle on which the reform is based, or because there is something in it which did not accord with abstract principles, and least of all would he do this where the probability was that delay would result not in complete success, but in the loss of that which seemed attainable. That he is fully alive to the pressure of a sentimental grievance he has shown repeatedly, and never more effectively than in a well-remembered speech on the Burials Bill, the marvellous pathos of which touched many even of his opponents. But it is actual oppression and wrong by which he is most deeply moved. Hence his passionate hatred of slavery in every form; hence his uncompromising opposition to war, as being in itself the sum of all crimes and the cause of all varieties of wrong and misery; and hence, too, that extraordinary sympathy with the Irish people which he has always displayed. The story of English injustice and Irish suffering has branded itself on his memory, and has touched some of the finest feelings of his heart. He makes allowance, therefore, for excesses which others cannot tolerate; he can advocate a policy of mercy when others would cry out for coercion and the sword. The true spirit of the man spoke

when, in a recent speech at Birmingham, he said in reference to Irish ills, "Force is not a remedy."

The plainness of speech which he employs, and which sometimes offends squeamish friends while it irritates opponents, is another result of his Quaker training. There is Puritan grit everywhere, in the principle, in the thought, in the mode of speech. Mr. Bright burns no incense to the idols of conventionalism. There is never malignity or violence in his orations such as you find in those of Lord Salisbury, but there is strength, and there is incisive point. The worst of it is his points are so difficult to refute. Nothing keener has ever been said than his comparison of the alleged unbelief of working men in the dogmas of Christianity with the indifference of "society" to its precepts; nothing could be more just or more impossible to answer. In the heat of the battle Mr. Bright is one of the most terrible of foemen, though in the hour of victory he is one of the most generous of conquerors. Few men have fought longer or fought harder, and yet we never heard, nor can we believe, that he has made many personal enemies. He is a servant of principle, not of passion; and he works for the country, not for himself. The ardour, therefore, which breathes in his most glowing speeches, though it may disturb for a time, cannot leave a trace of angry sentiment behind, since there is never in any of his utterances the faintest *soupeçon* of personal spite.

In many respects Mr. Bright is the greatest orator of his day. It must be granted that he has not that versatility, that extraordinary command of language, that readiness in debate, that unrivalled power of following out a long line of details in a speech, and investing even the driest of them with that charm and grace which even accomplished orators are able to impart only to their finest pieces of poetic or rhetorical ornament, which gives Mr. Gladstone a position that is almost unique. But as a simple orator Mr. Bright is entitled at least to dispute the palm. To institute comparison is, however, invidious. Neither man could do the work of the other. The country and the cause of liberty are the gainers by their union in the Cabinet. The style of their oratory, too, is so entirely different that a decision between them if attempted would depend entirely on the point of view from which they



were contemplated, and the special standard by which they were judged. Certainly nothing in its own line can surpass the masculine English force which characterizes Mr. Bright's speeches, relieved and lightened as they are by the occasional play of quiet humour, and set on fire by the fervour of intense feeling. There are passages in Mr. Bright's oratory which have seldom been equalled in Parliament. That extraordinary outburst of pathos and eloquence which was called forth by the tales of suffering and loss that came home from the Crimea in the early winter of 1853 is talked of to this hour by those who were thrilled by its powerful appeals now to their indignation and anon to their sympathy. But it needs a high theme, one in which the moral or religious feelings are deeply interested, to rouse Mr. Bright to this pitch. In purely political discussions he is clear, vigorous, occasionally keenly sarcastic (as witness the never-to-be-forgotten comparison of the "third" or "fourth" party of that time to the Scotch terrier so covered with hair that it was impossible to tell which was the head and which the tail—a simile that is almost equally applicable to the fourth party of to-day), but always full of glowing eloquence and noble sentiment. But when the conscience is touched a higher element still reveals itself in his oratory. He rises to the level of his subject, and, brushing aside all secondary points as mere quibbles, goes right to the heart of the principle at issue. His speech on the Bradlaugh incident in the last session is a case in point. He could see in it only the assertion of the supreme right of conscience on the one side, and the wretched hollowness and hypocrisy of the *quasi*-religious but really party opposition on the other, and the speech which proved that he had lost none of his ancient power was in the highest style both of thought and language. With the scruples of religious men he could have sympathy, for a more sincerely religious man there is not in Parliament. But for party spirit wearing the garb of religion he had no tolerance. He poured on it the full vials of that righteous scorn to which he can give such lofty expression.

The political disinterestedness of Mr. Bright is beyond controversy. He has served his country at a great sacrifice, and his only reward has been the approval of his own conscience,



and the gratitude of those who appreciate his noble service. Sir C. G. Duffy, in defending O'Connell, for accepting pecuniary contribution from the Irish people, says, "In England, however, where Pitt and Fox had been helped by contributions from their partizans, and where Cobden and Bright were soon to be so helped, it was treated as manifest prostitution, and he was habitually stigmatized as a 'paid patriot' and a 'big beggar-man.'" We do not intend to justify the imputations made upon O'Connell, but between his case and that of Cobden, and still more that of Bright, there is no parallel. Cobden lost a fortune in consequence of his undertaking the agitation against the Corn Laws, and after their repeal his friends did partially compensate him for the sacrifice. But there was nothing of the sort in the case of Mr. Bright. A handsome bookcase filled with books, and some magnificent specimens of Staffordshire ware, were presented as memorials of his noble conflict and splendid victory. He needed no other offering, and he has shown himself as indifferent to the spoils of office as to other reward. He is the one true representative of Evangelical Nonconformity, who has sat in the Cabinet, and he is as faithful to its principles and as bold in his avowal of them to-day, when he is one of the leading statesmen of the nation, as when, on a tombstone in the churchyard of Rochdale, he made his first protest against Church rates, and impressed his own townsmen with that extraordinary oratorical power, which has since won for him the admiration of all English-speaking peoples. That power would have been a small thing if it had not been accompanied and ennobled by higher moral qualities. But while Tories have often complained that he was vehement and dogmatic, and Radicals have sometimes been ready to suggest that his practical temper made him too Conservative, neither one nor the other would ever suggest that his remarkable gifts had ever been prostituted to unworthy ends, that he had cared more for victory than for truth, or that in the feverish heats of political controversy he had become deaf to that "still, small voice" of conscience by which once he professed to be governed.

### EDITOR'S ADDRESS.

THE CONGREGATIONALIST has always been so closely connected with the Congregational Union that the Jubilee of that Union, which is to be celebrated in the present year, must be to us an event of more than common interest. Our desire is to use it for the widest diffusion of knowledge in the principles and history of the Churches which we desire to serve. There has seldom if ever been a period at which it was more necessary that our exact position, both theologically and ecclesiastically, should be clearly understood, and the lessons of our story carefully inculcated. It is impossible for any but a partizan, so blinded by prejudice or optimism as to be unable to recognize the significance of facts, to doubt that the Established Church is at the present passing through the most severe crisis it has had to face for a century, if not for a longer period. The strain was not so severe even when the decision in the Gorham case forced some into the Church of Rome, and shook the allegiance of a still greater number. The *Guardian* is the most moderate and judicious of Church journals. It is never disposed to adopt a pessimist tone, or to overrate any advantages which may have been gained by Nonconformists. There has of late, however, been a distinct though not very pronounced change of tone, not always perceptible perhaps except by trained and listening ears, but ever and anon to be detected by them. But at last it frankly says, in relation to the decision against Mr. Dale, "The victory of the Church Association may yet prove a Pyrrhic one. The Liberation Society is probably the only body really rejoicing." It likes the prospect of Disestablishment as little as ever, but it is evident that it sees the possibility that Canon Liddon and his friends may go over to the Liberation Society, and so "turn the balance of parties as to force Disestablishment on the programme of a Liberal Ministry." We are not going to prophesy that this will be the case. Experience has taught us to make a large discount from the strong utterances of men of ardent spirit and sensitive conscience, smarting under a sense of wrong done not to themselves but to the Church which they love. Still, even after making this deduction, we cannot but feel that 1881 may

prove an eventful year in our ecclesiastical history, and one which may have a momentous influence on the future of the Anglican Church.

We are not at all moved by the excited utterances of public meetings, nor, indeed, do we attach much weight to the utterances of mere passion or resentful feeling wherever or by whomsoever made. What does impress us is the evidence which is continually presenting itself, that thoughtful men are going to the heart of the subject, and starting difficulties which, when once raised, will not easily be laid to rest. Even as we are writing, there is before us, in *The Times* of the day, the extraordinary letter of the learned and pious Dean of St. Paul's, evidently written under the influence of deeply religious feeling. The fire was burning within him, and the intense emotion which had been kindled must express itself. It would almost appear as though the judgment of Lord Coleridge and his colleagues had awakened an uneasy suspicion that the Church to which he is so devoted, and in whose Divine origin and authority he has so full a belief, if it be not actually a mere department of the State, has at least placed itself in so compromising a position that it is not wonderful if many have come so to regard it. We must not quote it in full, but simply cite one or two of its most pregnant sentences. "If," says the Dean, "this proposition is true, that an Established Church is what Parliament makes it, so allows it to be, and nothing more, then everything easily follows. People may well express surprise at clergymen pleading conscience for disobeying courts of justice." To us, the truth of the proposition seems so obvious that it is hard to understand how any contrary view can be taken. Let the Dean try to define membership in the Anglican Church as at present constituted, and his difficulty in maintaining any other view will at once begin. The nation, in the eye of the law, is the Church, and through its representatives in Parliament governs all its procedure. This is not the place in which to inquire to what extent the Church has sold its birthright for a mess of pottage, or to consider how it could best recover its independence in the event of Disestablishment. We are not arguing the subject here, but only pointing out some signs which serve to indicate the nature of the work which Congregationalists have to do at present.

Events for which we have no responsibility have thrust into public prominence principles for which we have been contending throughout the whole course of our history. The Dean of St. Paul's, pointing out the consequences of that Erastian theory of the Church against which we have always emphatically protested, and which we maintain to be carried out in the Establishment, says that, if it be true,

It will follow that all that is found in the books of our greatest masters of religious teaching, in all Churches and sects, about the nature of the Christian Church, is ranting nonsense. It will follow that the Ritualists are, indeed, rebels perhaps more inexcusable than any who are troubling the Queen's peace in Ireland. But it will also follow that the English Church is not what religious men of all schools, Churchmen and Nonconformists, believe a Church to be.

Signs of such perplexity in the mind of an able and good man are extremely touching. We have sincere sympathy with the Dean. He sees that a Church fashioned after the ideal so often set forth with touching beauty and eloquence by his brother dean at Westminster does not answer to any true conception of a Church of Christ, and he is evidently troubled by the thought that the existing National Church is conformed to this pattern. Let him once be satisfied on this point, and there can be no question as to the course he will take. It would be simply idle to address to men of his stamp the counsels of worldly wisdom by which a journal like *The Guardian* seeks to arrest the progress of the movement. He is not concerned as to what the independent spiritual rulers of a disestablished Church may do, what he wants is the spiritual independence which he holds essential to the idea of a Church of Christ. Taken in conjunction with Canon Liddon's noble sermon in St. Paul's on the first Sunday in December, this letter leads us to hope that the scales are beginning to fall from the eyes of men whom we respect for their religious earnestness, however we may differ from their opinions, and that they are beginning to perceive the real position of their Church.

Whereunto all this may grow is one of the questions which time only can solve. But assuredly all the agitation of thought which this Ritualist controversy has created presents an opportunity to us, as Congregationalists, of which we should

not be slow to avail ourselves. The difficulties which pressed upon our fathers two hundred years ago are forcing themselves upon the Ritualists of to-day. Many even of our heroic ancestors, indeed the majority of them, did not perceive at the time that a national Church in England must certainly be Erastian, and they objected not to the interference of law in the abstract, but to the particular form which that interference assumed. The Ritualists of to-day are in the same position. If the State would give the Church supremacy and self-government also, they would not object to a national Church. Nay, they hold that the nation which refuses to yield to the Church what they claim for it as a right is guilty of grievous sin. Their one objection is to State control. It is ours to insist that it is inseparable from State privilege. The education of time has taught us this, and it is one of the lessons which we have to press home upon the Church and the nation.

For some years past our attention has been mainly, if not exclusively, occupied with the political wrongs inflicted by a Church establishment. We have, especially in more distinct Congregational gatherings, insisted on the injury done to religion by the miserable travesty of Church rule seen in the administration of Church affairs by a Parliament; but this is not the point to which prominence has been given. The time has come when it must be continually urged. The fifty years during which the Union has existed have witnessed the removal of a number of what were once classed under the general title of Dissenters' grievances. We now celebrate marriages in our own churches; we send our sons to the national universities; we are at last permitted to bury our dead in the national graveyards. Nonconformists have little more to ask for themselves; but the circumstances are evidently calling us to do what is far more important than the assertion of our civil rights—to bear our testimony for what the Free Churchmen, in their great struggle, called the "crown rights of the Redeemer," by which we mean nothing more than the right of the Church to govern solely by the law of Christ.

Our business in this Magazine will be to maintain the cardinal principles of Congregationalism, not in a contentious

spirit nor in the way of mere polemic, but rather in the positive assertion of the truths most surely believed among us. There are some who would fain persuade the world—and indeed would, if they could, convince ourselves—that we have no distinctive truth to maintain. It would seem as though our history were to count for nothing, the teaching which has been given from our pulpits throughout the course of our existence to be brushed aside as testimony without value, the aim and work of our great organizations to be treated as a mere accident. Our name condemns us. We are Congregationalists, and that means simply that the Churches govern themselves. Does the same law apply to Presbyterian and Episcopalians? It may be unfortunate that the names of our several systems indicate only our differences in polity, but nothing could be more unjust than to suggest that points of doctrine are of no importance because they are not set forth by the denominational title. It is no more true of Congregationalists than of any other body of Christians. Assuredly if they had been contending for nothing more than the self-governing power of societies, they have wasted an immense amount of force and zeal for a very subordinate object. Could Congregationalists be persuaded that this is all their testimony comes to, and that it is of secondary importance in the view of the system which they have hitherto loved and upheld, whether a Church witnessed to the authority of revelation and the divinity of the Lord Jesus Christ, provided it resisted all intrusion into the management of its affairs, a large majority of them would certainly seek a home in some other community which loves and honours Christ more, even if it cares less for individual independence.

We have never had an authoritative creed, that is, a creed to which subscription was required either from ministers or people; but that does not mean that there has been no general agreement among us as to the leading points of Christian truth. Of all the Churches in England there is not one whose position, in relation to evangelical principles, has been less open to question or suspicion than our own. Mr. Lecky—an impartial witness on such a point—says that, even in the general falling away of the eighteenth century, the Independents retained more of the old faith

than any other Church. That this fidelity was maintained, and has been maintained since, in the absence of any formularies, is one of those striking religious facts which have always been properly regarded as carrying with them their own lesson. It would be a misfortune for the cause of liberty if it could be proved that a Church which was not guarded by the defences of human creeds will ultimately become nothing better than a Cave of Adullam, into which all classes of opinion will gather, and in which unbelief and pietism, Mohammedanism and Christianity, may all find a safe and appropriate dwelling-place.

There is no system in which there is a more vital connection between the polity and the doctrine than Congregationalism. A constant reproach directed against it by its critics has been that the line of separation which it sought to draw between the Church and the world was too strongly marked, and involved an attempt to anticipate that distinction between saint and sinner which must be left to the Judge of all, and be reserved for the great day of account. The modifications which have been introduced into the practice of some of our Churches have been intended, in some measure, to meet that objection by making it more clear that the Church accepts no responsibility for the profession made by any of its members, and that it is intended to be a fellowship of those who "profess and call themselves Christians," and whose lives are in accordance with this avowal. There is no relaxing of the original condition of membership, which is a purely spiritual one. The Church may institute inquiries in a different manner; it may rely less upon reports given by some of its members or officers deputed to converse with candidates; it may even depend solely upon the expression of the candidates themselves. But amid the variety of method which is to be found from Churches which still hold fast by the old Puritan tradition, and adhere to the most rigid forms of admission to those which are most under the influence of the modern spirit, there is still unity of principle wherever the idea of Congregationalism exists. The Church is by all alike regarded as a body of men, who have separated themselves from the world, and are united together by a common faith and love to Jesus Christ.



Behind all this there must be a theology. Granted that there is room for infinite diversity in relation to all but the cardinal points of Christian doctrine, on these there must be agreement, or there is no *raison d'être* for the society. Men may meet together for religious intercourse, they may unite in acts of worship and listen to elegant essays on moral, philosophical, or religious topics, they may carry on certain works of general utility, and they may arrange for the management of their internal affairs on purely democratic principles. They may do all this without having any positive beliefs in relation to which they are agreed, and, in fact, they may include men whose opinions range from a spiritual mysticism down to a hard materialism. But whatever the name they may assume, they are no more Congregational Churches than would be a number of political or literary clubs. Why there should be the desire so to describe them, or what advantage would accrue to any one from a misnomer which involves an ignoring of all history, is not very apparent. The members of such associations themselves could certainly not desire to obtain any of the influence enjoyed by other communities in consequence of their maintenance of principles which they themselves have repudiated. On the other hand, if Congregational Churches found that their own character was imperilled by the multiplication of societies, they would be forced to re-assert—if, indeed, with such a history behind them there could be any need for such a renewal of their testimony—that the Church was a body not of self-governing men, but of self-governing Christians, who were banded together by a common faith and a common experience, and who, while they acknowledged no other law, submitted themselves absolutely to the sovereign rule of Christ.

This is the idea of Congregationalism which it has been the constant aim of this Magazine to set forth; and to this idea it will be faithful. It would be nothing less than a calamity to the cause of liberalism and progress everywhere if, through any faltering loyalty of Congregationalists to the principles of evangelical truth, it should ever come to be believed that freedom is incompatible with the maintenance of the Christian faith. On us, more than any others, rests the solemn responsibility of demonstrating the fallacy and



injustice of such a suggestion. We have made what to numbers appears a most daring experiment in dispensing with those visible safeguards which have generally been thought essential for the security of a Church's orthodoxy. Hitherto that experiment has been justified by the results, and it is not very probable that we shall abandon it in favour of some different method now. But our capacity for influencing the nation and contributing to the solution of the difficult Church problems that await us in the immediate future will depend very largely upon the extent to which we prove ourselves a great spiritual force in the country. Our social and political power has been abundantly demonstrated; but it ought never to be forgotten that that is the result of the religious principle which is the foundation of all our strength. If that foundation were undermined, it needs no prophet to tell us what would become of the superstructure.

We are sometimes amazed at men who are intent on the attainment of religious equality and the advancement of freedom everywhere, but who also carry out a so-called liberalism of the most extreme character in relation to religious opinions, and seem to fancy that it is an essential to religious liberty that churches should have no definite beliefs and no settled regulations. They are not content even with insisting on their own right to found communities of this type, but complain of those who adhere to older forms as lacking in breadth and freedom; and in truth are so liberal that they insist on making all others as liberal as themselves. Apart from the religious objections to such views, and apart also from their flagrant inconsistency with a true conception of liberty (which must certainly mean the right of a society to develop itself in what way it will, even though to the advanced thinkers of the time the way may seem exceedingly narrow), we wonder that they are not able to perceive how fatal their action is to the success of the cause for which they are primarily concerned. There is no prejudice against religious liberty so powerful, so difficult to uproot, and so utterly mischievous as that which identifies it with anti-Christian sentiment; and that prejudice they are doing their utmost to confirm. On the other hand, there is no force that tells in favour of religious equality so powerfully as religious

conviction. The strength of the Liberation Society has always been found chiefly in men who were moved by conscientious objections to the interference of human governments with matters which belong to that spiritual sphere in which Christ reigns alone. Still further, prosperous Dissenting churches have been and are the most convincing arguments to which that society can appeal in support of its contention. Its power to-day rests not on the force of its political reasonings, strong as they are, but on the fact that Evangelical Dissent has done so much for the evangelization of the country, and has drawn away the heart of half the religious professors of the nation from the national Church. If there were a decay in the reality and power of the faith by which this has been accomplished, the prospect of Disestablishment would be removed to a distant future indeed.

In short, if we are to move the nation, we must give unmistakable proof that we are Christians first, Congregationalists afterwards. To us Congregationalism is dear because we regard it as most in harmony with the spirit of the gospel, and most fitted, alike by its freedom, its elasticity, and its capacity of adaptation to circumstances, for promoting the extension of the kingdom of Christ. We are fully alive to the fact that it must be exposed to the same difficulties which always hamper the action of free institutions everywhere, and we are prepared to meet them. The one way of doing this effectually is to give full proof of the spiritual efficiency of our system. It is passing into a new stage in its history. It has not only vindicated its right to exist, but it has succeeded in obtaining for itself social and political privileges which were once the monopoly of the favoured Church. In its advanced position it should be able to cast aside any taint of provincialism which naturally clung to it when it was thrust so far outside the main line of national life, and show its capacity to take comprehensive and far-reaching views of its mission. Still more it should rise to a higher sense than ever of its responsibilities to Christ and the nation. This Jubilee Year should witness distinct advance in this direction. It should be a year of education and a year of enterprize, and, in order that both may be successful, a year of new consecration and fervent prayer. If we are permitted to aid, however humbly, in the attainment of these ends, we shall feel it a high honour.

### NEW YEAR'S THOUGHTS.

WHAT will befall us during this New Year, the threshold of which we are just crossing, we cannot, of course, say. We can but guess; and our guesses may prove to be wide of the mark. But as we look forward into the uncertainties of the coming time, we may be sure that some troubles and difficulties are before us. The year that is at hand will have its joys, and in the case of many its joys will largely preponderate over its sorrows. It will be a "Happy New Year." But, happy as it may be, we are not so sanguine as to suppose that it will be all happiness, that there will be no darkness, no pain, no trouble. No year that is past has been thus entirely unclouded, and there is no reason to think it likely that 1881 will be an exception.

Possibly, there is some definite evil which we are dreading. The cloud has been growing darker of late, and now it is ominously black. Surely it must break before long! The day, the hour, the circumstances, are hidden from us, but the fact will not allow itself to be hidden. The crisis is not far off; and so we move on with trembling steps and unquiet hearts to meet our fate. Or it may be that trouble will come upon us unawares. Suddenly, a danger will reveal itself which we had never suspected, and before we can ask ourselves what is going to happen something will have happened. The stroke will have fallen, and we shall be in the dark, and alone, and well-nigh broken-hearted. Such things have been and may be again.

Or the coming troubles of the Year may be the result, abiding, ineffaceable, of some stroke that has already fallen. It may seem to us that nothing that could happen now could wound us very deeply. The worst that could come to pass has come to pass. "They that are down need fear no fall," and we are down, crushed, impoverished, made desolate. That is the feeling that men have sometimes. It may be ours. Or if things with us are not quite so dark, yet we may know that all through the New Year the shadow of the past will be upon us. The skies will always be grey. In all our enjoyments there will be something lacking. There will always be a sense of impoverishment, always an aching of the heart.

Trouble of one kind or another is before us, at any rate. That we do not doubt. And how are we going to meet it, and to bear it? What shall be our spirit and temper in the anticipation of it, and in the experience of it when it comes? Here is an element that comes within our own control. What the things that are before us will be we know not, and it might not be in our power to avert them, or to change their character, if we did know. But we are not together helpless. We cannot determine what shall happen to us, but we can determine our own conduct and moral bearing in relation to it, whatever it may be. We are the masters of ourselves, if not of fate. What are we going to do with our troubles?

The question is one in regard to which we are not left without guidance. "Christ suffered for us," writes the Apostle Peter, "leaving us an example that ye should follow His steps," and clearly, looking at the context, his meaning is that we should follow the steps of Christ, as to the manner of suffering as well as in respect of the suffering itself. We are to look to Him in our troubles that we may learn how to bear them, that we may suffer as He suffered, that in this sense we may take up our cross and follow Him. Is it not something to be thankful for that we can follow Him, under such circumstances, that He was in trouble, that is, so that it is possible to look to Him for guidance in the time of trouble? It is not to happy gods that live on Olympian heights, remote from the region of human toil and care, that we are made accountable. It is to One whose soul has been troubled, who has been sorrowful and very heavy, who has gone forth bearing His cross, who has tasted death. We mourn over the wrongs which He received and the sorrows which He endured, and yet how should we not take comfort from the thought that our Master was Himself in the form of a servant, that our Judge stood before the bar of Pilate, that our King was crucified, and that so our High Priest can be touched with a feeling for our infirmities? We may reckon upon the sympathy of One who Himself has suffered.

However, it is not sympathy only that we are to look for from Him, but direction also; and so we ask, as we await our trials, What are the lessons to be learnt from His example? He suffered, and how, in what spirit, with what purpose, did He suffer?

This we see first in Him as He looked forward to the hour that was approaching, and entered into the deepening shadows of the cross—the spirit of resignation. It was a bitter cup which He had to drink—how bitter no mortal tongue can tell; it was a shameful death to which He became obedient, the death of the cross; and we are sure that He was not insensible to the bitterness, and the shame. “Now is my soul troubled,” He said, when the end was very near, “Now is My soul troubled, and what shall I say? Father, save Me from this hour,” as though all that was human within Him craved for deliverance. And afterwards, when the crisis was still nearer, He prayed that, if possible, the cup might pass from Him. Yet there is no word or sign of rebellion: “Nevertheless, not My will, but Thine be done” was the prayer of Gethsemane, and it was the prayer that breathed through His whole life—a prayer of perfect, unhesitating, adoring acquiescence.

And it should be observed that this acquiescence in the Father's will was not a passive virtue merely. The active element in it should be noticed. There is an active element in all true resignation. It is only because we are not looking far enough, or deep enough, that we can suppose the man who is truly submitting to be in a purely passive state of mind. Genuine submission is often hard work. It involves and demands a strenuous effort of the will. You may bear that which is forced upon you, and bear it without allowing a word of complaint to pass your lips, but that may be because you are too proud to complain, or because you see that there is no use in it. In that case you are not submitting. Silence is not submission, but the control of the spirit, the bending of the will, so that a man who is schooling himself to submit will often be fighting a desperate battle. There may be calm outwardly. There may be no appearance of activity; but he is summoning all the hidden energies of his soul to the great encounter, he is contending against invisible forces, natural propensities, passions, tendencies, the mastery of which requires a stupendous effort, and involves a painful sacrifice. No man can be more intensely active than he. After all, the great *work* which Christ did was the laying down of His life. He went about doing good, but He never did so much good,

never accomplished so much, or laboured and strove at so great a cost to Himself, as when He resigned Himself to suffer, and gave those hands and feet that had been untiring in their beneficent ministries, to be pierced by the nails, and made fast to the cross. Rightly have theologians spoken of His passion, and His death as a work. No work could have been harder.

And this consideration suggests to us that whether the ills that may be before us are inevitable or not, it is still possible for us to follow the example of our Lord in His filial acquiescence. "If circumstances go against us" we say, "We cannot help it, we must suffer." Yes, we are bound to suffer, but we are not bound to submit. We are at liberty here. We must carry the cross, but we need not bear it; and this is an important distinction to make. There is all the difference, morally speaking, between bearing a burden because it cannot be helped, and bearing it in a spirit of submission to a higher will. In the latter case a voluntary effort is made, and is successful. That is for the encouragement of those who have to bear what they cannot avoid, and who think that if they could suffer voluntarily there would be a higher glory in it. They *can* suffer voluntarily in a very real sense; and if they truly submit they do so suffer. At the same time, no doubt, when the trouble might be avoided, if the sense of duty would permit, the voluntary element will be more conspicuous.

Come what may, then, it is clear what our conduct will be if we are to be like our Lord. If troubles come from which there will be no escape we shall try to say, and say as those who mean what they are saying, and are not merely repeating a religious form, "Thy will be done;" and if troubles threaten us which we may escape if we choose—if we are willing to be unjust, to be unmerciful, to be untrue, to be disobedient to the Heavenly Vision—then we shall endeavour, in our Master's spirit, to take as from the hands of God the bitter cup, and drain it to the dregs, rather than be disloyal to duty, and lay upon our conscience the burden of everlasting regrets.

Next, our Lord's faith in the expectation, and the hour of suffering, calls for our notice, and calls also for our reverent imitation. "He trusted in God," His enemies said of Him; and they said well, though they spoke in scorn. He did trust

in God, both in regard to His personal destiny, and in regard to the work which had been given Him to do. It was His trust indeed that made His submission possible, or, at least, that made it so beautiful and holy; for submission without trust, whatever respect we may pay to it, does not move us and win our devout homage, as we are moved and won by the resignation of the Divine Son. He trusted in God; He would be left alone, but He was sure He would yet not be alone; He believed that His Father's will was right and wise, though to human eyes it might seem strange and hard to bear; He believed that His work would not fail, though it seemed to fail; He believed that His life would not be wasted, though to all outward appearance it was wasted; He endured the cross, and despised the shame, believing in the joy that was to follow, and the golden harvest to spring at last from the corn of wheat that was to fall into the ground and die. Though He stood alone, though everything seemed to go against Him, though the power of darkness was the power that seemed to triumph, still He trusted in God. All would yet be well. The work was done—finished when its failure, as men thought, was most evident and most complete; the loss was a gain; the defeat was a victory; all would be well with Himself, and with the work which He knew had been faithfully done. He could die calmly; He could commend His spirit without a misgiving into His Father's hands when the supreme moment came. He trusted in God.

And further, how instructive it is to notice how in the thought of His sufferings the desire of Jesus was that, by them, not less than by His active ministry, the Heavenly Kingdom might be extended. It was for this He cared the most. "Father, glorify Thy Name" was His prayer when His soul was troubled at the prospect of the coming sorrow; and the pronoun is emphatic. It was better that His Father's Name should be honoured than that He should be exempt from suffering, and it was well to suffer if that dear and holy Name might be glorified thereby. St. Paul was willing to die for the Name of Jesus; his earnest expectation and hope were that Christ might be magnified in his body, whether by life or by death; and he had learnt from Christ Himself to look in that way at his sufferings. And surely no way can be



better. And thus it is that the richest consolation comes in the midst of our griefs. They are hard to bear, but if by means of them, and if, best of all, by means of those that are hardest to bear, the Name of God may be magnified in us, and His Cause promoted—if by our patience in tribulations, by our trust, by our manner of bearing them, Christ's Kingdom shall come the more fully into the world, and into our own lives—that is a reason why we may even glory in tribulations. Have we the spirit of adoption? Have we the spirit of consecration? Do we pray from our heart when we pray, "Our Father Which art in Heaven; hallowed be Thy Name; Thy Kingdom come; Thy will be done"? If it be so, then the trouble, the pain, the loss, will not be unwelcome by which we shall be able to bear testimony, as we cannot do in hours of prosperity and ease, to the grace of our Lord Jesus Christ, and so to commend His gospel to mankind.

Once again, it is impossible not to mark how Christ bore all His griefs in a spirit of tender consideration for others. The suffering itself was in love for men, not less than in obedience to God. "He suffered for us." But besides this, in all His preparation for this sacrifice of love, and in all His endurance of it, how patient He was, how self-forgotten, how gentle, how kind! How He bore with His disciples even to the end! He thought of them and of their sorrows rather than of His own far greater sorrow; He strove, when the burden lay heavy on His own spirit, to comfort them; He reviled not again when He was reviled; He threatened not when He suffered; He was thinking as He moved on in weariness and pain to Calvary, of Jerusalem, the city that was rejecting Him, and of her daughters; He thought of the safety of His friends in the garden; He thought of His mother as He hung upon the cross; He cared for the malefactor who was dying by His side; He cared for His enemies, and prayed that they might be forgiven—this was the spirit in which He suffered.

We do not praise Him. We dare not praise Him. He is above our praises. But we may follow Him, and we must. We may be like Him—and what higher ambition can animate our minds? The year that is opening may be a sad and a dark year to us. We cannot tell, and we cannot control our



fate. But this we can do; we can yield ourselves in adoring submission to our Father God; we can trust Him though He slay us; and though all seem to fail, we can serve the great Cause even in the darkest hour, and by the bitterest pains; we can be gentle and forbearing, remembering that, whatever our sorrows may be, other men have their sorrows too, and that there is no need for us to make their burden heavier by the manner in which we bear our own; we can turn to God in patient hope, and to men with brotherly charity; we can follow the steps of the Man who is worth all the world to us; we can suffer as He suffered; we can be like Him. It is an opportunity not to be lost; let us pray Heaven that we may have grace and wisdom to embrace it.

H. ARNOLD THOMAS.

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### *SOME HINDRANCES TO RELIGION.*

"In a philosophical point of view, Christianity, which some men call outworn or obsolete, is in advance of the age; and it will always be so, for it is the first and last philosophy. . . . Men of speculative thought may fairly be called on to acknowledge that the want of God is the most constant, most universal, most inextinguishable want of human nature."  
—*Alexander Vinet.*

It is now becoming almost a matter of course that whenever Christians exchange thoughts, the dangers arising from the spread of unbelief should be discussed. We are so accustomed as a people to pass from one extreme to another, as to make it not surprising that the indifference with which the increase of doubt was long regarded should now be giving place to positive alarm. Undue anxiety, however, may have dangers, as great as those of negligence, and some recent utterances appear to call for a warning against the extravagance of fear. It may be that some who find themselves called to defend their religion against assaults of unexpected severity, half conscious of the feebleness of such Christianity as they hold, do not feel sure that it can withstand the forces arrayed against it. So, we may suppose, the nine apostles at the foot of the Mount of Transfiguration, convicted of impotence, and face to face with the contemptuous scribes, were sorely tempted to transfer their felt imbecility to the

cause which they represented for the time. There is only one danger, and it does not involve the truths which Christ came to reveal; it is the danger born of ignorance, confusion, and fear, the danger that the ill-taught and ill-provided among us will accept the bold assertions of gainsayers for evidence, and so lose whatever power of guidance they have found in religion. No instructed Christian acquainted with the grounds of his religion, or the course of its history, believes that it is in peril. Men are being tried, and may before long find themselves compelled to part with some things which they had been accustomed unwarrantably to set on a level with the truth of God; but if faithful they will have strength to bear the sight of the fire that burns up the "wood, hay, and stubble" which they had built on the one foundation, and will come out of the trial with purged vision, and with a truer sense of all that is eternal and Divine in what they believe. "The apparent antagonism between science and religion," says one who has earned a right to speak in the name of both,\* "is the abiding terror of timid and superficial minds." For the time, and owing to special causes, the mind of the age is in an unusual degree under the dominion of the seen. But it belongs to the dignity of human nature to be governed by that which is not seen, as that which is more akin to it and of a higher excellence. The phenomenologists of our day can point to a progress in the investigation of nature which Christians should be the last to underrate, but their very achievements have made the bounds of their knowledge more apparent. The perplexity into which our physicists have brought themselves regarding the origin of matter, force, and thought rebukes the boldness with which a few, and only a few of them, have presumed beyond their domain; and after all that has been said and written, the Christian belief, that the visible order of things is pervaded and governed by powers proceeding out of an universe that is unseen, is more than ever justified.

Important as is the argumentative defence of the truths of Christianity against unbelievers—and it is in good hands—I venture to express the deep and mature conviction that it is of far more consequence to recover the purity of those truths

\* J. W. Reynolds, "The Supernatural in Nature."

and to assert their authority over the great body of professing Christians. The work on the frontier is necessary, but even more necessary is the work which has long waited to be done within the Church. The Evangelical Churches are concerned for the success of aggressive operations, while they are losing men brought up on their knees. What care is taken to make our young people feel their responsibility for the use of their intellectual powers? What pains are spent in systematically teaching them how to read and understand the Scriptures? In a few churches such pains are taken, but as a rule this duty is falling into neglect, and the young are left to get what religious knowledge they can from textual sermons. In these circumstances it is not surprising that so many of them find themselves unprepared to meet the assaults of unbelief, and have so little interest in religion that they passively surrender themselves to the influence of the opinions they hear on all sides. The facility with which young men of the classes that have hitherto furnished the majority of the members of our congregations now escape the direct influence of Christian agencies is very serious. So far as my observation has extended, speculative unbelief—at any rate in its dogmatic forms—has had little more to do with this falling away than as preparing for it by diffusing the opinion that there is nothing certain, and that all questions are open. Nor, speaking more generally, do I find that theoretical and more or less abstract propositions, such as enter into most systems of infidelity, influence our young men so much as views of life which can be presented in the form of maxims, and which are directly applicable to conduct. I have now before me the cases of several young men who were trained in Christian families, and in due time became Sunday-school teachers and church members, and who now worship no personal Deity. One of them, who, ten years ago, was a most promising church member, lately stated to me his views to the following effect:

“All attempts to regulate conduct by reference to external authority, inasmuch as they imply a violation of nature, must needs fail, and as men grow wiser the method of positive precept will be abandoned for spontaneous culture. A free and wide view of the moral world shows that the high and harmonious action of all human tendencies is the true

morality; and Christian teachers offend against truth and nature, when they array one part of human nature under the name of conscience against another. Self-direction is a vain dream, our actions, even when we deem them most free, being determined for us by circumstances. A man should not, therefore, permit his mind to be disturbed by harsh metaphysical notions, propounded in some high-sounding name, such as duty, but possess his soul in peace, be calm, be genial, and, above things, be himself."

This is the character and tendency of the talk which I hear on all hands from young men whom the churches might have fairly counted as their own, as within the range of Christian education and influence. This is the doctrine of spontaneous culture, as opposed to that of responsibility to "God the Judge of all." Were this the place for such a task, it would be easy to trace its genealogy. In its every-day working shape it was elaborated at Weimar by one whom Mr. M. Arnold has sung as "Europe's sagest head." Wrought out with consummate skill, it became under his hands a body of "wisdom," setting forth, chiefly in the form of aphorisms, the completeness of human life without God. It is a doctrine which underlies or pervades most of the popular literature of the day, and lives in the writings of some of the favourite teachers of the English people. It has been growing in influence for the last thirty years, and has now attained to a fearful power, very much owing to the immunity from criticism which it has enjoyed; and it has enjoyed that immunity very much because it has not come before the world as an imposing system of thought, but insinuated itself in the form of counsels of life and conduct. We in England seldom attach importance to movements which have no office, no committee and secretary, no church or society, no special organ. False principles operate largely and powerfully long before they come to the surface of thought and are articulately expressed. My young friend was professing a doctrine which undermines the foundations of all morality as well as all religion, but was not prepared to admit as much. No wonder that our preachers complain that the world is "losing the consciousness of sin." Thirty years ago the Christian teacher assumed, without doubt or misgiving, the existence of an

acknowledged ethical basis common to us as a people in what Cardinal Newman has called "the normal condition of human nature, believing in God and a future judgment," and upon this ground could base his appeals to the moral and religious consciousness. Now worldliness and religious indifference, no longer feigning excuses, present their theoretical justification and return counsel for counsel.

Experience of this kind—and much that we are compelled to hear and read leads to the belief that it is not uncommon—suggests the inquiry: Are these causes at work to make evangelical religion as commonly presented less effectual for the formation of character than it once was? It would not be very astonishing if diligent search led to the return of an affirmative answer to this question. Every religion is exposed to the danger of having its diviner elements obscured or adulterated in human hands, and needs to be increasingly purified by reference to its high original. I believe that what is called evangelical religion, as seen and heard among us now, lacks both the authority and the reality which characterized it within living memory, and that the causes of this falling off lie open to observation. A religion considered as a scheme of thought and feeling in which the mind may rest, must lay hold on God with its right hand, and on human life with its left. Only as it on the one hand brings God into life—not into a special or intermittent form of it, but into this mixed, everyday throbbing and working human life—and on the other, raises the same life to its Divine source, can it satisfy the conscience and fill the heart.

"God," says Mr. M. Arnold, "was to Israel neither an assumption nor a metaphysical idea. He was a Power;" and the greatness of Israel in religion consisted in this, that "he had in such extraordinary force and vividness the perception of this power." In this respect, however, Judaism had no advantage over Christianity, nor Isaiah over Paul. Yet I must venture to express the conviction that very much of the religious teaching of the day for which an evangelical character is claimed has not for its conscious and primary aim to present God to the mind of man as He is uniformly presented in the teaching of prophets, evangelists, and apostles, and of Christ Himself; and the consequence is that He is feebly apprehended by

those who are taught. No question of doctrine is raised by this statement; it is a defect in the presentation of truth that is in question.

The ineffable majesty, the awful authority of God, the strength of so many generations of saints, are compromised by modes of statement which sometimes almost leave it doubtful whether the preacher is speaking of a patron or a client of man. To attenuate or lower the idea of God is so far to falsify it, and thus enfeeble every influence for good. In the teaching of Christ we find that the first and last word is "the will of the Father." For Him there was no conception to compare with this. From His first visit to the temple until His expiring cry He had no more inspiring thought than this, and in His correction of objectors as well as in His more reserved intercourse with His disciples, the will of the Father was the one perfect end. As the character of the Father was always represented as Holy Love, so His will was constantly referred to as unquestionable, and the difference between doing it and not doing it was the difference between the righteous man and the sinner. This is a conception of religion which the mind at once perceives to be adequate; it is lofty, broad, and open, and therefore it impresses the mind at once with its authority and dignity. The experience of eighteen hundred years has not enabled any one to construct a more august representation of religion. Why, then, is it not placed in the foreground, and employed by preference to others for which there is less authority? How is it that if one preacher bids us cease from our own works, and do the will of God, and another bids us repent and believe the gospel, there is a tolerable certainty that they will be understood as teaching two different ways of salvation? Certainly not because there is any fundamental difference between the two exhortations, for there is not a single demand of the gospel which does not contemplate the more perfect doing of the Divine will. But this latter is just the truth which is obscured. Specific requirements—as, for instance, those of repentance and faith—are dwelt upon, without being carried up into their superior principle, and it would be well if confusion of mind were the least unfortunate result, and that congregations were merely left in the state of men who "cannot see the wood for the trees." But often it is

not so, and the specific requirements just mentioned not being carried up by the preacher to their validating principle, "the will of God," are carried out by the hearer to a very different issue—to his own personal security from the penalties of sin. Repentance and faith, not being enjoined as the first steps in the path of submission to the will of God, and owing all their worth to that relation, come to take the place of mere expedients in a so-called way of salvation. Representations of the sufficiency of Christ for the satisfaction of human needs may mislead if they are not balanced by the clear assertion of God's claim upon those whom He has made. If this is borne in mind a check will be given to the tendency, as strong now as in Paul's days, to suppose that in the New Testament economy something has taken place which makes sin a thing much less to be feared than it once was. Another result will be that religion will resume its proper form, that of godliness, and will not be confounded with spiritual self-culture. "It is not with the duty, but with God in the duty; not with the care, but with God in the care, that we have to do."\*

A religion thus full of God will hold man and form his character, and no other will.

A second defect of popular evangelical teaching, is its defective view of the religious possibilities of the common life of man, and the low view of morality which results from it. It is life, life here and now, that everybody is thinking about, and rightly. To-day is given to us; to-morrow may be. Many religious teachers are actually telling their people, and more are leaving it to be supposed, that the true life is not and cannot be lived here. Secularists, Positivists, and advocates of "spontaneous culture" treasure up such sayings, and are prompt to occupy the ground abandoned by religion. There was a time when it was believed by all thoughtful, earnest Christians that religion grasped and fashioned the whole of life. Our grandfathers applied this view with too much narrowness of judgment, but the view itself is thoroughly scriptural. Now, however, we hear sermons which leave the impression that religion is not intended to make us fit to live here, developing our various powers in the circumstances in

\* From the last sermon preached by the Rev. Alex. Raleigh, D.D., published in "The Way to the City."



which we have been divinely placed, but to make us fit to die. No one formally denies that personal religion consists in a right relation to God ; it is nevertheless talked about and sung about as if it were a thing of outward condition and, above all things, of place. The eternal life which the Saviour came to bring is not exhibited to us as something so Divine, that wherever it may be begun it endures for ever in virtue of its indwelling principle, but rather as a life lived out of the conditions of time. The saints have always thought otherwise. Bishop Kerr could write in his famous hymn, "Heaven is, O Lord, where'er Thou art." Paul saw a godly character in an honest endeavour "to be quiet, and mind our own business" in following an honest trade, and in behaving well to a wife or a husband. In such ways, he held, God might be glorified. The sickly and unapostolic piety which declines to believe that any religious use is to be made of that life of toiling, buying, selling, marrying and giving in marriage, building up and pulling down which is appointed for us here, is doing infinite harm to the world ; it makes religion either an exotic or unreal. Life is cut in two ; one part, and that the smaller, being given to God, while the other, and larger, is surrendered as irreclaimably secular, to be shaped under the operation of a necessity which is not recognized in its true character as Divine. Against all such false representations it must be maintained, to borrow the words of a thoughtful living evangelical preacher, that "*this is man's world, here must he serve God, here true life is required ; and there is no excuse for desiring to depart except when the energies of life are worn out, or the work is done.*"

The falsity of this view of life having been often and abundantly demonstrated, what is now requisite is, not one demonstration the more, but the development and proclamation of an evangelical morality of every-day life. It is false—radically, utterly, fatally false—to say that in these days of enlightenment there is no practical difference between Christian morality and that formed under the influence of our common civilization. There is the difference which is constituted by different motives and a different end. The Church needs a doctrine of "good works," not of such base and contemptible substitutes for them as for the last three hundred years has made that phrase stink in the nostrils of good men,



but of true, frank, generous, beneficent works, such as men can bless, and God accept as wrought in Him. Christianity has only begun to develop its power to benefit mankind; our survey of the field has been so imperfect, and our plans so paltry. But the signs of the times summon us to larger views and nobler designs. Questions which affect not only the structure but the foundations of society are coming forward for solution; when the scope of Christian philanthropy in the fullest sense of the word has been enlarged, a developed and applied Evangelical morality will be required to prompt and guard the public action of Christians in the near future. Evangelical religion cannot dispense with the inculcation of duty as duty. A rational agent, even when he is a regenerate man, does not fulfil the law with the mere spontaneity of instinct, and a Christian needs the stimulus of an external authority which is not the less binding because it can be revered and loved.

I commend these brief and unsystematic suggestions to those whose desire is that the kingdom of the Father may come, and His "will be done as it is in heaven." It is not given to any one of us to see all the ailments of the age. We have just escaped a so-called census of religion, the most misleading which it would have been possible to contrive; but a real pathological study of our religious condition as a people, by some one qualified for the task by skill and command of facts, is an advantage for which we may have to wait. In the meantime, I believe that for the re-invigoration of the life of the Church no preparation is more necessary than a return to truer views of the holiness and authority of God, and larger and worthier conceptions of daily Christian duty. In the period upon which we have entered, many an aid on which ordinary Christians have been accustomed to rely is altogether failing them. Imposing systems of religious thought have fallen to pieces, and, as yet, we have not so much as a promise of an architectonic mind, able to reconstruct the imperishable materials. In the end, this experience will, no doubt, prove a blessing; and in the meantime it is most trying. In the practical life of our day, we find that if law is clear and simple, duty is often too complex and difficult of discovery for us to derive much guidance from example and

usage. He, then, that will be wise must be wise for himself. In these circumstances Christians are thrown upon the Word of God more entirely than they have been since the completion of the New Testament canon. We cannot ignore this state of things, and the obligations which result from it, except at our peril; but must severally betake ourselves to the study of Holy Scripture with simpler purpose, higher intelligence, and new hope. The Church would be immeasurably better prepared for its present difficulties, and, indeed, probably many of these difficulties would not have arisen, if Christians had not been content to praise their Bible in person and read it by proxy. We are at liberty to pray for a revival of religion in any way we may prefer; but there will be no surer mark of so blessed a change than a general disposition on the part of Christians to recur reverently and constantly to the Scriptures, each for himself, in order to learn the will of God and do it.

THOMAS WALKER.

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### *FLORENCE AND ITS RELIGIOUS REFORMERS.*

FLORENCE now is not the Florence of the Middle Ages. It is not so architecturally, certainly it is not so politically, nor is it so sentimentally—if the expression may be allowed—or intellectually, or morally, or religiously. Changes began to come over it long, long ago.

If we go back to the twelfth and thirteenth centuries we find Florentines living in an atmosphere of thought and feeling very difficult for us to understand. Myths and legends of all kinds, many of them full of poetic beauty, remain painted on walls, sculptured in marble, and woven by traditional association round many and many an edifice. They have a charm even in our prosaic age. But they had a meaning once they have lost now. The miracles of saints, the ministries of angels, the sufferings and achievements of prehistoric times were to the people then as real as any of the facts we now believe. In truth, there was a second kind of world—supernatural, full of mystery, crowded with all sorts of beings and agencies, which floated above and around the citizen's daily life, as fully recognized, as firmly believed, as the

existence of their own dwellings. They had no scepticism about what appears to modern thought a universe of dreams. At the same time, with this childlike credulity, with this immense collection of imaginative beliefs, there prevailed a system of spiritual despotism, claiming absolute dominion over human conscience, and in practice identified with numerous social and moral corruptions, which poisoned the popular life in all its grades, from the highest to the lowest. It had its seat and centre in Rome, but it extended its sway more or less over the whole of Western Christendom, making itself especially felt in Italy, and exerting its power with great effect in Florence.

Ignorance of what we now understand by the word literature combined itself very naturally with such signs of the times as I have indicated. Reading and writing were rare accomplishments. Manuscripts were chiefly confined to monasteries. There were no printing-presses. The classics were much neglected. Few scholars could read Greek. Criticism, properly speaking, had scarcely come into use. Metaphysical theology flourished. The schoolmen included minds of rare genius and industry. There was plenty of intellectual action and achievement, but literary culture, in its modern acceptation, had not come to light. Social injustice and disorder pre-eminently marked the period to which I refer, and of this fact Florence afforded a striking example; for amongst the faction-torn republics, that city, with all its enterprise in commerce and art, witnessed a large amount of ambition and injustice, of patriotism and selfishness, of disinterestedness and cruelty. Finally, amongst other evils, and the source of many of them, was the neglect of Holy Scripture, as the final test of religious truth. Not that a verbal acquaintance with the Old and New Testaments was uncommon. The daily services of the Church, and even some of the preaching, made many familiar with Bible texts as well as Bible facts; but the Word of God, as the supreme and conclusive authority for Christian convictions, was neither upheld nor followed.

This condition of society rendered the Reformation necessary. It was in this field, grown over with so many thorns, that Reformers had to work; and I shall now endeavour to

trace the footsteps of some who, by different methods, sought to improve the times in which they lived, and who in varied degrees helped beforehand to prepare for, or afterwards efficiently to promote, the Reformation of the sixteenth century.

In the north of Italy many persons might be found as early as the eleventh century who held principles opposed to the Church of Rome. Though there can be little doubt that erroneous theological views were held by some of them, yet, as we know that little care is ever taken in the application of names to religious parties, it is quite possible, and even probable, that some proscribed appellation might be fixed as a badge of reproach on people who did little more than object to prevalent superstitions, and unite together for spiritual improvement. Be that as it may, persons called *Paterines* made their appearance in Florence at an early period and attracted the attention of the Church authorities. Edicts against them emanated from imperial as well as ecclesiastical authorities, but the principal agents in repressing heresy were the friars of the Dominican order. Outside of what were then the city walls they built a monastery, which grew into the magnificent pile of Santa Maria Novella, whose black and white marble walls attract the traveller's notice as he enters the city from the railway station. There the Dominicans unfurled their banner with a blood-red cross on a white field. The Peter Martyr—whose assassination engaged the pencil of Titian in the world-famous picture in Venice—was a Dominican zealot, a street preacher, who occupied a pulpit at the corner of the Via del Vecchietti, leading to the old market, and there, as the story goes, on one occasion, he declared that he saw the devil in the shape of a black horse gallop by, and that by making the sign of the cross he exorcised the fiend. He did not find it so easy to exorcise the spirit of heresy which in his day had entered into a good many Florentines.

The citizens were not remarkable for meekness, and few controversies were settled in the city without striking blows. What began in words generally ended in blood. Hence the so-called heretics resented Peter's accusations; his fellow friars joined him in forcibly resisting their resentment. In

short, street fights followed his sermons. Peter, with twelve of the brotherhood, who acted as captains, led a band of people against the heretics, who are said to have been all massacred, except a few individuals who fled into a neighbouring monastery near the city gates. This incident illustrates the spread of free inquiry in Florence at that period, and the overthrow of condemned opinions by means of physical force.

Amidst the despotism of the papacy and the gross corruption of the Roman court there appeared one who made a deeper intellectual mark on his age than any other man. Dante is known as a poet, but in a certain sense he was also a Reformer. Not that he disputed the theology of the schools, or pleaded for organic ecclesiastical changes, but he aimed at results of a decidedly reformatory description. His marvellous "*Commedia*" has employed the pens of admiring critics, and after weighing what is said by many of them, I am constrained to regard him as a great Reformer. He brings out one idea very clearly, that Rome at the time was a sink of evils, and that imperial was to be preferred to pontifical rule. He was a decided Ghibelline, but underneath his political preferences were principles pointing to a Reformation in Church and State.

I spent a couple of hours one morning in Florence searching through the neighbourhood of Dante's birthplace. He was born in a house the front of which is said to have been in the Via Margherita. A door belonging to it—part of his father's shop, tradition says—remains in the street of S. Martino, near the little piazza of that name. Walking through an intersecting passage close by, I came upon the spot where once the front of the dwelling stood. It is now a hostelry-yard, full of dirt, but there, beside it, I was told, once ran a pretty garden lane, in which one could fancy the poet looking down from his window and following with his eyes the steps of his beloved Beatrice. In the piazza is a church dedicated to St. Martin, very small, very dark, but possessing twelve lunettes, painted after the manner of Filippino Lippi and Sandro Botticelli. In that humble place Dante would be taken when a boy to say his prayers, and there he was married; not to Beatrice, but to a daughter of Manetti Donati.

If Dante did something as a precursor in the pathway of reform, so also did Lorenzo de' Medici, the great patron of revived literature. The neglect of classical studies and of the Greek and Hebrew languages he did what he could to remove, and prepared for labours carried on by Erasmus, Melancthon, and others.

But a far more efficient pioneer in preparing for the great religious change of the sixteenth century was Savonarola. The monastery of S. Marco was the home of Savonarola. Within one of its corridors you find the friar's cell, frescoed by his friend, Fra Bartolommeo, and now made additionally interesting by the preservation of the friar's hair shirt, his rosary, his chair, and a fragment of the pile on which he was burnt. You may enter the chapter-house, where he took leave of his brethren, assuring them he was convinced that his mission was divine. You may also see the convent garden where Lorenzo said, "This man is a true monk, and the only one I have known who acts up to his profession."

The villa of Careggi lies three miles out of Florence, along a slightly ascending road, amidst pleasant fields and gardens, and there Lorenzo de' Medici lived and died. It commands a charming view of a wide prospect rich in woodlands and grassy fields, with tints of colour and plays of light unseen in northern latitudes. There Savonarola went to see the great Florentine on his sick bed. According to one account the friar asked him to profess his faith in the gospel, which he did immediately; next he required promises of a virtuous life in case of recovery, which also were rendered. The friar quitted the room, when Lorenzo called him back and requested his benediction, which in his turn the friar bestowed. But, according to another account, Savonarola stipulated that the merchant prince should restore to Florence her liberties, and on receiving no reply, left the room without pronouncing the sentence of absolution. Roscoe gives the first account; Mrs. Oliphant favours the second, I think on sufficient grounds.

The grand and solemn duomo of St. Mark is also connected with the famous Dominican, for there he held spell-bound immense congregations; many people coming before sunrise to secure places for listening to the most eloquent of preachers. In the Palazzo Vecchio he spent the last hours of his life.

There is shown the chapel in which he received the last religious rites ; and in front of the emblazoned edifice, which proudly lifts up its tower to heaven, looking down on the streets of Florence the fair, the martyr was burnt to ashes.

Savonarola's orthodoxy as a Catholic has not been impeached even by Rome, and his book on "The Triumph of the Cross" has been approved by Jesuits ; it is even said that two of the popes declared him worthy of canonization. Yet Martin Luther was charmed with his writings, and pronounced him one of his forerunners, and in that capacity he is represented on the beautiful Protestant monument at Worms. Savonarola attacked corruptions of the Church system, not the system itself, nor did he propound any theory adverse to the priesthood, but only assailed the immoralities and inconsistencies of his brethren. He is not to be regarded as a distinguished theologian, but as an eloquent preacher, pious, devout, enthusiastic, striving, not always wisely, to sweep away vice, irreligion, and folly, and so to reform the republic to which he was passionately attached. It is worth while to notice that he not only expounded the Apocalypse and applied passages in it to approaching events, but he spoke of words revealed to himself in visions from the Lord. Some of his predictions so uttered were fulfilled, and this circumstance produced or strengthened a belief that he was inspired. I am not aware whether he taught any particular dogma on the subject of inspiration, but the claim to a power of foreseeing events, and a concession of that claim, involved an idea that inspiration had not ceased, and that God still revealed His purposes to men. Such an idea, if not formulated into a theological dogma, must have been a powerful element in religious belief. It is curious to find still in existence notes taken by a contemporary of some of his sermons, full of prophetic speculations which I remember reading in MS. some years ago.

On reaching the sixteenth century we meet with Florentine names closely connected with the Protestant Reformation. Peter Martyr, when only sixteen, determined to become a monk. Such youthful decisions were not uncommon in those days. Peter's father was vexed and displeased at this, for he had hoped his son would marry and perpetuate the honour and fame of his family. Consequently the boy monk lost his



inheritance, and had no allowance but fifty crowns a year. He entered the monastery of St. Augustine, on the sunny heights of Fiesole, and must there have become familiar with the residence of the Medici. He availed himself of a good monastic library there, and greatly improved himself in elocution and extempore utterances. Afterwards he went to Rome, Bologna, and other places; and at Naples his eyes were opened to see the truths of the gospel revealed in Scripture, without the perversions of Roman Catholic theology.\*

Antonio Brucioli was born at Florence, in a late year of the fifteenth century. He was educated with all the advantages of advanced culture enjoyed in that city, and early became a member of the Platonic academy. Though Medicean in literary sympathies, he was by no means Medicean in political principles; for, imbued with a republican spirit, and jealous for the liberties of his fellow citizens, he entered into a perilous conspiracy for the expulsion of Guilio de' Medici, and then, to save himself, fled to Venice, whence he retired to France, and afterwards went to Germany. Early studies had prepared him for proficiency in the knowledge of both the Greek and Hebrew Scriptures, and having had his mind turned to the infinite importance of personal religion, he read the word of life for his own benefit as well as that of others. The result was an Italian version from his pen, printed in Venice, 1530.

Pietro Carnesecchi is another Reformer born in Florence. He too had a liberal education, and was praised as "a young man of distinguished virtue and liberal accomplishments." Attached to the family of the Medici, he became first secretary and then protonotary to Clement VII., by whom he was so much trusted that it came to be a common saying, "The Church was governed by Carnesecchi rather than by Clement." At Naples he learned the Reformed doctrines, and becoming closely connected with some of the Italian Protestants in different parts, he was accused of heresy and of assisting those who were under the Church's ban. But enjoying the favour of the Medici, and shielded by Paul III., he escaped the usual penalties, and after temporary exile returned to

\* His name is familiar to us in England from his connection with the Reformation in this country when Cranmer was Archbishop of Canterbury.

Italy. But in the reign of Pius V. he was apprehended in Florence, and conveyed to Rome, where, condemned by the Inquisition, he was put to death.

At a later period there were book burnings in Florence. One day in December, 1551, twenty-two penitents, dressed in cloaks painted over with crosses and devils, marched in procession to the duomo, and heretical volumes found in their possession were burnt in the piazza. Another batch was thrown into the flame in the spring of 1559, and the whole of this insane and useless kind of destruction bore witness to the extent of Protestant reading which at the time was going on in Dante's "sheepfold of St. John." JOHN STOUGHTON.



### ON KNEELING IN PUBLIC WORSHIP.

#### A PLEA FOR EXTERNAL REVERENCE.

THERE can be no doubt that with one exception, to which reference will be made presently, a great and marked improvement in the "externals" of public worship has taken place among Congregationalist and Nonconformist Churches generally during the past fifty years. The buildings in which we worship God are no longer the plain, and often ugly, structures, with high-backed pews and whitewashed walls, which were common in the time of our forefathers, but are for the most part both comely and comfortable, and in not a few cases may fairly claim some amount of architectural nobleness and beauty. The worship itself is no longer confined to one long lesson and a longer prayer, interspersed with hymns of long, common, and short metre, but is broken up into a greater number of parts, and is brighter and more attractive altogether; whilst the attention which has been paid to the service of song, and the spread of musical knowledge and taste among our congregations, have not only made the riotous vulgarity of such tunes as "Cranbrook," or "Calcutta," an extinct species amongst us—as difficult now to be met with as a flint and steel gun—but have gone very far to make our public worship the true ideal of what congregational worship ought to be. Speaking generally, it may, I think, be said

that the average Nonconformist worship of the present day need not fear comparison for heartiness, and brightness, and warmth, as well as for musical excellence, with the average worship of the Established Church itself. Whether that which is of infinitely greater moment than the form of worship—its spirit and truth—have also been correspondingly intensified, and our devoutness and fervour have increased in proportion to the improvements which have been made in the outward adjuncts of worship, is a question to which, in all probability, very different answers would be given by different men, and on the discussion of which it does not lie within my purpose in this paper to enter. I am simply concerned with the manifest improvements which have taken place in what I have called the “externals” of our public worship during the present century.

And yet, as has been said, to this improvement there is one solitary exception, and, curiously enough, an exception where one would have supposed the first signs of greater devoutness of spirit, and of greater attention to the external proprieties of worship, would have been sure to have been manifested—I refer to our attitude in public prayer. Here, instead of change for the better, there has been change for the worse. Our fathers were accustomed to pray standing, and I can remember in the first years of my own ministry, when we had still some “ancient men” among us who had seen “the former days,” that they always stood up during prayer, not infrequently turning away from the minister as they did so. The standing attitude was not the most seemly for worship; it was often very fatiguing to those who were not strong, but at any rate it expressed something of the reverence every devout soul feels in drawing near to the Infinite and Eternal God, and it emphasized the supreme distinctness between listening to the speech of man to his fellow-men, and joining in the speech of man to God. But we have changed all this. We have given up this form of external reverence, and now in our public worship we sit, in many cases, it is true, with heads bent forward and eyes closed, but in others—a larger number, I am afraid, in every congregation than some of us are accustomed to imagine—we sit bolt upright, without even taking the trouble to close the eyes, or to exhibit the smallest

indication that we are engaged in the most awful and glorious act possible to a creature—the adoration and worship of Almighty God. I shall not easily forget the impression produced on my own mind some little time ago on accidentally entering a certain Congregational Church during one of the prayers of the evening service. The minister was a devout man, and many of the congregation were evidently joining earnestly in his prayer, but a not inconsiderable minority were sitting upright in the pews, some of them looking about the building, some reading their Bibles or their hymn books; and had it not been for the tones of the minister's voice, and for the attitude of those who were praying, I should have had considerable difficulty in determining what part of the service was going on at the time. It may be said this was an extreme case, but even if it were so—and I confess to grave doubts on the subject—it still remains true that in the great majority of our congregations, sitting, and not kneeling or standing, is the usual attitude in public prayer; and if sitting be an impertinence in the address of an inferior to a superior on earth, it seems to me an insufferable irreverence in the worship of the Most High God.

It is very difficult, moreover, to find any justification for the modern practice of Dissenters in this matter. Certainly we cannot shelter ourselves under the example of the Apostolic Church. The apostles themselves generally knelt in prayer, even though it was on "the seashore;" and although the Jewish custom\* of standing during prayer was occasionally retained in the primitive Church, as on the Sundays between Easter and Whitsuntide, to commemorate the resurrection of Christ from the dead, the usual position of the primitive Church in worship was undoubtedly kneeling. In this they followed the example of One greater than the apostles, who in His great agony in the Garden of Gethsemane, we are told,

\* I have said "the Jewish custom of standing in prayer," but the statement needs considerable modification. Among the Jews, standing during prayer was by no means so universal as has sometimes been assumed to have been the case, for repeated examples of kneeling in prayer will be found in the Old Testament by any one who chooses to consult his Concordance. Certainly no Jew would have dreamt of saying, "O come, let us worship and sit down: let us sit before the Lord our Maker."

"kneeled down and prayed;" and the Church of Christ, Greek, Roman, Anglican, with the single exception, in this country, of Protestant Dissenters, has followed the example of the early Church by universally adopting the attitude of kneeling in prayer.

We cannot even plead consistency in our practice. The sturdiest Protestant among us kneels down, and expects his household to kneel down, at family worship; and the keenest opponent of ritualism would hardly think of drawing a chair to his bedside on retiring to rest, and sitting down to offer up his evening thanksgiving and confession to God. It is only in the most sublime and most imposing form of prayer, in public worship, that we accustom ourselves to sit, as if we were approaching an equal, instead of being sinful and weak creatures drawing near the holy and merciful God; and it is a curious illustration of the blinding effect of mere habit that an irreverence we should shrink from in ourselves, or resent in others, if perpetrated in private devotion, raises no feeling of repugnance in our public services. We have become accustomed to the irreverence, and it ceases to affect us in any way.

There is only one plea in excuse of our modern practice of sitting during public prayer that has in it any semblance of truth or of reason—the impossibility of kneeling, with any approach to comfort, in the pews, as at present constructed, of many of our churches. I suppose this is the case, but I can hardly conceive a greater satire on the architects who design our churches than to say they have produced buildings in which every care had been taken to make the congregation comfortable as they sat to listen to man, but none whatever to enable them to kneel as they worshipped God. But we must not blame our architects for our own faults. Architects only obey the demands of the age in which they live, and if they have cared little or nothing for designing buildings in which Christian people could kneel during prayer, it has been simply because the Christian people themselves cared less for external propriety in public worship than for comfort in listening to the preacher's voice.

But even this excuse does not hold good in a large number of cases. I have been present at a good many communion

services, for example, and although there was abundant room for kneeling in the "table pew," yet I do not remember ever having seen the minister who presided, or the deacons who sat around him, kneeling during the prayers offered in that service; and I have also been present at united meetings for prayer, in which Episcopalians and Dissenters met together, and I have invariably been struck by the painful contrast the outward devoutness of the attitude of the former presented to the apparent irreverence of many of the Nonconformists present. Even where we can kneel, we do not; whilst with Episcopalians, kneeling, however uncomfortable the position, or unsuitable the arrangements of the building, is the invariable rule.

It may, however, be urged that, after all, the spirit of our worship is everything, and the form nothing; and that too much attention to forms frequently degenerates, as in the Church of Rome, into formal worship, the ritual of religion becoming a religion of ritual; so that the apparent irreverence of the external form of our worship is of consequence if we are careful to maintain that inward reality and spirit which are infinitely precious in the sight of God.

No doubt it is true that the spirit of worship, its fervency, and devotedness, and earnestness, are everything in the sight of God. He looks at the heart and not at the body, and the simplest and rudest form of worship is accepted by Him if He sees the heart is in it, whilst the most stately and impressive ritual is an offence and an insult to Him, if it be only a form. It is, at best, only a decorated and bejewelled corpse; and better, far better, a living man, however plainly clothed, than the most richly robed corpse. We should all agree, without a moment's hesitation, in this; but—and I draw special attention to this—because the form of our worship is nothing, and its spirit everything, to God, it by no means follows that the form is nothing, and the spirit everything, to us. It is a common but specious fallacy to assume that, because God requires no form to assure Him of the feelings of reverence, and penitence, and trust, and adoration with which we approach Him in worship, we require none to express them; and that what is necessarily of no value in the sight of Him who "is Spirit," is therefore of no value to a being like man,

compounded of body, soul, and spirit. The inference is utterly illegitimate which argues from the indifference with which God regards forms to the indifference with which man may regard them. If form be utterly indifferent, and the attitude of prayer be as insignificant to us as it is to God, why do we not pray at family worship lolling about on our couches, or sitting on our easy chairs? or why is it that true reverence shrinks from postponing private prayer at night until we have retired to bed? Simply because the natural and healthy instincts of our human nature, as well as the deeper instincts of the spiritual life, alike assure us that *to us* form is something, and that the spirit of worship can afford neither to dispense with it nor to ignore it altogether.

And it is easy to see the reason for this partial dependence of spirit on form. Form is to spirit very much what organization is to life—at once its embodiment and its protection. No wise man—if we may except a few extravagant “Independents”—at the present day dreams of saying that the life is everything and the organization nothing; for if it be true that there have been organizations which have perished, as the shells of the dead fish perish, because the life had gone out of them, it is quite as true that many a life has perished for want of a healthy and appropriate organism to conserve and express its power. “The life” is doubtless “more than meat,” and “the body than raiment,” but the life none the less needs the meat, and the body dies without the raiment. It is exactly so in the relation of form to spirit in public worship. The spirit is the life of worship, and, as has already been said, without the life the most gorgeous worship is only like the splendour of a tomb; but with the life quickening, penetrating, improving the worship, still the form is needed to embody and to protect the spirit. We may see a simple and suggestive illustration of this great law of the dependence of spirit on appropriate form in what may be called the instinctive and natural ritual of the human heart. Why do we shake hands with one another on meeting? why do gentlemen always life their hats in response to the salute of a lady? or why do children and parents kiss one another, and others, who are neither children nor parents, follow their example? What is the real significance of all that various ritual of our



social life which Mr. Herbert Spencer has called "ceremonial religion"? It is not merely that these simple and innocent ceremonies are the natural expression of an inward spirit which is thus revealed, but the ceremonies themselves go a long way to maintain and preserve the spirit which they express; and hence it is felt by all thoughtful men that it is of the utmost moment to retain these passing courtesies and endearments of life. It is conceivable that man might reverence woman quite as much if he passed her without respectful salutation, or that friends might love each other as truly if they exchanged no greetings when they met, or that children might be as dutiful and affectionate to their parents even though they ceased to honour them with a child's kiss at morning and at night: it is conceivable, I say, but it is not probable. Experience has taught us that the decay of the outward form has quite as often reacted on the spirit and been followed by its destruction, as the loss of the spirit has ended in the abandonment of the form. Men, for example, are just as likely to cease to be gentlemen when they grow careless of *seeming* to be so, as they are likely to cease to behave as gentlemen when all gentlemanly feeling has died away within them. It is not without meaning that a "curtsey" and courtesy are one and the same word. In all these cases the form is to the spirit what the setting is to a jewel—as much its protection as its display.

We may apply the same reasoning to the attitude of the body in our public worship of God. It is not true that we can afford to be indifferent to the form, provided only the true spirit of worship be kindled in the soul. The form is something. It has its own value in the function of worship. It does more than express; it helps to preserve and to intensify the spirit of our worship, and it is not more true to say that undevoutness of spirit degenerates too often into irreverence of manner, than to say that irreverence of manner leads to undevoutness of spirit. It would be difficult, for example, to the largest charity to believe that the irreverence of attitude of the congregation to which reference was made at a previous page was wholly without any influence for evil on the conceptions which they had formed of the worship of God. They were formalists in spirit, it is true, as much so, although

present at a worship which is the perpetual protest of the spirit against the tyranny of form, as if they had been mumbling out their "Ave Marias" before a bedizened doll on a popish altar, but the formalism itself had been hardened and intensified by the utter irreverence of manner to which long habit had made them accustomed.

But it is not for their own sakes alone that Congregationalists ought to be careful to maintain outward reverence of form in their public worship. Our worship, with its free prayer and freedom from liturgical form, a worship which embodies, when elevated and spiritual, the noblest conception of worship possible to the Church, imposes on us as Nonconformists a grave responsibility. We profess to care chiefly for our free prayer because we believe that the Holy Ghost still dwells in the Church, and that in our public not less than in our private worship we may appeal to Him to inspire our devotion and "help our infirmities" when we "know not what we should pray for as we ought." We dislike the bondage of any liturgy, however stately and beautiful, because it seems to us inconsistent at once with the full recognition of this perpetual inspiration of the Holy Ghost promised to all believers, and with the ever-changing wants and aspirations of the Divine life in the human soul. This is the creed underlying and explaining the passionate attachment Nonconformists feel for free prayer in public worship; but it is manifest a theory of worship so elevated and spiritual as this is in reality a challenge to the forms of worship and of prayer common in Churches which still retain liturgical in preference to free prayer. We are virtually saying to Christian England, "Ours is a more excellent way; a nobler form of worship than yours; more spiritual and not less solemn, more flexible and not less devout."

But what if some who are dissatisfied with the wearisome repetition of the Church Service and with its mechanical monotony, take us at our word, and come to see what we can give them in place of a liturgy which no longer expresses the needs and yearnings of their spiritual life, and on doing so the first spectacle which meets them is of a large congregation all sitting during prayer, and many sitting upright, and with eyes open, in a worship they profess to be more devout and

more spiritual than the worship of the Church of England, or of Rome? Ought we to wonder? Ought we not rather to reproach ourselves if such visitors go away shocked and saddened, and return to their old form of worship, not less conscious, perhaps, of their imperfection, but thankful that they at any rate express the awful reverence due to God when His creatures approach Him in prayer? The truth is that if, as Evangelical Nonconformists, we are to leaven the religious life of England with the principles of our Evangelical Nonconformity; if in opposition to the Erastian conception of a national Church we are to maintain the more elevated and spiritual conception of a national religion, penetrating public and private life alike, we cannot be too careful how we make every part of our public worship worthy of the magnificent theory of a Church of which Congregationalism is the true expression. We cannot afford, either for our own sakes or for the still higher interests of our national life, to neglect any legitimate aid in the outward forms of our services not inconsistent with the supreme spirituality of Christian worship, which shall augment the appeal we make to the intellect and conscience of the English people. A dirty and uncomfortable building, slovenly and vulgar singing, irreverence of manner either in the minister or the people, the want of the repose, and decorum, and solemnity appropriate to the worship of God, may be only matters of form, and in themselves may be insignificant as compared with that spiritual sacrifice which alone is acceptable to God; but if these things indispose the mass of our fellow-countrymen to believe that we have anything better to offer them than the Established Church provides, they are not light matters, and indifference to them may be a sign of indifference to the future position and power of Congregationalism in England. No doubt there have been times in the history of Nonconformity when, in spite of depressing buildings, and ungainly pulpits, and uncomfortable pews, and vulgar singing, the glory of the Lord has filled the place, and all external discomforts and defects of form have been forgotten in the exulting rapture and gladness which have filled the hearts of the worshippers. No doubt some of the loftiest spiritual triumphs of Nonconformity have been won in spite of the absence of those attractions of form and of ritual

with which the statelier services of the Churches of England and of Rome have been surrounded. No doubt all the external ritual of our worship needs to be jealously guarded and restrained, lest the form should either overlay and destroy or conceal and mutilate the spirituality of the idea of Christian worship. I should be one of the last to wish to forget this, and I trust nothing has been said in this article inconsistent with an intense and passionate conviction that the power of our Congregationalism is solely its spiritual power; but it is in the very interests of that spiritual power I plead for such simple and seemly reverence of external form as is not only not inconsistent with the highest spirituality of devotion, but is actually its friend and helper, and will enable us, therefore, the more effectually to make our appeal to the age in which we live. Anything which deepens the spiritual love and reverence of our worship of the Eternal God cannot safely be disregarded by us. Let the Lord Jesus Christ and His apostles be our example; if we follow them we are in no danger of losing the spirit in the form. I ask in this case for nothing more. Is it possible for any Christian to be satisfied with anything less?

In conclusion, and as a last reason for the adoption of the position of kneeling in public prayer, it ought not to be forgotten that this is the only attitude left to us to express the glorious and awful fact that the creature is approaching the Creator in prayer. All other forms of bodily posture—sitting, standing, bending, lying—are made use of on less solemn and more familiar occasions, some of them being the indication that equals are in the presence of equals, or inferiors in the presence of their superior, but kneeling is the solitary posture reserved for God. This it is which makes the spectacle of a whole congregation kneeling in public worship so impressive to the imagination, and the impressiveness of the spectacle deepens just in proportion to the complete absence of the external pomp and magnificence, and the sensuous ritual of the worship of the Roman Church. There is nothing in all Christendom so sublime, so majestic in its meaning, so awe-inspiring in the unuttered hints it conveys, as the spectacle of a large congregation kneeling in prayer in a building where nothing but the kneeling congregation is seen. The pomp

and finery of the Roman altar, the glittering robes of the priest, the fumes of incense, and the tinkle of silver bells are as much an impertinence and an intrusion in such a spectacle as the rouge and tinsel and paint of the theatre would be on a prisoner pleading for his life, or on the prodigal son hanging on his father's neck when he had returned from the far country. The thing is too real for make-believes of any kind. Symbols only distract the attention from the infinite majesty of the act of worship itself. No one is seen but the worshippers themselves; nothing is heard but a human voice speaking in the name of his fellow-men, and with them, to God; no dramatic action is going on, and yet there is evidently an act of transcendent and awful meaning taking place. That kneeling congregation are already in the eternal world. Time and sense no longer hold them enchained by their bonds. They have risen above this world and they are in the presence of the Most High God. They are worshipping Him whose glory fills the heavens, whose insufferable greatness no creature can ever fully behold, who dwells "in the light to which no man can approach;" they are joining their poor words of penitence, and trust, and love, and adoration with the everlasting chant before the throne; they are waiting for the manifestation of "the exceeding greatness of his power" whom they worship; heart is whispering to heart, "O come, let us worship and bow down: let us kneel before the Lord our Maker. For the Lord is a great God, and a great King above all gods. He is our God, and we are the people of his pasture, and the sheep of his hand."

Can any one say that in that supreme and awful act he would like to be found sitting still, with staring, irreverent gaze wandering over the building, and with a heart that mocked God even more insolently than the body? Rather, could we but realize the immeasurable signifi-  
cance of the act, and the immeasurable majesty of Him whom we were worshipping, we should "fall at his feet as one dead."

G. S. BARRETT.

### TENNYSON'S BALLADS.\*

To many of his old admirers Mr. Tennyson's reappearance in the arena of literature will find the most fitting parallel in his own Homeric version of "Achilles over the Trench;" and if during the last few years the poetic vigour has seemed exhausted, the delicacy dulled and blunted, and the genius waning like an expiring star, they, as "sheer-astounded" as the Trojans at the return of their great foe, will at the same time delight—

To see the dread unweariable fire  
That always o'er the great Peleion's head  
Burn'd, for the bright-eyed goddess made it burn.

For in this volume the laureate has once more vindicated his claim to the foremost place among the poets of our age and nation, and has given a crushing reply to his critical assailants. "En, ego victa situ!" Alecto's scornful outburst, are words he might take into his own mouth, when he has now more than passed the limit of threescore years and ten. And this sudden triumph is all the more remarkable, because the great in art and literature can rarely, by any single masterpiece in picture or poem, justify to the full a reputation reaped from years of bygone labour; and, as a rule, any later successes come as mere developments or additions, and too easily fade when contrasted with the whole creation of their genius. There are few generals who can crown and complete their victories with a Waterloo. And when, on the publication of a new work, we discuss Mr. Tennyson's poetic power, we have already present to the mind the languid splendour of "The Lotus Eaters" and the "Arabian Nights," the stately grace of "Tithonus" and "Ulysses"—the "Princess," the "Idylls," the "In Memoriam," and the exquisite passion of *Maud*; and in each fresh volume are too apt to seek the combined excellence of all these different masterpieces. But how can the poet thus surpass himself, and in a single effort make good a claim resting on powers so wide and varied? This impossible task Mr. Tennyson has

\* *Ballads, and other Poems.* By ALFRED TENNYSON. (London: Kegan Paul and Co.)

not achieved; but in this volume of Ballads, retaining all his old characteristics, he has given evidence of faculties hitherto unsuspected and unrevealed.

Of the sonnets and the translations, indeed, little need be said. Many of them have already appeared in our periodical literature, and at the best are but the appanage of wealth, and not the abiding treasure. The poem entitled "De Profundis," familiar to many readers through the outcry it produced on its first publication, would need too long an examination to be discussed here; but it is advisable to warn many who are sure to read the volume, that in what at first sight seems fantastic and unintelligible there is meaning and law. We grow so intolerant of anything that demands intellectual effort, that we are too apt to set down as worthless anything which we do not grasp with immediate ease. Nor is it necessary to say anything about "The Sisters," for beautiful as the poem is, the plot is old, and the blank verse in which the story is told might, with the exception of a few superb passages, have been produced by Mr. Tennyson five-and-twenty years ago. "Sir John Oldecastle" and "Columbus" are of a different class, the latter reminding us a good deal of "Ulysses;" and though from its greater length it does not attain throughout the finished perfection of its more concise parallel, the two poems are very similar. It was a restless Ulysses, whose great work had been done, chafing at the dull routine of the isle he found so little, that the laureate depicted then; now it is our Ulysses of the modern age, who has dared and won, who has sought "the newer world," has sailed "beyond the sunset," has touched "the Happy Isles," and now in his old age is forsaken and betrayed by those whom he had best served; is even bound with fetters; and, worst of all, sees the avarice, the lust, and the cruelty of his successors making the lives of the innocent island folk a misery and a curse, till he can hardly trust himself in his bitterness of spirit to think of

The harmless people whom we found  
In Hispaniola's island [Paradise].  
Who took us for the very Gods from Heaven.  
And we have sent them very fiends from Hell;  
And I myself, myself not blameless, I  
Could sometimes wish I had never led the way.



It is a grand and sad picture of the disappointments of a great genius. Columbus has not even the consolation of the "Prometheus Bound," to whom some have compared him. He, by his fatal gift, had at any rate alleviated the sufferings of men, and had cleared away much of life's darkness for mortal men. But Columbus sees, not a host of discoveries of arts and sciences till then unknown, but strange diseases and foreign cruelties ruining and blasting the nations of the western world, and the painful penalty falls first upon them : it is their misery that aggravates his.

In the moral life Mr. Tennyson's picturesque power has not diminished ; and the same is true of his corresponding faculty in the artistic side of external world. In fact, in the strange allegory of "The Voyage of Maeldune" we find passages that equal, if they do not surpass, the most brilliant parts of "The Lotus Eaters" and "Enoch Arden." Into the details of Maeldune's voyage with his crew to seek revenge on the man who had slain his father, we must not enter ; but as they pass from isle to isle, from the "Isle of Silence" to "Shouting," and again from Blossom to Fruit and Fire, to the Bounteous Isle and the Witches, and the Double Towers—one with "the clear-cut stone," and the other with "carven flowers," where in passion of strife they slay one another—they also come to the Island of Flowers. The details of the allegory and its hidden meaning each must master for himself ; but let us see how the poet has kept his old mastery over colour. The last line but one will recall to many Pindar's description of the child Iamus steeped in the empurpling pansies of his bed.

And we came to the Isle of Flowers : their breath met us out on the  
seas,  
For the Spring and the middle Summer sat each on the lap of the  
breeze ;  
And the red passion-flower to the cliffs, and the dark-blue clematis,  
clung,  
And starr'd with a myriad blossom the long convolvulus hung ;  
And the topmost spire of the mountain was lilies in lieu of snow,  
And the lilies like glaciers winded down, running out below  
Thro' the fire of the tulip and poppy, the blaze of gorse, and the blush  
Of millions of roses that sprang without leaf or a thorn from the bush ;  
And the whole isle-side flashing down from the peak without even a tree  
Swept like a torrent of gems from the sky to the blue of the sea ;

And we roll'd upon capes of crocus, and vaunted our kith and our kin,  
 And we wallowed in beds of lilies, and chanted the triumphs of Finn,  
 Till each like a golden image was pollen'd from head to feet,  
 And each was dry as a cricket with thirst in the middle-day heat.

But it is the new element in the volume with which we are more immediately concerned: it is pleasant indeed to find that old faculties survive, but later developments of genius are of the first importance. And in the two national poems, as we may call them, now presented to the world, we find evidence of power of another order than that usually conceded to the laureate. In fact, a writer in a recent number of one of our leading Quarterlies has gone so far as to set down Mr. Tennyson as the poet of peace, pointing out that his battle-pieces are of inferior quality, and that, like his would-be hero in the *Princess*, when he would sing of arms his blade "glances" and but "shears a feather." Now, writing with these two poems before him—for they had appeared in the pages of *The Nineteenth Century* some months before—it is not easy to understand how the critic can have committed himself to this sweeping sentence of depreciation with such a conclusive reply to his statements before his eyes: that "Defence of Lucknow," with its sultry atmosphere, in which death itself seems to hang and hover, marking out its prey; and the story of "The Revenge," where the battle air is keen and fresh as the sea-winds. The poems have the true ring of war; there is nothing artificial about them, and in spite of the rough and irregular rhymes of the latter, they are glorious in spirit and fire. The refrain of the one—

And ever upon the topmost roof the banner of England blew—  
 is a poem in itself, and the great stanza of the other cannot be matched in modern poetry of its kind.

And the sun went down, and the stars came out far over the summer sea,  
 But never a moment ceased the fight of the one and the fifty-three.  
 Ship after ship, the whole night long, their high-built galleons came,  
 Ship after ship, the whole night long, with her battle-thunder and flame;  
 Ship after ship, the whole night long, drew back with her dead and her shame.

For some were sunk and many were shatter'd, and so could fight us no more—

God of battles, was there ever a battle like this in the world before?

The ring of this is far truer than the popular "Charge of

the Light Brigade," and than the battle-scenes in Harold; and the two poems, so long as the martial virtues are not utterly discountenanced, will hold the highest rank.

But the most striking characteristic of this book is, after all, not the expression of national life and feeling, but the delineation of individual character in its pathetic as well as its humorous elements. In the humorous sketches the graphic power comes almost as a revelation, even to those who had studied Mr. Tennyson's works with the greatest care. For from his early days till now, his characters have been subtle and hard to grasp; not unreal, perhaps, but intangible. At the first attempt to approach them more closely, they would fly—

And like a silver shadow slipped away  
Through the dim wood.

There is nothing of that here. In the "Northern Cobbler" and "The Entail" the characters are as real and substantial as if they had been drawn by Fielding's pen or Hogarth's pencil; and the two poems entitle their master to rank as a great humourist. He is as successful in his treatment of the eccentric old cobbler who wins a hard battle with the gin-bottle, as in his sketch of the old village wife, a mean and selfish old gossip, whose first question about the new squire is—"Can tha tell ony harm on 'im, lass?"—curiosity not confined to old women in one rank, and justified much in the same way—"Not es I cares fur to hear ony harm, but *I likes to know*." The picture is a true one of the selfish and ignorant relations existing in many English villages between the landlord and his dependants. Each is devoted to the squire, through self-interest. "An' they hallus paaid what I hax'd, so I hallus deal'd wi' the Hall" is the expression of the only class-link in too many country districts. And if they admire at all, it is the sillier and the coarser type. Among the squire's girls it is the common-sense of Miss Annie that gets disparaged by the old woman:

Fur hoffsens we talkt o' my darter es died o' the fever at fall:  
An' I thowt 'twur the will o' the Lord, but Miss Annie she said it wur  
draäins;  
Fur she hadn't naw comfort in 'er, an' arn'd naw thanks fur 'er paäins.

And it is Charlie, the wild, profligate, selfish son, who won't

cut off the entail to help his ruined father and sisters, whom the old woman remembers with a certain pride :

Ya wouldn't find Charlie's likes—'e were that outdacious at 'oim,  
Not thaw ya went fur to raäke out Hell wi' a small-tooth coämb—  
Droonk wi' the Quoloty's wine, an' droonk wi' the farmer's aäle.

The old squire is a portrait drawn with consummate skill, the contrast between the speaker and the subject heightening the effect.

Fur Squire wur a Varsity scholard, an' niver lookt arter the land—  
Whoits or turmuts or taätes—'e 'ed hallus a booök i' 'is 'and,  
Hallus aloün wi' 'is booöks, thaw nigh upo' seventy year.  
An' booöks, what's booöks? thou knows thebbe neyther 'ere nor theer.

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(An' 'e sat) like a graüt glimmer-gowk [owl] wi' 'is glasses athurt 'is  
noüse,  
An' 'is noüse so grufted wi' snuff es it couldn't be scroobed awaäy,  
Fur atween 'is reädin' an' writin' 'e snufft up a box in a daäy.  
An' 'e niver runn'd arter the fox, nor arter the birds wi' 's gun,  
An' 'e niver not shot one 'are, but 'e leüved it to Charlie 'is son,  
An' 'e niver not fished 'is awn ponds, but Charlie 'e catch'd the pike,  
Fur 'e warn't not burn to the land, an' 'e didn't take kind to it like;  
But I ears es 'e'd gie for a howry [dirty] owd book thutty pound an' moocr,  
An' 'e'd wrote an owd book, his awn sen, sa I knaw'd es 'e'd coom to be  
poor;  
An' 'e gied—I be fear'd fur to tell tha 'ow much—fur an owd scratted  
stoän,  
An' 'e digg'd up a loomp i' the land, an' 'e got a brown pot an' a boän,  
An' 'e bowt owd money, es wouldn't göü, wi' good gowd o' the Queen,  
An' 'e bowt little statutes all-naäkt an' which was a shaäime to be seen;  
But 'e niver loökt ower a bill, nor 'e niver not seed to owt,  
An' 'e niver knaw'd nowt but booöks, an' booöks, as thou knows, beänt  
nowt.

And when the family has scattered, and Charlie broken his neck, and the estate on the death of the old squire passed to other heirs through "the taäil," it is only mean and vulgar scandal that the devoted old woman remembers who was indignant that any of the family should say that she would "be talkin' ageän 'em, es soon es they went awaäy." It is a fine example of a low nature, and the cobbler in comparison is a fine fellow. He had taken to drink, sinking lower and lower, from carelessness to cruelty, till an outrage, of which even he was ashamed, brought him to his senses. When he found himself maltreating his wife, he determined to reform,

and in a thoroughly original way. For he took no pledge, joined no Temperance Society, and got saved without songs or sermons; in fact, even afterwards he remembers, not without a lingering remnant of sinful pride, that

We could sing a good song at the Plow, we could sing a good song at the Plow.

But he went out, brought back a huge bottle of first-rate gin, and gave it to his dismayed wife to set on the mantel-shelf. The strange story spread, and brought him more customers than he had lost through his intemperate habits. His pride in his conquered foe is half-ludicrous, half-serious :

An' theer 'e stans, an' theer 'e shall stan to my dying daäy;  
 I 'a gotten to loov 'im ageün in another kind of a waäy,  
 Proud on 'im, like, my lad, an' I keeüps 'im cleär an' bright,  
 Loovs 'im, an' roobs 'im, an' doosts 'im, an' puts 'im back i' the light.  
*Wouldn't a pint a' served as well as a quart?* Naw doubt;  
 But I liked a bigger feller to fight wi', an' fowt it out.  
 Fine an' meller 'e mun be by this, if I cared to taäste,  
 But I moünt, my lad, and I weünt, fur I'd feül mysen cleän disgräaced.  
 An' once I said to the missis, "My lass, when I cooms to die,  
 Smash the bottle to shivers: the devil's in 'im," said I.  
 But arter I chänged my mind, an' if Sally be left aloän,  
 I'll hev 'im a-buried wi'mma, an' taäke 'im afoor the Throän.

It will be a fertile subject for discussion in the psychology of poetry how "In Memoriam" and these sketches of broad humour can have been the product of a single genius.

There is no space left to discuss the poems in which pathos predominates — "The First Quarrel" and "Emmie," of which the latter, from its tender simplicity, will probably be soon more widely known than any of its companions in the volume. But "Rizpah" is a poem so remarkable that it must not be left without a passing notice. It is an eighteenth century version of the old Bible story. The son has been hanged for robbing the mail, and on wild tempestuous nights the desolate mother has crept out to the gibbet to gather up the fallen fragments that she might lay them in holy ground. At last the long task is over, but the mind has succumbed under the terrible strain, and in her confused trouble she sometimes takes the friend who visits her on her sick-bed for a spy, and now suspects and now confides. It is as weird a poem as Browning or Hugo in their best moments could have

written, and is free from the grotesque element which too often disfigures their finest work. There is perhaps hardly a line that could be separated from the whole and quoted: it would be as lifeless as the dear son's withered hand. "I have been with God in the dark"—it is there that the mother's anguish is stilled: His justice is truer than man's, and it is in Him that she can still trust. Mr. Tennyson is now an old man; perhaps can write but few poems more, but certainly no more immortal work than *Rizpah*, whose very name is the symbol of the poetry of suffering.

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### CLERICAL PRISONERS.

A CLERGYMAN imprisoned professedly for conscience' sake in this nineteenth century is an undoubted scandal. It may be that his claims to martyrdom are recognized only by himself and the party which adheres to him; that his suffering is voluntary, inasmuch as the period of his incarceration may be determined by himself; that his views of duty are strangely perverted. But when all has been said the fact remains that a good man, of blameless life and abundant Christian labours, is in prison because he believes that he cannot obey the law of the land without sinning against the Church, and therefore against God. Such a spectacle is naturally and properly displeasing to Englishmen. Their common sense tells them that the authority of law must be enforced, and transgressors, whether they be Anglican clergymen, or Irish agitators, must be compelled to submit. But there is a sentiment which rebels against the conclusions to which this reasoning forces them. They have no sympathy with Mr. Dale, or Mr. Enraght; they regard the ceremonies which they love as superstitions, and the scruples they set up justify their opposition to the law as puerilities; they believe Ritualism ought to be "put down"—that is, ought to be expelled from the Established Church. But they do not like this particular mode of dealing with it. Multitudes who would have welcomed the suspension or deprivation of Mr. Dale are uneasy about his imprisonment. They do not say that it is not right, but they dislike

it. The "E. C. U." may approve of the resolute attitude which Mr. Dale has taken in defying law, and continuing to use the prohibited rites and vestments, just as if no court existed, and no judgment had never been pronounced. The Church Association, on the other side, may be perfectly content with the result of its labours, and accept this imprisonment of recusant clergymen as unfortunate but necessary accidents, due solely to their own obstinate lawlessness. But beyond these narrow circles of keen partizans there is a widespread disgust with the whole affair, which may yet produce results not at present foreseen.

It may be urged on behalf of the Church Association that they have no course open to them except that which they have taken, unless they are to confess themselves defeated, and allow these Ritualist practices to be continued with impunity. It has cost them enough to obtain a decision of the Court, and if it is to be coolly set aside it is clear that there is no restraint upon the most extreme developments of the Romanizing school. If, indeed, they were to allow Mr. Dale to go on officiating for three years in contempt of law, the inhibition might at the end of that period be changed into a suspension; but that is hardly a state of things which those who regard the teaching and the ceremonial as Romish both in spirit and tendency could contemplate with any degree of satisfaction. In their view it means liberty to work mischief for three years, with a vague possibility of the process being arrested at the end of that period. To regard this as a vindication of the law would be absurd. Unless, therefore, the Association were prepared to desist from the contest, they had no option but to take these proceedings, and if there is any blame it should rest upon the law, not on the promoters of the suit. We are no admirers of these appeals to law, but they are inevitable in a Church by law established. That which law establishes, law must govern. There is no desire on any part to injure or distress the men, but there is a determination, if possible, to be rid of the system. It is the misfortune of circumstances that the prosecutions wear the aspect of a persecution, for their only object is to free the Anglican Church from errors which, in the view of the promoters, are altogether opposed to its principles. We are not champions of the policy,



but it is not easy to see how the supporters of an Establishment can condemn it. It is the audacity which it exhibits that most surprises us, for all observers can see how easily the weapons which they have furbished for an attack upon the Ritualists may be turned upon themselves. But it is idle to try and dispel the faith of Evangelicals, that the Church was meant to be their special preserve, and that all others are intruders, if indeed they are not secret traitors. The controversy is one which the law must decide. By accepting the patronage of the State, both parties have virtually appealed to Cæsar, and to Cæsar they must go.

To us it seems of the first importance that the exact position of both parties should be properly understood, and as outsiders who are not in perfect sympathy with either we may be able to do both of them more justice than they do to each other. The Church Association is obnoxious not only to its rivals but to the bishops, who dislike the turmoil, and to Erastians generally, who scent danger to the Establishment alike in the conflicts themselves and in the strong feeling which they develop. But it has been very unfairly judged. Granted that its spirit is narrow, with little of the freedom which is the essence of the Protestantism of which it is the defender; that it takes a very one-sided and unfair view of the Prayer Book, and altogether fails to realize the actual position of the Evangelicals in the Establishment; that its unwise advocacy and un-Protestant severity has done almost as much damage to Protestantism as the attacks of the Romanizers. Still it has been fighting strenuously, though at times with more zeal than judgment, against one of the monster evils of the day. The Protestantism of England is of infinite value, not only to herself but to the world. If we could conceive its extinction possible, we should regard it as one of the gravest calamities which could come upon humanity. Its force is the most powerful factor in the cause of freedom and progress: to weaken it would be to check the advance of both; to destroy it and to transfer to the cause of reaction the power now exerted on the opposite side would be an evil the extent of which it is not easy to estimate. Were it not for America it would be, for the time, fatal to all prospects of advance. But to effect this is really the object of Ritualism. Circum-

stances may have led some of its supporters to aid the Liberal party ; but at heart it hates, and from the very nature of the case must hate, all Liberalism. Cardinal Newman's suggestive records of the early feelings which caused him to begin the Tractarian movement sufficiently prove this point. Priestcraft ever has been the foe of freedom, and Ritualism is but the incarnation of priestcraft. It will use Liberal principles and Liberal politicians as instruments to advance its own ends, but it is in essence a reactionary movement, and its triumph would be the destruction of much which, as free Englishmen, we love.

Now the Church Association deserves credit for the resistance it has offered to what is nothing less than a conspiracy against Evangelical simplicity and public freedom. It may be quite true that it has not fought the battle well. What is worse, it is equally true that it does not show any true sense of the issues at stake, and therefore fails to elicit the strength of sympathy and co-operation which otherwise it might command. It has not the touch of popular sentiment, as it might have could it comprehend how indissoluble the union between Protestantism and liberty, and how impossible it is to fight its battle successfully if there be any reserve in the homage rendered to truth and conscience. We regret that the services its leaders render should, owing to these causes, be so seriously marred in character and impaired in value ; but we are thankful that there are in the Church any faithful found who will not bow the knee before the idols of expediency and comprehensiveness which rulers of the Establishment have been pleased to set up, and for the sake of which the dearest rights of Englishmen are being bartered away. Erastians think it better to dish the Dissenters than to safeguard Protestantism. We are grateful to any who resist this mischievous tendency, and can forgive much of the extravagance of the Church Association in consideration of faithful service to great principles.

On the other side, we are not insensible to the difficulties of Mr. Dale, who firmly believes that the Church is Catholic, with rights entirely independent of the State. There is, of course, nothing to prevent him from taking the position and enjoying the freedom of any other Nonconformist. The

priests at the pro-cathedral at Kensington wear vestments even more gorgeous than those he loves so well, and observe a pomp of ceremony quite as imposing. But the law does not interfere with them. It would give him precisely the same privilege if he did not claim to exercise it in a building belonging to the Established Church. But here arises his first perplexity. To adopt this course would be for him to place himself in a state of schism. On his own theory, he has no right to independence of judgment or individuality in action. He acknowledges the authority of the "Catholic Church," and that Church remains in connection with the State! How can he set himself against its bishops, or forsake its fellowship? The problem is one which no one can even help him to solve. It is purely a point for his own conscience. If that conscience were amenable to the ordinary influences of argument and persuasion, we might suggest that were we as deeply impressed with the authority of the Church as he is, we should certainly question the reasoning which led us into so strange a position. But reasoning would be thrown away on men who, while they talk loudly about the rights of the Church, quietly ignore them when the decision of their ecclesiastical chiefs comes into conflict with their own pre-conceived ideas. Grant every claim that they advance on behalf of the Church, and the question still arises, who made them interpreters of its mind, or depositaries of its authority? What it practically comes to is that each individual forms his own opinion as to the judgment of the Church, and insists that he must carry it out or he will be unfaithful to conscience. Conscience first requires him to submit to the Church, and then forces him to insist that the Church shall submit to him. And this is the practical result of the teaching of a school to which the "right of private judgment" has, from the first, been as the sin of idolatry or witchcraft.

But while the position seems to us surrounded with all kinds of inconsistencies, we cannot conceal from ourselves that the Ritualist difficulty partly arises out of the anomalous relations between the Church and the State. We have heard it said, and even by some Dissenters, that Churchmen are precisely in the same position toward law and the courts, as Nonconformists; that both alike are amenable to the jurisdic-

tion of the State; and that if questions of property or of the obligations of a trust arise in a Dissenting community, they must be settled at Westminster Hall by the judges of the land, just as much as any internal controversy in the Established Church. Such a representation is essentially misleading, and it needs only to be carefully examined in order to discover its fallacies.

In the first place, it ought to strike any observer that the courts to which these ecclesiastical cases are taken are courts with which Nonconformists have nothing whatever to do. When they have any matter of litigation, it has to be dealt with as a purely civil transaction. The court to which appeal is made has nothing to do except to interpret the language of the trust, which it has to administer. What the consequences may be is a point which cannot enter into the consideration of the Judge; and if it should turn out that they are in any way objectionable, the only course open is an appeal to Parliament to prevent their recurrence. This was what actually happened in the most important suit in which Nonconformists have been concerned. The Hewley trust was dealt with solely as a question of civil right. There were those who thought the decision wrong in policy even though it were sound in law, and the consequence was that Sir Robert Peel passed the Dissenters' Chapels Bill. Now, whether the proceeding was right or wrong—a question which is quite irrelevant to the present issue—it is a perfect illustration of our point, which is, that Dissenters are governed by the law solely in relation to civil questions. The Judges decided the matter before them on the same principles of equity which they would have applied to determine the ownership of any other estate. Parliament thought fit to lay down another law, not of doctrine, but of property. It did not profess to regulate the teaching or worship of any Dissenting community, but simply declared that a certain tenure should give absolute possession of property.

But a clergyman like Mr. Dale is indicted before a Church Court for the breach of the laws of the Church. It is not a civil question, and it is not tried before a civil tribunal. These Ecclesiastical Courts have an independent position and a defined jurisdiction. They are relics of the time when

the Church was able to assert rights and privileges which would not be tolerated now. Within our memory their tyranny has been exercised over Nonconformists, and if a Nonconformist were to commit an ecclesiastical offence, we suppose that he might be subject to their sentences still. But they are really the internal courts of the Church. They occupy the same relation to Mr. Dale that the Free Church Courts do to Professor Robertson Smith. If any action which the Free Church Presbytery, or Commission, or Synod may take can be shown to involve an interference with the civil rights of the Professor, he has the means of redress which are open to all subjects of the Crown. He can appeal to a civil tribunal as if he were a creditor seeking to enforce payment of a debt, or the claimant to an estate who brought an action for trespass in order to assert his title. Mr. Dale and Mr. Enraght have the same right, and have been exercising it in the recent appeal to the Queen's Bench for release under the statute of Habeas Corpus.

The difference between the Anglican clergyman and the Free Church minister is at the previous stage of the procedure. Professor Robertson Smith is tried for a doctrinal offence by his own Church. Mr. Dale is tried for a ritual offence by Lord Penzance. The Civil Court has the same jurisdiction in both cases as soon as any question of liberty or property is raised. What the Ritualist objects to is that the Court which has to determine a question of ecclesiastical discipline and clerical conduct should have a secular element in it. He does not object to Lord Coleridge or Mr. Justice Field, but accepts their jurisdiction in civil matters. It is Lord Penzance whom he repudiates, and with him the Judicial Committee who are behind him, because they profess to represent the jurisdiction of the Church, and yet they are not approved by the Church. He forgets that his Church is supposed to be the nation, and that the nation, through Parliament, establishes ecclesiastical as well as civil courts.

It is not the validity of this objection with which we are for the moment concerned, but its point, which seems to be missed by a number of those who discuss the question with ordinary knowledge. Thus it is continually said that Disestablishment would make no difference in the situation. Such an

assertion involves such an ignoring of the actual conditions as to be sheer nonsense. Can any one imagine that Disestablishment would leave the Ecclesiastical Courts with their old pretensions—Lord Penzance sitting in the Primary Court to hear elaborate arguments about the first Prayer Book of Edward VI., the exact interpretation of Rubrics, or the legal value of the advertisements; and the greatest legal personages in the land spending days as a Judicial Committee of the Privy Council in reviewing his decision on these grave points? Nothing of the kind. While the Church is established the State claims a control over all these questions, and establishes a "Court" by which its authority shall be administered. Or it would be more correct to say, the State, finding such tribunals in existence, shapes and regulates them according to its pleasure, and will continue to do so so long as there is a National Church. But when the Church has obtained its independence, the whole state of things must be altered. The State, which has never dared to prescribe laws for the government of a Congregational Church meeting, would certainly not attempt to impose a Church Court on a free Episcopal Church. Perhaps the new tribunals which the Church might set up would neither be as enlightened nor as indulgent as the present. But at all events they would be the Courts which the clergy and members of the Church themselves had established. There might still be found disobedient spirits like Dr. Littledale or Mr. Dale; but the conflict would be an internal one, and the Courts of law would not interfere, unless some point of civil right arose in the course of the controversy.

Unless we recognize this feature of the case, we shall never do these Ritualist recusants equal justice. They are lawless, no doubt; but their lawlessness is not of that reckless and indiscriminating character which some attribute to them. They do not condemn all authority, but they hold that the courts of the Church itself should be instituted by the Church, and they refuse obedience to those which, in their view, do not fulfil this condition. Their contention is fatal to the existence of a national Church, and cannot for a moment be admitted; but it is not so utterly absurd as many seem to suppose. It is never wise or safe to credit an adversary with

opinions which would practically convict him of idiotcy. Canon Liddon and many of those who follow him are men of equal ability and character; and it may be taken for granted that they have at least some reason for their contention. Their perplexity is due to the theory so industriously propagated of late years, and with strange infatuation even by the Evangelicals, of the continuity of the Anglican Church throughout the whole of its history. There was a time when its courts were distinctly independent courts, and the "Catholics" do not understand why they should not be so still. They quietly, and, on their own theory, consistently ignore the great change that was effected by the legislation of Henry VIII. and Elizabeth. To them there is no heresy more offensive than that which treats the Church as a department of the State, and Erastianism is the "abomination of desolation in the holy place." We can sympathize in their sentiment, but we cannot understand how they have succeeded in blinding themselves to the real facts as to the nature of the tenure by which their Church holds the endowments and privileges of a National Establishment.

That they will not be allowed to enjoy the spiritual independence for which they crave within the National Church is manifest from the result of the late suits. Such a fatality had attended previous proceedings in Lord Penzance's Court, that an idea had got abroad that they were not meant to succeed. Whether it was the judge was incompetent, or that the Civil Courts found some special pleasure in snubbing an ecclesiastical tribunal, or that there was an eagerness to take advantage of any legal quibble in order to get rid of an odious necessity, the fact was undoubted that prosecutions under the Public Worship Act had been attended with such persistent misfortune as to give the impression that the law could not, or would not, touch the Ritualist transgressors. The belief was working mischief all round, and it is fortunate that it should be dispelled, and dispelled in such a way as to indicate that henceforth there is to be no trifling with law, and no question as to its absolute supremacy.

We cannot wish that Mr. Dale's appeal had succeeded, but we do sincerely regret that Mr. Dale is in prison. Incarceration is not the kind of punishment that meets the case.



Indeed, no one desires to see him punished, but simply to have the repetition of his offence prevented. The necessity of suppressing lawlessness, even by imprisoning men whose disobedience is due to religious scruple, is accepted with extreme reluctance, but it is accepted, and this fact itself is significant. There is no such popular excitement as there was in the case of Mr. Tooth. There have been great Ritualist demonstrations, but he must be sanguine indeed who takes them as indicating the drift of public opinion. They are party gatherings and nothing more. Of the popular indignation which an act of real oppression would excite, and which, if once aroused, would compel attention, there is no sign. Nor is there any probability that even the continuance of the imprisonment will excite this sympathy. What was at one time not clearly seen is now quite understood, that Mr. Dale has only to obey the law as every other subject is required to do, and he will be set free. There is no disposition on the part of English people to ask that he and his associates shall have some special privilege—that is, that a license shall be enjoyed by priests which is granted to no one beside. The difficulties arising out of the complicated obligations of men who are the clergy of a National Church to whose law they owe obedience, and at the same time fancy themselves the priests of a Catholic Church which has a prior and higher claim on their allegiance, are very serious for themselves, but they cannot be allowed to shape the policy of a State which has to deal impartially with all its subjects. One point is clear, amid all the confusion and perplexity of the controversy. Neither High Church clergymen nor any other class can be permitted to be a law to themselves, and if they challenge a conflict with Parliament and the Courts, they must be compelled to submit. If they were required to violate their consciences, it would be a very different matter. They are not forced into the National Church: but if they serve at its altars, they must obey its laws. As the soldier who dons the Queen's uniform is required to curtail his personal liberty in obedience to the code of army discipline, so the clergyman who accepts a position in a National Church must be governed by the law which the nation has established for the regulation of that Church.

## FOR THE LITTLE CHILDREN.

### CHRISTMAS AND NEW YEAR.

WE need not know all about a thing in order to like it ; indeed there are some things which we should not like so well as we do if we knew more about them. I can very well remember some folks, who no doubt were wise, telling me when I was enjoying the results of a small purchase of "variegated rock," that if I knew how sweetstuff was made I should never eat it. Boys and girls, and grown-up men and women too, need not know all about Christmas in order to feel that it is somehow a very bright and happy time. We can't help hearing the more cheery tone which comes into voices that often are stern ; or seeing the gladder look which lights up faces which at other times are not very merry. This makes me sometimes think of Jesus Christ's story of the "leaven" or yeast which could actually be hidden in the great mass of meal, and yet, when nobody was watching or thinking about it perhaps, quietly spread its power through every atom "till the whole was leavened." Many people are glad at Christmas-tide who don't ask a question as to whence the gladness comes. Hundreds of little children will be looking with glittering eyes upon new gifts, and feel that their fingers are so eager as to be clumsy in getting off the paper and the string which prolong the wonder as to what the Christmas present really is ; and they do not think of much else for the time. But I like to think that whether we remember the fact or not, the Christmas joy is a Christian joy ; the songs have a true music in them because of the sound of angel voices which startled the quiet night at Bethlehem so many years ago ; and that the gifts are not altogether without relation to that one greatest of all gifts the little child whose name was to be Jesus because "He should save His people from their sins." And I am quite sure that although we can enjoy a good deal without knowing much about it, still if we do know and remember, the Christmas gladness will be all the richer, purer, nobler. You have many of you been looking forward to these days ever since that rather unpleasant moment last September when you had to say "Good-bye :—" and now Christmas has come, bringing holi-

days, home joys, gatherings of scattered friends, and good things which can scarcely be counted. I don't know whether while the angels were singing the thought came into the heart of any one of them to ask, "What will the people in the world down there do with the little child, the boy, the man Christ Jesus?" We know that such a question had to be answered, and that some people, Pilate for instance, were very much puzzled as to the answer. What you and I do with our Christmas and all other gifts is quite as important as having the gifts bestowed. It is quite possible to make a bad use of a good thing. Sometimes when fathers and mothers are talking together as to what they will give for a Christmas present, they have to say concerning this or that, "No, it would not do to give it yet; she is not old enough to take care of it, or, "He would get into mischief with it," or, "They would not care much for it, because they would not know its value." And so little folks have to wait a long while in some cases, for what would have been given them before if it would have been safe, as a gift, worthily used in their hands. Jesus was God's gift "in the fulness of time;" but when we read of what the people did with the gift, we wonder perhaps what could have been a worse use any earlier generation would make: perhaps no one would have listened, not one have cherished faith enough to let the Saviour save. He came though, and to such as received Him He gave "power to become the sons of God." You and I may have good gifts put into our charge now, and the important thing will be the use we make of them. A little friend of mine will, I imagine, be able to make a good use of Christmas gifts this year, because of something which was told her of the long and sunny summer days, and I will tell it you.

It was about a little child named Maud, who had a strip of garden ground entrusted to her. A great many beautiful flowers of many kinds and colours grew in her garden, and they were all her very own: she could do as she liked with them. There were so many and they grew so well, that if she plucked them all to-day, there would be quite as many fresh ones to-morrow, and she came to think that it did not matter at all what she did with her flowers. One day she would not have any plucked; and the garden looked very nice and pretty, until a strong wind

came and heavy rain which shook and beat the flowers to pieces. The next day she plucked her flowers, and, in strange sport, scattered half of them into the stream that ran close by. The flowers did not scent the water, and they soon looked like rubbish to anybody who could see them, and so they were gone. The next day she brought all her flowers into her little room, and put them very tastefully here and there, but she would let no one in to see them. She laughed and shut her door, and kept them all to herself. The next day she put some about in the house, and was glad to see her friends pleased with her flowers. It was during that day that Maud heard about sick children in little cottages down in the dark narrow streets of the town; boys and girls who never saw a flower in their homes such as hers were. The next morning she sent all the flowers she could gather to be given to the sick children, and then, after a day or two, went herself to give with her own hands the beautiful blossoms, so that many an eye sparkled as brightly as the brightest of them at the sight. Then Maud was happy with a new joy. She was prouder of her garden and her flowers than ever before. She knew now what to do with the good things which were her very own. She learnt what I am sure is the best thing you can learn to keep your real gladness this "merry Christmas;" for it is some part of the word which Jesus has to teach—that the good things we have for our very own must not be wasted, or used just for our own pleasure, but rather for the help and joy of any who may be in need.

There is one other thought about the season which may as well have a place in your mind. We have no sooner reached the close of one year than we are at the beginning of another. Scarcely have we left off wishing our friends "A Merry Christmas" before we begin to say "A Happy New Year." We shall soon have to alter the heading of the letters we write, and to put "January, 1881." Do you know what the name of the month means? How did it come to be called "January"? Those of you who know need not read any farther. We are told that in ancient days the Romans believed in a great many gods, and two of these were named Janus and Jana, words very much like Dianus and Diana, and very likely referring to the sun and the moon. Janus was supposed to be specially

interested in the beginning of the year—indeed, in the beginning of most things. The Roman prayed to Janus when he was about to enter upon any fresh work. He is sometimes called the “Father of the Morning.” The image of Janus was very curious. It had two faces looking opposite ways. One face was old, care-worn, sad: the other was youthful, bright, expectant. The right hand grasped a sceptre, the left hand held a key; and he was seated on a throne which was made to look as dazzling as possible. There was in Rome a sacred gateway where was placed a statue of Janus; and in times of war the gates were opened, while through the days of peace they were kept shut. The month January was named from this imagined god. The Romans from very early times considered January the first month of the year, and for nearly two hundred years European people have done the same. You and I have learnt the real name of the One True God, who is all to us that Janus was to the Romans, and infinitely more. I should like to feel sure that in all the many homes which will be glad with the bright and hopeful faces of little children this holiday time, every young heart has come to turn very thankfully and confidently to Him who once took just such as you into the blessing and shelter of His arms, and to ask that He, by His saving love and guiding, will make the New Year happy, by keeping you true to Him.

D. JONES HAMER.

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### DR. RALEIGH'S LAST SERMONS.\*

In the graceful “prefatory note” with which Mrs. Raleigh introduces this volume, we are informed that the publication of a volume of his sermons was the subject of one of the last wishes expressed by her husband on earth. The desire is intelligible, and awakens sympathy. Dr. Raleigh’s ministry had not come to an end through self-exhaustion; long and useful as it had been, it showed no signs of decline of power, but rather seemed full of capabilities still to be unfolded. At the Divine call he laid it down, without a doubt of the wisdom which required the surrender; still that ministry had been very dear

\* *The Way to the City.* By ALEXANDER RALEIGH, D.D. (A. and C. Black.)

to him, because souls to him were dear, and he earnestly desired that its usefulness should have such prolongation as was possible after he himself had been removed. Thus we have not here a volume prepared with misgivings, and presented with apologies, but a good work done for the Church, under an injunction which could not but be held sacred. To Mrs. Raleigh was entrusted the task of selecting the sermons to be published; and although it is true that in choosing from materials of such quality no one could go far astray, yet it is to be remembered that the very excellence of those materials made the work of selection peculiarly difficult. The task has been performed in such a way as might have been expected of one whose quick sympathy and sound luminous judgment made her the worthy partner no less of Dr. Raleigh's intellectual and religious than of his social life.

It is remarked in the preface that "these sermons are short." The statement is only true with reference to the standard of the foot-rule. There is thought enough in them for five times their length, and that thought of the most positive and definite character. Dr. Raleigh was not one of those who, under the affectation of being "suggestive" preachers, put forward crude, half-formed notions, trusting that the sacredness of the theme would protect them from criticism. No preacher of our days recognized more fully than he the importance of form and structure in the composition of a sermon; probably no contemporary preacher was accustomed to bestow so much time as he did upon separate compositions. Nor was this in him the indulgence of a fastidious taste; his conduct here was governed by pastoral, not literary convictions. He was a practical man; and being eager to impress men with the great realities of religion, he cultivated a style of address remarkable for its union of simplicity of expression with strength and beauty of thought. To this end his whole character contributed. Powerful as he was in argument, you never felt that his main position was risked upon the contention of the hour. There was a restfulness of mind in his whole manner, even when he was most deeply moved, which made the hearer feel that he was listening to one whose faith was based on the deepest and most solid foundations. He was easy to follow, but difficult to escape from.

Perhaps one of the most personal characteristics of Dr. Raleigh as a preacher was the patience of his faith. Always pressing on, and urging his people heavenward, yet no one had more considerateness for human weakness than he. Illustrations of this trait might be found in his sermon, a sacramental discourse, on the text, "Tarry one for another" (1 Cor. xi. 33). The Church, the preacher declares, makes no tarrying, yet she tarries for all.

Tarry for the young. Do not consider that religion consists all in correct thinking, defined belief, mature experience, manly and womanly strength. It has its beginnings in youthful struggles, in wonder, in simplicity, in teachableness, in sorrowing, in longing, in following. And you cannot look for the steady tread of those who have long been in the way in the case of those who are just coming into it. You cannot expect *them* to keep up with the manly and the strong. . . . When *we* find the children in God, the young Church is, in some respects, nearer heaven than we; in other respects it is following close upon us. They are in the procession. The movement which carries us onward will soon bring them to the place where we stand. Meanwhile, tarry for them, at least with the longing desire, the loving look, the outstretched hand, the cheerful encouragement. Reverence the children, reverence the Church of the future.

So, again, the weak are to be waited for. But what of the doubting? These also are included.

Tarry for the doubting. Not for the captious and the insincere, but for those who are honestly and earnestly seeking for light. A company of people travelling through a forest came to a place where many paths meet. They look at the map, and most of them are in no doubt which path to take. But some are in doubt. Have they not a right to seek the honest resolution of their doubt? Have they not a right to choose, are they not bound to choose, the wrong path if it seems the right path to them? How, then, should they be treated by those from whom they part, or seem to part, for a little? Are we to cry after the wanderers, "Farewell: we shall see you no more! Go your ways into famine, desertion, death!" Are we not rather to say, "We shall tarry for you; not, indeed, by staying our own progress, but by looking round for you, by calling to you, by lighting our camp-fires at night that you may see where we halt. You will not go far without seeing that you are wrong, and when you make the discovery, take the path that leads straight into ours. We shall be waiting for you, and we shall joyfully welcome you."

It cannot be necessary to say a word to show that this large hope, this all-conquering patience, bore no relation whatever to indifference to doctrinal truth. No one was more sensible than Dr. Raleigh of the paralyzing effect of doubt.



He was essentially a man of faith. Insisting strongly on the necessity of continually proving the reality of religion in the conflict and toil of life, he found its source and nourishment in the Unseen, and held firmly by the great doctrines of evangelical faith. In his sermon entitled "Gethsemane" he expresses wonder that some have found so much in the word "forensic," or the idea which the term conveys, to offend them when the atonement is spoken of, and insists that the moral meanings of those Scriptures which speak of atonement must have the vicarious element in them to be of any benefit to us. So in his sermon on the "Blood of the Everlasting Covenant" of which he says that "it is the virtue of the death of Christ. It is that grand act of atonement and self-sacrifice by which He bore the penalty of sin for us and secured the gospel as God's method in this world for ever."

One more word ought to be said. Dr. Raleigh was eminently an encouraging preacher. He had no syllable of comfort though he had many solemn admonitions for self-pleasers; but for those who were seeking the path of right and duty he abounded in words of cheer. We should have been glad to give extracts from the sermon on "Strength and Courage needed for Common Life," and that on "Weeping and Joy," with its striking and beautiful apologue, but must forbear. The last sermon in the volume, on Enoch's "walking with God," "is so placed," Mrs. Raleigh tell us, "because with it my husband closed, all unconsciously, his ministry on earth." Its theme is the necessity, the method, and the results of pleasing God. There were those who, hearing it, and judging more truly of the preacher's state of health than he could do himself, received it as his dying testimony to truths for which he had witnessed all his life. As it stands here it worthily closes a volume which well exhibits the high and various excellences of Dr. Raleigh's preaching, and which, as the last public record of his ministry, will be very precious to the Church.

### THE LAST IRISH MOVEMENT.\*

A BRILLIANT book on Ireland, written by one who is in sympathy with Irish ideas, and has suffered for his loyalty to an unsuccessful cause, is singularly opportune, and must command a large circulation both because of its intrinsic merits and of the exceptional interest with which the present state of Ireland invests it. The book is, in fact, the story of the last uprising of the Irish against English oppression; and as it is written by one of the ablest leaders of the movement, but one who has also had the advantage of looking at the whole question from the very different standpoint of a minister in one of our colonies, it may reasonably be expected to have qualities almost unique. Nor will the reader find such anticipations disappointed. Sir Charles Duffy has not wholly forgotten his old sentiments; indeed, what Irishman who has ever drunk into the national spirit ever does? He is as sensitive as ever to the influences of a patriotism which is all the more intense because of the weakness of the country towards which it is cherished. But, on the other hand, he has gained much of that calmer judgment, which is the natural result of a wider political knowledge and of an acquaintance, however limited, with the difficulties of official life. It would be too much to say that the story is told with perfect impartiality; but at all events time and experience have so far mellowed his feelings that the writer shows considerable capacity for appreciating the position of those whose actions he condemns. The volume is extremely interesting as well as suggestive. The melancholy point in connection with it is that there should be in it so much that helps us to understand the present crisis in Ireland. More than thirty years have passed since the events of which it treats, and in the interim great changes have passed over the face of the country, while assuredly England has made heroic efforts, to which there is no parallel in our history, in order to undo the wrongs perpetrated by previous generations. Yet we are passing through a crisis almost as severe as that which is here described. For anything which appears in the speeches of the agitators, England might

\* *Young Ireland*. By Sir C. GAVAN DUFFY. (London: Cassell, Petter, and Galpin.)

during the interval, have been carrying out a policy of high-handed oppression, without any attempt to govern in a spirit of justice and equity. If a wrong had never been redressed, or an unfair burden removed, the cry could not well have been louder, or the disaffection more pronounced. The state of things would be eminently discouraging, were it not that the feeling which underlies all the present agitation is fed by the memory of centuries of wrong, and that, whatever other quality the English people possess, they have never given any indications of that imaginative faculty which enables a dominant race to understand and meet the susceptibilities of those whom it has to govern. But they are willing to learn, and especially are they showing themselves willing to learn just now. A book like this is a valuable teacher. It is a mirror in which they may see the reflection of their own faults and mistakes; and it will be all the more useful because its lessons are drawn from the past, rather than from the exciting events of the hour.

Any one who knew life in Dublin some thirty-seven years ago must remember the impression that was produced by a band of brilliant young men, who were at the time beginning to make themselves conspicuous partly by their fervid patriotism and partly by their independence of O'Connell, who had hitherto been regarded as an almost omnipotent popular leader. Then, as now, the wrongs of Ireland appealed to the chivalry and enthusiasm of men of oratorical and poetical genius, whose pride it was to dedicate their powers to the service of their country. We do not profess to decide whether the ardent leaders of that day had that superiority to their successors in this which we should infer from the tribute which their former associate here pays to some of them. Mr. Justin McCarthy, Mr. O'Connor Power, and one or two others of the Home-Rulers have proved themselves possessed of undoubted ability, so that they have succeeded in gaining the ear of the English people to an extent which certainly their predecessors never did. But this difference is due to a change in the spirit of the times, not to any superiority on the part of the men. All kinds of opinions are heard with more attention than they would have received thirty or forty years ago. Our Reviews have supplied a platform from which most men

of real ability who have anything worth hearing to say are allowed to speak, and are certain to secure a large and intelligent audience. It is not necessary to believe, therefore, that Davis was inferior to any leader of the present movement because Englishmen knew so little about him. But without instituting comparisons between individuals, it may safely be said that there is nothing in the present agitation that approaches the brilliancy of the little company who, as conductors of the nation, exerted so deep and, to some extent, so unfortunate an influence on the public mind of Ireland. At its outset the movement was one of an intellectual character, and unquestionably the power employed in it was of no ordinary kind. Our author himself, Davis, Dillon, and others were men of very remarkable gifts, and they added to them an intense and passionate enthusiasm which produced an extraordinary impression upon an excitable race. It is a long descent, indeed, to come down from the thrilling songs of Sir Charles Duffy, which called forth the admiration of Lord Macaulay, because of "their energy and beauty," though he besought the writer to consider whether "genius is worthily employed in inflaming national animosity between two countries which, from physical causes such as no political revolution can remove, must always be blessings or curses to each other," to the bitter, rasping speeches of Mr. Parnell, in which there is not a solitary gleam of genius, or even talent, beyond that of a man who has some power of speech and is able to give it an appearance of strength by the recklessness of all consequences and indifference to the feelings of others with which he insists on his nostrums. This knot of young men, setting themselves to work out the deliverance of their country by brain-power; writing histories to instruct the people in the knowledge of their wrongs on the one hand, and of their capacities on the other; editing a paper which threw around the cause of their country that marvellous fascination which enthusiasm can ever exert; kindling national sentiment by songs which breathe the spirit of true poetry as well as of passionate love to liberty and sincere devotion to the fatherland—perforce command a certain kind of admiration. We mourn with Macaulay that such power should not have been otherwise used, but there is something catching in the patriotism of these young as-

pirants. They certainly excite a very different feeling from that which is awakened by reading the report of a meeting of the Land League, with the cold and almost brutal indifference as to the outrages that are perpetrated in the country, and the general state of lawlessness for which its leaders are morally responsible. The spirit of "Young Ireland" is well indicated in a touching utterance of our author's, which may be cited as the general defence of the position they took.

To many self-complacent persons, and to all the fanatics of major force, it will seem plain indeed that it is a task which ought never to have been undertaken; the duty of a good citizen being to exhort the people to be content with their lot. But there are surely some who will better understand the premisses. A man has but one mother-country; if he sees her in rags and tears while her next neighbour is in comfort and splendour, it is scarcely good to be content, or to preach contentment. If he knows that she is living under the lash of unequal laws, that the sword of justice has long been turned against her as a weapon of assault, that she was made poor, and is kept poor, by perverse legislation, it would be base to be content.

We think we understand the sentiment, though we cannot endorse the logic, or at least the conclusions to which it led. It was right enough that Irishmen should not be content with the condition of their country. The question was only whether the changes that the "Young Ireland" party sought would have been a real gain, whether they were sought by wise methods, and whether by any method their attainment was possible. The physical causes, "which no political revolution can remove," are the Repealer's, or Home Ruler's, true difficulty; and even if he were satisfied that separation from England would be an immense gain to Ireland (a point on which there is room at least for reasonable difference of opinion among the best wishers of the country), he would, before entering on an agitation to effect the revolution, stop to consider whether it was at all feasible. It is to be urged in extenuation of the error these young men committed that with the sanguine temperament of youth, and especially of youth under the dominance of a patriotic ardour, they did believe in the possibility of success. Mr. Parnell ought to have learned wisdom from their failure, even if (which it is impossible for us to believe) he were under the control of the same lofty ambitions and generous impulses. There are pa-

triot and patriots ; and without impugning the sincerity of the love which Mr. Parnell or Mr. Biggar has for Ireland, we must say that a very wide distance separates them from the men whose heroic story is commenced in this volume. If further extenuation be desired for the unwise action, taken in obedience to a feeling which had grown as they brooded over the wrongs of their country, and which certainly was not diminished by what they saw and heard around them every day, it may be found in the picture which our author has drawn of the ideas current in relation to Ireland and the Irish. The influence on a certain section of the Irish people of the supremacy of an alien race, which led all who desired their favour to speak contemptuously of their own kith and kin, is first sketched. It is the same kind of sentiment which prevails among a certain class of superfine Dissenters, who, in order to meet the views of the superior Church, talk in a lofty style of the ways of Nonconformists, forgetting that they are of the class themselves. "A generation earlier, John Keogh, the Catholic leader of that day, declared that you might recognize a Catholic in the street by his timid gait ; and the bulk of the National party were still Catholics who had not wholly outgrown the traditions of slavery." Passing from these Irishmen who had not Irish ideas and sympathies, Sir Charles Duffy thus describes the state of English feeling :

In the London literature which concerned itself with Ireland, and sought an audience there, Maxwell had begun to paint as Irish types the dashing dragoons and gossiping campaigners who afterwards swarmed in such a multitude from the brains of Lever ; and Carleton, who described the peasantry with genuine knowledge and power, still mixed with his colours the black bile of sectarianism. On the stage, the Irishman familiar to the Adelphi, and unknown in Munster—a blundering simpleton, or a prodigious fire-eater—was habitually presented to Dublin (? London) audiences for their applause. The English idea of Ireland was chiefly derived from sources like these ; and a bewildered Cockney, reared in the libels and caricatures of the day, on his return from a visit to Dublin, is said to have assured his friends that he could not find a single Irishman in the place (p. 707).

It is certain that in this point there has been some improvement ; but who would venture to say that the Englishman now does justice to the high qualities of the Irish people ? The talk about the "Irish" (whose very name seems to be uttered

with a sneer) which we hear in railway carriages, in omnibuses, and sometimes even in drawing-rooms, only betrays that narrow insularism which is one of the most unfortunate qualities for a people occupying the delicate and difficult relation which we sustain to the Irish people. If we wish to understand how it strikes Irishmen when they come into contact with it, we must try to imagine how we should regard a Frenchman who spoke thus contemptuously about England and English ways and customs, or, what would be still more to the point, how we should endure German scorn if it happened that we were under the rule of Bismarck. The study of Irish sentiment is, in our judgment, one of the most important to which any man, who desires to have an intelligent opinion upon Irish matters, could addict himself. More than half our troubles proceed from ignorance to understand it, or inability to deal with it. Captain Boycott is brave and courageous; Mr. Bence Jones adds to these qualities vigour and enterprize, an anxious desire to do his best for the improvement of the country and its inhabitants, with a good deal of power for giving effect to his benevolent purposes. Yet both have not only failed, but have involved themselves in trouble, mainly owing to this cause.

This book has many attractions. It is, indeed, one of the most readable and instructive volumes which has come into our hands of late. If the multitudes who have been calling out for "Endymion," exhausting Mudie's enormous store, and yet, while so eager to obtain it, secretly acknowledging that they find it hard to get through the first volume, would only be induced to take up a book of solid worth like this, and ponder its lessons, we might hope for the spread of a more kindly habit of mind in relation to Irish questions. There is much more than there was once, and yet still great room for improvement. One of the great recommendations of this work is that it must help the advance of opinion in this direction. It has all the charm of a romance, with all the poetical value of a history. Brilliant sketches of character and incident light up its pages, which to numbers will have all the more interest because they are frank revelations of the inner life of a movement whose very disasters lend a tragic interest to its story.



## GENERAL MISSION RECORD.

SPAIN.—The Rev. J. Jameson, of Madrid, writes as follows:—Toledo is the high place of Spanish Catholicism, the seat of the Cardinal Archbishop, Primate of all Spain, with a splendid cathedral, numerous churches, and well-nigh innumerable clergy. It has been deemed so much a stronghold of Popery, and so impregnable, that though within comparatively easy reach of Madrid, no effort has been made to establish regular services there. In one of the first years of the Revolution—in 1869, I think—Mr. George Lawrence, of Barcelona, visited the city and was assaulted and fired at, but no further evangelical effort was made till eighteen months ago. Taking heart of grace then, we deputed Don Francisco Prieto, one of the National Bible Society's colporteurs, to break ground in the hitherto uncultivated field. Without altogether intending it, we seem to have sent thither the very man for the place. Prieto had previously been employed in Madrid going the round of the cafés, and his training here served him in good stead for Toledo. Little by little Prieto made his way, till now he is known and respected by many persons of influence in the city. On three occasions I have visited Toledo, and each time with increasing encouragement. At the burial of the colporteur's infant child, about sixty persons assembled in his house and listened attentively to the preaching of the Gospel—one-half of them accompanying the body to the grave—by this act declaring themselves thoroughly in sympathy with Protestantism. Of these persons one had been Alcaldé during the Republic of 1873-4. Last November I was called to Toledo to baptize a child of Prieto's. The Civil Governor had granted leave for the celebration of Protestant worship in the colporteur's house. More than three hundred persons attended, many of them being of good position in the city. There is a desire for regular services, and the promise of a good congregation.

But the work in the capital is only a small part of this movement. In the village of M—— there have lived for five or six years a few devoted Protestants, who have come to me in Madrid, once and again, to entreat me to preach in M——, or to help them in some way. In one of his journeys Prieto visited this village, and discovered these Christian people. He also made the acquaintance of a well-to-do cartwright, who professed to be a freethinker. He had been village *Maire*, and was a person of influence, employing about twenty men. By God's grace the colporteur brought this man to see the error of his views, and now he, his wife and family, are earnestly worshipping the true God through the One Mediator. The original four were soon joined by others, and at Christmas they resolved to make public profession of their faith. This they did. Having carefully read, article by article, the Confession of Faith of the Spanish Christian Church and its Code of Discipline, thirty-four appended their names to the document, and formed themselves into a congregation, to which colporteur Prieto promised to minister on alternate Sundays. I have just returned from M——, my heart filled with joy and praise to the Lord for what He has wrought there. Amid abounding fanaticism and superstition on the one hand and infidelity on the other, it was refreshing

to see their simple faith and mutual love. The practical effects of the change are most cheering. Wives and mothers speak of a happy difference at home; and the cartwright has openly proclaimed that his wood-shop will be closed on the Lord's-day.

Word was soon carried to Toledo that the devil was rampant at M—. Eight priests and canons, with two missionary friars, were sent down to the aid of the parish priest and his colleague. A great "Mission" was held—the faithful were confessed and the Protestants denounced. But the little flock looked on unmoved. Public denunciations and private dealings alike failed, and in the end, after a discussion with the colporteur in the house of our friend the cartwright, the priests abandoned the field.

SOUTHERN AFRICA.—A *considerable awakening* has recently taken place in the neighbourhood of the Berlin Missionary Society's Station of Riversdale. It began on the occasion of the opening of a small church at an out-station, in October, 1878, and has extended thence in various directions. Both the white and the coloured populations are affected by it. Young farmers hold meetings for the benefit of their friends and of the neighbouring brethren, and many of the latter come from a great distance to get instruction and seek baptism. They show the sincerity of their desire by their altered manner of life.

In the *Herero* country, on the West coast, *Romish priests* have landed, and have requested permission from the chief to place one missionary at every station of the Berlin Missionary Society. But this the chief would not allow. He replied that there were teachers enough in the country, and that if those came, there would only be strife and confusion. Happily the New Testament, the Psalms, and a hymn-book have already been published in the language of the people, as also a book on Romish errors, which is making a great impression.

The Rev. J. D. Hepburn (L. M. S.) gives the following instance of the conversion of a native of Batangwato:—"The worst man was Shoshong, the most unscrupulous, the most vicious, the boldest, wildest, maddest man among the sons of old Sekhomo. He added to his other bad qualities hypocrisy. He came a long time as an inquirer and tried hard to get into the church. He could not be got to see himself as all others saw him; he was fond of brandy, and when drunk went to the chief's courtyard, and denounced the chief and everybody else. This man could read his Bible well, and saw the meaning of a passage of Scripture when the Christian was sometimes baffled by it. He came to me with one passage of Scripture for years—Isa. i. 18—always this one passage of Scripture and always the same unconsciousness of sin. He wanted to get into the church, and he thought this passage of Scripture ought to open the door. He went away for a short time, and when he came back I was struck with the altered character of the man's answers. I made inquiries, and I found that no one could tell me anything; but it set the Christians observing him. Slowly the man's character made its impression until the town in his case also noted the change. His probation was prolonged, but he is now a member of my church. His prayers burn with intense nearness to God. Khukwe said when he came back from the Lake and heard him pray for the first time one Saturday morning, 'Why,

Monare, it is as if you were taken into his bosom.' He meant that the man's heart was so transparent in his prayer. He preaches, and his wife goes with him. He teaches a school among the despised Makalaka. That is something that Dr. Moffat will understand. A Mongwato—a son of Sekhome, teaching a Makalaka day-school and preaching to them on Sunday, and his wife walking with him to their town to do it, and looking as happy as if she had obtained a chieftainship!"

**WESTERN AFRICA.**—On August 22nd, Archdeacon D. C. Crowther, (C. M. S.) baptized twenty-seven converts at Bonny, in the presence of a congregation numbering no less than 842 persons. One of the candidates was Orumbi, a rich woman who holds daily family worship for all her dependants.

Another interesting missionary opening is reported from the Niger. In the early part of the year, Bishop Crowther was visited by a wealthy chief from Okrika, a town of ten thousand people, forty miles from Bonny, never yet visited by a Mission agent. It appears that the influence of Bonny Christianity has spread to this place; and the chief informed the Bishop that the people had built a church for Christian worship to hold five hundred people, which was filled every Sunday, a school-boy from the Brass Mission reading the service. In August last, Archdeacon Crowther visited Okrika, and was very heartily received. The chiefs expressed their wish to have a regular teacher there, and their readiness to contribute to the expense of the Mission in the same way as at Brass and Bonny.

**CENTRAL AFRICA.**—In spite of heavy losses and manifold dangers, the Missions to Lake Tanganyika (L. M. S.), Victoria Nyanza (C. M. S.), and the Congo River (B. M. S.) are being zealously prosecuted. Two Baptist missionaries were recently fired at by a tribe who doubtless regard all white men as enemies—a traditional faith handed down from the time when the Portuguese were the real masters of the land. Jesuit missionaries have already proved a disturbing element in the work in king Mtesa's country. The London Missionary Society are settling down to work and rapidly acquiring a knowledge of the language.

The Rev. Mr. Last (C. M. S.) has removed to Mamboia, a place some fifty miles East of Mpwapwa, in consequence of the repeated invitation of the local "Sultan" of the Kaguru tribe inhabiting the district. Mr. Last wrote as follows on February 23rd:—All is going on fairly here. I have built a room twenty feet by sixteen, to be used as a church, school, and living room, until I can get a suitable house. I have also housed the people who are with me. The sultan and his people are as kind as ever. These people are far superior to the Wagogo—for they are not afraid of work. They helped me very much in building the places I have already erected. Many of them express their desire to be taught about God, and how to serve Him. They also want to be taught to read and write. The sultan comes to the service on Sundays. Last Sunday week he was at Kitange, so could not attend; but last Sunday he was present, attended by his son, nephews, and twenty of his followers. I have great hopes of the work here.

**CHINA.**—The Rev. J. H. Sedgwick (C. M. S.), of Hangehow, writes:—Fu-Yang may be said to be full of Christian books, for almost every shopman to

whom one offers to sell a book replies that they have one already, and not unfrequently exhibits it to substantiate his assertion; and, what is better, they invariably manifest a willingness to know the meaning of the doctrine and the advantages to be gained by accepting it. Whenever one walks down the street—for the place consists only of a long street of shops—the first word which seems to rise to the tongues of the spectators when they see us is just this—"Jesus." It is gratifying to know that their only notion of foreigners is that they are connected with the blessed name of Him of whom "the whole family in heaven and earth is named." This is, in a great measure, due to the regular visits of Mr. Arthur Moule, who, in the face of much opposition, opened this station.

**THE AMOY FIELD.**—*English Presbyterian Mission.* The Rev. W. S. Swanson writes:—As regards our work to the north of Amoy, the present situation is one of great promise. We are beginning in some quarters to see this result of all our previous labour, the breaking down of the malignant, because ignorant opposition of *the people* to us, and a willingness to receive us quietly. The one great lesson of this is, that the strength of the Church should persistently and continually be focussed on one point, and not weakened by an attempt to compass too much.

In this same south-west region we have one station whose history is rather remarkable. A number of Christians some years ago settled down in a village called Kak-chioh, lying midway between Kio-lai and Liong-khe. This village had been deserted on account of local feuds. The Christians who had settled down there had almost every one of them been forced to leave their own homes through troubles and persecutions on account of their faith. They rented the Kak-chioh fields from the original proprietors, and for more than ten years they have been going on prosperously in their new quarters. At first there were only five or six of them, but they have grown in numbers, and at present there are about eighty souls in the village. They are all professing Christians, and although few of them as yet are members of the Church, they have exhibited a most remarkable and gratifying spirit of earnestness and zeal. They have built a nice little church for themselves, entirely at their own cost: and they are now collecting funds for building a preacher's house. I wish I could go into the details of this little community's history, but in a general letter of this kind I cannot.

**Movement for Native Pastors.**—Some of our principal congregations are beginning to take action in the line of getting native pastors set over them. The shape this movement is now taking, is that several of the congregations should together call a pastor.

**Self-support.**—Our American brethren and I have been hard at work for the last four months, visiting and stirring up all the congregations on the question of self-support. We have met with a success that has surprised us and the native church. The latter is beginning to see the wonderful power of Christian giving. I may just give you one instance. They had been giving in past years about £13 for their current expenses, and about £7 for their preacher. While maintaining their old position on the former head, the result of my visit was that the latter sum was raised to something over £24. All the congregations visited have not done so well as this, but all have done better than any of us expected.

## CURRENT LITERATURE.

*Andrew Harvey's Wife.* By L. T. MEADE. (London: W. Isbister, Limited.) This is a story of deep, almost tragic interest. It has been written by a writer whose power is unquestionable. Nobody could begin the book without finishing it. The attention is held to the last, and at times the emotion excited is painful in its intensity. The influence of a bad father in wrecking the happiness of a daughter who is a model of affectionate and unselfish devotion to her own people, and who is not spoiled by a good marriage, is portrayed in a manner which shows the capability of the author for fiction of the highest class. The sentiment is both pure and lofty.

*Hilda and her Doll.* By E. C. PHILLIPS. (London: Griffith and Farran.) A tale of West Indian life. The little girl's secret, which was nothing less than a school for negro children on her father's estate, is very interesting. The school-life in France and the happy English home are effective pictures in which the doll has her place. The moral is naturally reached. "Put only this restriction on your pleasures—be cautious that they hurt no creature that has life." "The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others." It is a well-written story for little girls, who are sure to enjoy its pleasant pages.

*Mudge and her Chicks.* By a Brother and Sister. (London: Griffith and Farran.) If anybody supposes that this gay-looking volume has anything to do with a farmyard they are mistaken. The mother and her children are really pleasant companions, and we fancy we spent the long days of a summer holiday with them at Broadstairs, where we had pleasant chats with Uncle Percy. We hope, however, that none of our orphanages are quite so much like workhouses as that at the East End of London is here represented as being, or that the children are crushed and half starved as Amy Grey is said to have been. Doubtless rules, and charity uniform, and hard matrons do much to take the life out of growing children; but, if the facts do not warrant inquiry, the suggestion, that the home system of training our orphans is best, hardly justifies quite so strong a representation of the opposite method as is here given. With this exception we consider the story effective and successful.

*The Mistress of the House.* A Story of Christian Service in Daily Life. (Hodder and Stoughton.) This is an American gem of the purest water, and it will be a favourite with all who are interested in quiet, earnest faithfulness in home and church life. It is long since we have had so exquisite a pleasure as this simple story has afforded us. Happy is the minister who has such helpers as the little mistress; happy the home where there is such a sister. The book cannot fail to be as popular as it is fitted for usefulness. It will suggest to many who are asking, "Lord, what wilt thou have me to do?" the appointed personal ministry.

*Old-Fashioned Stories.* By THOMAS COOPER. (London: Hodder and Stoughton.) This is a new issue of the stories which Mr. Cooper wrote in 1845, under the title of "Wise Saws and Modern Instances." Some other favourite tales from the same racy pen have been added; and the volume is a most pleasant memorial of one who has, during a long life, kept on the right side of things; or, as he would put it, "who has gone straightforward down Crooked Lane." The new generation would lose much if it did not make itself acquainted with the wit and wisdom of one who has served his age with a faithful, self-sacrificing honesty but too rare in modern life. We hope this new and improved edition of an old favourite will command as large a circulation as its sterling merits deserve.

*Handbooks for Bible Classes.* (Edinburgh: T. and T. Clark.) There has been a growing feeling for some years past that the Bible-class teaching of our Sunday schools was not as exact and copious as it ought to be. The great advance in elementary education which has taken place has necessitated not a more fervid and evangelical teaching, but one more intelligent. Among the varied helps provided for teachers to meet this happily growing necessity, we are glad to be able to call the attention of our readers to those of Messrs. T. and T. Clark, of Edinburgh, which are edited by Dr. Marcus Dods and Rev. Alexander Whyte, M.A. The high character attained by the publishers for works on biblical subjects will be regarded as a pledge that no pains will be spared to make these handbooks the best of their kind. If some of them deal with subjects in an elementary way, others will be found to be adapted to the needs of ministerial students, Sunday-school teachers, and those engaged in home studies of the Bible. We have received "The Post-Exilic Prophets," by Dr. M. Dods; "The Books of Chronicles," by Dr. Murphy; "The Life of Jesus Christ," by Professor Candlish, D.D.; "Galatians," by Professor James Macgregor, D.D.; and "The Sacraments," by Professor Candlish. The latest criticism and information are supplied; real difficulties are met and explained: a fair and reverent spirit is manifested in the treatment of the letter of the word; and if, as on the Sacraments, there is room for difference of opinion, there is an utter absence of offensive dogmatism. For English readers the series provides a perfect storehouse of Bible lore; and to busy teachers they will prove to be invaluable helps.

*Wilfred: a Story with a Happy Ending.* By A. T. WINTHROP. (London: John F. Shaw and Co.) A healthful, pathetic story of the life of a little exile, which is sure to be a favourite with our young readers whose French studies have created an interest for them in the ways and habits of our neighbours across the Channel. The tender, spiritual tone which has been preserved throughout can hardly fail to assist in the development of that cheerful, unquestioning trust in the Divine oversight and care which is the great charm of a child's home piety.

*Earl Hubert's Daughter; or, the Polishing of the Pearl.* By EMILY SARAH HOLT. (London: J. F. Shaw and Co.) An ecclesiastical story which is meant to illustrate the religious and church life of the thirteenth

century. The protest of the faithful few within the Church, which was the outgrowth of their spiritual life, against the rapidly growing sacramentalism and superstition of Rome, is presented with force and beauty. The historic basis of the work is exceedingly well managed, and we cannot doubt that it will become a popular favourite with even older readers who care for such helps in the realization of the actual life of the olden time.

*Nellie Arundel: a Tale of Home Life.* By C. S. (London: John F. Shaw and Co.) The author of the "Gabled Farm" has given us a story which has in it many a heart-touching lesson of the life that is hid with Christ in God. The style is simple and yet attractive; the goodness portrayed is pure and bright. It would be impossible to read it without being the better for acquaintance with its characters. It has our warm commendation as a book for our good daughters.

*Aunt Hester, and Why we Loved Her.* (London: John F. Shaw and Co.) The New England farm and its mistress; the two orphans, her nephew and niece, so strangely thrown upon her care; the difficulty of an old maiden lady adapting herself to her new duties as the guardian of the children; her mistakes, and the way in which the boy was saved—are described in a way which must make the book a popular favourite. The old doctor and his prescriptions for a boy, and the old farm servant, are really life-like portraits of characters much more frequently met with half a century ago than they are at present. It is an interesting book, which holds the reader's attention completely from the first page to the last.

*Leaders of Men.* By H. A. PAGE. (Marshall, Japp, and Co.) The title of this volume sufficiently explains its nature and purpose. "The great mission of literature," as Mr. Page reminds us, "is to unite where differences of position and inherited habit and sympathy only divide;" and, following out this law, the author has sketched for us the lives of men differing in rank, occupation, and ability, but all possessed by the same desire of serving the world. The Prince Consort; Lord Lawrence, who saved and settled India; Dr. John Wilson, of Bombay; Commodore Goodenough; Dr. Andrew Reed, the founder and friend of so many of our great institutions for the relief of the destitute and the afflicted; George Moore and Samuel Greg; Robert Dick, the baker and the geologist; John Duncan, the weaver and botanist; are one and all men whose lives are a lesson. By association with the noble we become noble, for virtue is as contagious as vice. To know such spirits even through the medium of paper and ink is an inspiration for hearts not already choked and stifled by the dust of worldliness. Mr. Page's volume will be popular, and, we trust, will stir many to imitate the nobility they admire.

*The Rebel of the Family.* By E. LYNN LINTON. Three Vols. (Chatto and Windus.) It would be interesting to hear the comments of some of the elegant young triflers, whose mental *pabulum* consists chiefly of three-volume novels, upon Mrs. Lynn Linton's last story. It is extremely



clever, as all her books are, but cleverness is not what they most want. Of sensationalism there is not much, and the interest of the book turns upon the portraiture of character and the working out of principle rather than on the plot itself. Some of the characters are drawn with singular power, and the views which the author is desirous to inculcate are advocated often with great eloquence. Mrs. Lynn Linton has independence of mind, vigour and freshness of thought, and force of language. She generally writes with a purpose, and when this is the case she writes with a manifest strength of conviction and intensity of feeling, which lift her works considerably above the level of average novels. Whatever the reader may feel about her opinions, he cannot doubt her earnestness or deny her power. But these are not the qualities which approve themselves to the loungers of society or the victims of *ennui*, to whom the reading of a story is literally a pastime. Then, the principles here defended are those they hold in abhorrence. The book is a daring defiance of society. It casts down its most honoured idols, flouts its most approved maxims, makes light of its successes, and reverses all its judgments. There is a great deal of very wholesome truth taught in very plain and striking language. "What a pity," exclaims one of the characters, "that you should make artificial classification of more account than natural worth, and hold a titled scoundrel as superior to an honest commoner. It is this false god of caste which is the ruin of English society; this absurd belief in rank *per se* which is taking the true manhood out of our country." This is really the key-note to the story. The family consists of a widow, who never forgets that her husband was a major and her father a bishop, and whose one aim was to marry her three daughters to men who may relieve her from the impecuniosity which has been the trouble of her life. The "rebel" is an unfortunate girl, who has neither the aristocratic self-possession and perfect suavity of her elder sister, nor the charming prettiness of the younger one, but is *gauche*, ignorant, and careless of *les convenances*, imbued with republican sentiments, and determined to work. Around her centres the chief interest of the book, and the contrast which she presents in her unkempt freedom and unconventional honesty to the hollowness and scheming of those around her is very effective. Still we cannot say that the book is pleasant. It is interesting and powerful; it sets forth many truths on which it is all the more necessary to insist because they are unpopular. But there is not much in any of the characters to attract us, except it be the heroine, and she excites as much pity as admiration. The general view of society is depressing.

The RELIGIOUS TRACT SOCIETY sends us a variety of publications besides its serials, some of which only can we notice at present.

*Pictures from the German Fatherland.* Drawn with Pen and Pencil. By Rev. SAMUEL G. GREEN, D.D.—is another of those attractive annuals, in the production of which the Society has earned such high distinction. A more suitable Christmas present than the series to which this volume belongs could not well be found. They are an elegant ornament for the drawing-room table, and if it is desired to put them to a more practical

use, they are extremely suggestive and helpful for any intending to travel through the countries which they describe. An intelligent Englishman, about to visit Germany, could not do better than go through this book of Dr. Green's. It is done with great care, and will give him a general idea of the principal points of interest in different parts of the country, and the mode in which to see it which is very often exactly what he wants in order to preface an outline of his expected tour. No expense has been spared to give the book artistic finish as well as literary excellence. It is in every respect a charming Christmas volume.

*Vignettes of the Great Revival of the Eighteenth Century.* By EDWIN PAXTON HOOD. This is an admirable little book. Of the profound interest of the narrative it is unnecessary to speak, and Mr. Hood's mode of treatment makes it extremely attractive. Life-like sketches of the leaders of a movement, to which England owes a debt of gratitude which it is not easy to calculate; racy anecdotes, illustrative either of individual character or of the spirit of the times; striking incidents of the great work and its results—give such freshness and life to the story that the reader must be very dull and unimpressible whose attention flags. Mr. Hood is here at his best, and if we cannot always agree in his opinions, we never fail to admire the versatility of his power and the extraordinary abundance of material on which he is able to draw. The book was not an easy one to write for a neutral society, since the story reflects so strongly upon some of the most cherished ideas of the defenders of an Establishment. There is no mode of confuting Erastianism, or of exhibiting the vanity of Matthew Arnold's favourite idea of the cultured gentleman in every parish like that which is furnished by the story of the eighteenth century. The condition to which Erastianism brought us was described by Addison and Montesquieu among others. Of the latter, Mr. Hood tells us, he said, "probably with some French exaggeration, that there was 'no religion in England, and that the subject, if mentioned in society, excited nothing but laughter.'" It was not the business of our author to develop these lessons. But the facts he brings out enable the reader to form an intelligent judgment of his own. Mr. Hood seeks to establish a connection between the settlement of Protestant refugees, driven over here by the cruel persecution that followed the revocation of the Edict of Nantes; but we fail to see that it is more than mere conjecture, and conjecture for which there is not any satisfactory basis. But the stern conditions of space preclude us from entering on any discussion of particular points. If we were to single out from an attractive volume chapters of special interest, we should select those entitled "The Singers of the Revival," and a "Gallery of Revivalist Portraits."

*Before the Dawn: a Tale of Wycliffe and Bohemia.* By EMMA LESLIE. This belongs to a class of books which we should greatly desire to see multiplied. The title sufficiently indicates its character. From the "dry bones of history" Miss Leslie has sought to present a "living picture," from which lessons of courage and faith and hope and love may be drawn. We greatly need literature of this kind. History itself is what we need most, but the historical tale may prepare the way for it

with those who unhappily associate history with the idea of "dry bones." It certainly is not necessarily so, as Mr. Green has abundantly proved in his "Short History of the English People." It is certain, however, that many will be attracted by a book of this kind who would not trouble themselves with history. We regret it, but we must deal with tastes as they are. We are most anxious to foster the love of solid reading among young people, but we feel that it has to be done gradually. There is an immense amount of literature the design of which is to change the tone of sentiment in reference to the Reformation, and it is high time that it was met by books written with as much ability on the opposite side. There has been a steady undermining of opinion on this subject which needs to be strenuously resented. The work is well done in the story before us.

*The Golden Grasshopper: a Story of the Days of Sir Thomas Gresham.* By W. H. G. KINGSTON. This is another sound Protestant story of a different country and a different age. It hardly needs commendation more than it carries with it in the name of its lamented author. It is written in his best style, and makes us feel more than ever the greatness of the loss in the death of one so singularly fitted to interest the young.

*The Child's Companion for 1880.* This annual volume of a welcome family visitor shows no falling off, either in the excellence of the illustrations or the character of the stories, lessons, and poetry, from the volumes of former years. Persons in middle life will contrast this issue with the little magazine of their childhood, bearing the same name, which was, however, in those early days as great a favourite as this new series has deservedly become. We think the coloured frontispiece this year one of the best we remember, and the binding is superb. Grandfathers will not make a mistake in sending this volume to the little ones in the nursery or schoolroom.

Works published by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE:

*Chief Ancient Philosophies: Stoicism.* By Rev. W. W. CAPES. In publishing a series of books which contain in a limited compass a large amount of valuable information and of independent thought, the "S. P. C. K." are doing a most important service to the entire Church. Mr. Capes—who has produced this little volume on the philosophy which has perhaps attracted more attention than any other, both because of its relations to Christianity and of the lustre shed upon it by such names as those of Marcus Aurelius and Seneca—is not only a scholar in every respect competent to a difficult task, but also a man of broad and catholic sympathies, which qualify him for taking a dispassionate and intelligent view of the real character and tendencies of a system which materially influenced the thinking of the pagan world. His work has been done with great thoroughness, and the book shows great fulness of knowledge, and, what is even more difficult to find, discrimination of judgment and delicacy of treatment. His view of Seneca, and the effect of his teachings on the age in which he lived, and especially of the tyranny

of Nero, appear to us very just. "Meditations, such as Seneca, inadequate as they may seem, took the place of religious principles among the educated circles of the Roman Empire, were a protest of real value against the coarse materialism of the old heathen world, taught the choicer spirits how to live with dignity and die with honour, supplied a force of public sentiment of which even despots had to take account, and did something to lessen the misery of the toiling masses by tender words of sympathy for the stranger and the slave." The spirit in which this estimate is given is sufficient to indicate the general tone of the book. The writer is fully alive to the deficiencies of the *Porch*, but he is able at the same time to do full justice to the special service it rendered to humanity when it had not the blessings of the gospel of Jesus Christ.

*Epicureanism.* By WILLIAM WALLACE, M.A. Mr. Wallace had a task to execute in the present volume, more difficult, perhaps, than of any other writer in the series. Epicurus has long been the victim of a widespread prejudice. The common idea is that he set forth pleasure as the *summum bonum*, and he has thus come to be regarded as the patron of all kinds of sensual indulgence. Such a notion could scarcely have become so prevalent had it been utterly unfounded; but while it is true that Epicurus laid down the general principle to which exception is taken, the mode in which it has been worked out, and the conclusions drawn from it are unwarranted, and are improperly ascribed to him. It is quite true that there is a "long interval between the statement, that pleasure is the natural law, and the recommendation to pursue pleasure everywhere, and above all things." "Epicurus," as our author tells us, "was the representative of a reaction against the notions of older philosophers who had dissociated virtue and pleasure, and in some cases had gone so far as to teach that they could not be united. In combating this view, he may have made statements too strong and sweeping, but it is unfair to regard him as an apostle of a vulgar and debasing sensualism. Mr. Wallace has studied his system with great care, and has presented us with an account of it which exhibits great independence of thought, and will be amply sufficient to give the ordinary reader a fair understanding of its actual teachings. He protested against an idea which has not yet died out, that unhappiness is meritorious; he taught man that his end was pleasure; but in marking out the limits within which that end was attainable he introduced another element which gave a much better aspect to his teaching. "Self-centred," says Mr. Wallace, "without selfishness, kindly without intensity of passion, wise without pedantry, Epicurus naturally had many friends and adherents." He was, too, the great leader of sceptical thought. "Without wholly breaking away from the traditions of the national faith, he nullified the power of the priest, the confessional, and the indulgence-monger, by denying to Deity both the will and the power to punish human beings for their conduct."

*Some Heroes of Travel.* By W. H. DAVENPORT ADAMS. This book is in every point of view just what a book for boys ought to be, and shows that in this department Mr. Adams will be no unworthy successor to Mr. Kingston. This is no hash up of old stories, but a carefully written

account of the adventures and observations of travellers, with the exception of Marco Polo, of modern date. The story of Burton, Dr. Barth, MacGahan, Burnaby, and others, is well told. The book is eminently readable and sure to be popular.

*Not a Success.* By the Author of "Our Valley," &c. Slow boys at school, with parents whose ambition is that they should be quick, clever, and brilliant scholars, have a hard time of it. Not only are they misunderstood, but a foolish compulsion is often exercised which wrecks them for life, while their special aptitudes are utterly neglected. The story of Alban, who had a foolish mother; his failure at the grammar school; his experience at a private tutor's who was "so rare a hand at Greek;" his quick insight and practical wisdom turned to such good account in the Muncaster floods, leading to the saving of the endangered mills, and his after career—are told in a simple, straightforward style. The moral of the story—which has no preaching in it, however—that practical qualities are as valuable in their way as scholarly genius, and ought not to be despised but cultivated, is one which needs to be insisted upon just now. Humdrum virtues are in danger of being unduly depreciated. This little book will do much to encourage those who may do the work of life faithfully, although they have not in them the making of great scholars.

*The Child's Acts of the Apostles.* This is a real child's book, and it makes the story of the primitive Church as interesting as a fairy tale. Those who deliver addresses to children will find that without the aid of illustrative anecdotes the youngest may be interested in the Word of God. Models of short expository sermons to children, they will be a boon to mothers for Sunday afternoon lessons to their little ones.

*Quaker Anecdotes.* Edited by RICHARD PIKE. (London: Hamilton, Adams, and Co.) In the transition through which the Society of Friends is passing it is well for its own younger members, as well as the Church generally, to be reminded of what sort were the men who stood up so stoutly for spirituality in religion, ecclesiastical freedom, and all the social and moral reforms of the last two centuries. These anecdotes reflect the benevolent spirit and business shrewdness of many of the old race; but there are higher aspects of character cherished and developed by the earlier Friends which have not due prominence in this volume. The book is not to be mentioned alongside of Dean Ramsay's Scotch Anecdotes; but it has nevertheless an interest of its own, and is well worthy the attention of those who care for what is to be seen and found in the ecclesiastical byways of the modern world.

#### MAGAZINE VOLUMES.

*The Sunday at Home* (Religious Tract Society) is as good this year as ever. The way in which it introduces the element of fiction is certainly as unexceptionable as it could be made. We confess to a disinclination for Sunday stories, and wish on every account that it were possible for

our magazines to do without them. Our young people have tales enough for the week-days, and it would be better for them, intellectually as well as morally, if their Sunday reading was free from this element. We are ready, however, to admit that if truth can be commended to the young heart in this way, any grave objection would be somewhat unreasonable. It certainly would be of no avail in opposition to the strong set of public opinion on the point. The tales in this volume certainly seem well suited to their special purpose of teaching religion by example or picture. Nor do they form a prominent feature in the volume, which has a rich variety of contents. Biographical sketches, reminiscences of Christian men, or places interesting in Christian story, brief practical articles and portions for devotional readings, make up a miscellany in which most readers may find something suited to their taste and fitted to edify them on Sundays when necessity detains them from public worship.

*The Sunday Magazine* (Isbister and Co.) is edited with great judgment and care. Not only is the selection both of topics and writers good, but the arrangement is admirable. The "classified index" is itself a valuable addition to the volume. No advertisement need be more attractive, no guide to the contents of the book could well be more complete and helpful. We are specially pleased with the sketches of Christian work in the philanthropic and evangelistic papers, with some of the biographical and historical papers, such as Mr. Guy Pearse's sketches of "Early Methodism in Cornwall," and that of "Sammy Hicks" by Mrs. Charles Garnett, and, above all, the "Sunday Evenings with the Children," in which this magazine decidedly excels.

*Cassell's Family Magazine* (Cassell, Petter, and Galpin) is a book both of instruction and amusement, specially suited for the particular work it has undertaken of catering for domestic wants. The "Gatherer," which occupies two or three pages each month, is a perfect marvel in the variety of the information which is brought together. Scraps of knowledge on all kinds of subjects are here collected, and form a storehouse of curious and valuable information. This is a feature in the magazine which gives some idea of the thoroughly practical spirit by which its management is characterized. But our readers should understand that there is quite as much to enliven their hours of recreation as there is to direct them as to various departments of household difficulty and duty. If we have a capital lesson in household cookery, or a piece of useful advice on "getting up in the morning," or on "going to bed at night," the contents are agreeably diversified by some pleasant little story, such as "My Wife's Stitch in Time," or the usual instalment of the serial tale, which is never wanting. The number of papers—brief, pithy, and practical—on subjects of general interest, like the "Art of Fern-hunting," or "Catering for Children's Parties," or "Art Furnishing for Modern Households," ought alone to make the magazine attractive. It seems as though there had been an infusion of new spirit and energy into it during the past year.

## CHRISTMAS AND NEW YEAR'S CARDS, &amp;c.

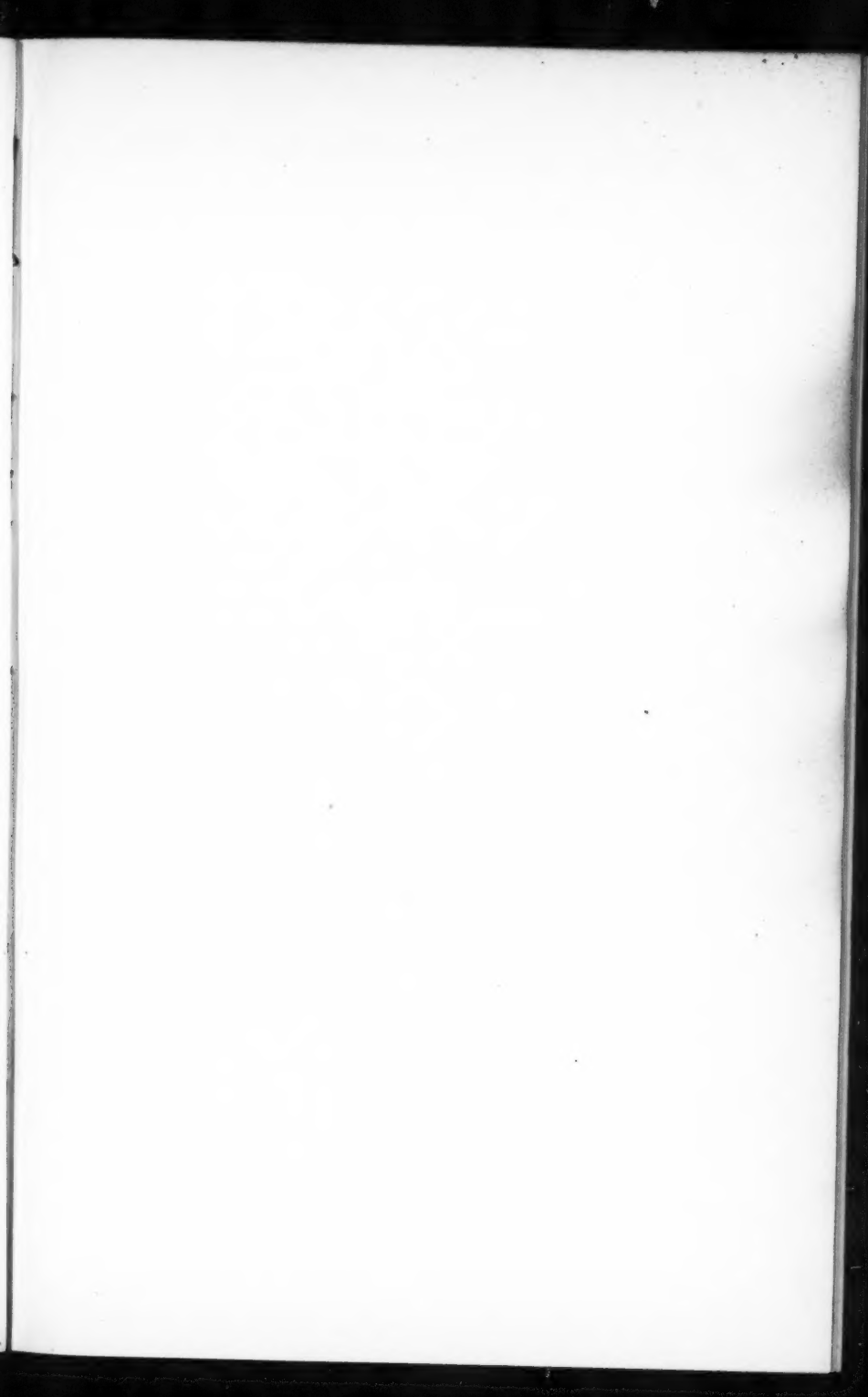
Never has there been a more profuse display of these articles of the season than in the present year. The competitors for public favour have been numerous, and as they have enlisted the services of accomplished artists some of their productions are of a high order. MESSRS. EYRE AND SPOTTISWOODE send us a parcel of cards in which, amid great variety of subject and a corresponding diversity of merit, we find many which are equally to be commended for the tastefulness of their design and the delicacy of their execution. Some of those which illustrate Eden Harpur's verses are extremely chaste. The colouring of some of her floral decorations is very rich, and altogether there is a simple refinement about these cards which must recommend them. A set of children's cards also deserves notice. Some of the faces are extremely well done. In some of the more elaborate cards too much thought and art have been employed upon the mere revelry of the season. There are, however, all varieties of taste, and the publishers have sought to meet the wants of all. They must be eccentric and hard to please who cannot find something to satisfy them in this collection, in which we have both the grave and the humorous.

THE RELIGIOUS TRACT SOCIETY has, with characteristic wisdom, taken advantage of the fashion of the time, and met it by publishing some extremely beautiful parcels of cards, in which the power of art is sanctified in the service of religion. The brief text, or motto, is a prominent feature, but no pains have been spared to make the cards so attractive in other respects, that they compare favourably with any of their rivals. We notice the packets entitled "Christmas Cheer," "Christmas Joy," and "New Year's Blessings." Larger sets of cards bear the sufficiently descriptive names of "The Circling Year" (the illustrations of which are exquisite), "Helping Words for Morning Thoughts," and "Peaceful Thoughts for Eventide."

MESSRS. DE LA RUE AND Co. maintain their old pre-eminence as publishers of diaries and pocket-books. Besides the established favourites, which are too well known and too highly appreciated by the numbers who are in the habit of using them, to need a word of commendation from us, they have some novelties, the most striking of which is a pocket diary, which is a perfect model of convenience and elegance. It is enclosed in a case, and is admirably suited for the waistcoat pocket, and is got up in a variety of bindings to suit different tastes.

Among pocket-books, that for ministers, by MESSRS. HODDER AND STOUGHTON, is everything that could be desired for its special purpose. The RELIGIOUS TRACT SOCIETY and SUNDAY-SCHOOL UNION produce their old favourites.







Maul & Fox, Photo, London.

Uwais Brothers, London.

Yours very truly  
D. Thomas





# The Congregationalist.

FEBRUARY, 1881.

## THE LATE REV. DAVID THOMAS.

At the time of the lamented death of Mr. Thomas we gave a somewhat extended sketch of his life and character from the pen of his intimate friend, Mr. Henry Richard. There is no necessity that we should add much to this now. His name is still fresh and fragrant, not only in the West of England, where he was a great power for Congregationalism, but throughout our churches. Owing to his retiring disposition it was only in his later days that he became generally known. But he rapidly acquired an influence and reputation of the highest kind, and though he is gone they remain. Very much of this was due, of course, to an intellectual power which was hardly short of genius, and the revelation of which came as a surprise upon those who were not familiar with the great work he had done and the high honour he had secured in his own city. But the feeling was intensified by his spiritual earnestness. This was the attribute of the man, and it was felt by all who came into contact with him. There was about him a certain strength and majesty which could not fail to impress. Of the mere show of religion no one could have thought less, but its living power, in the elevation of thought, the purification of motive, and the lifting up of the whole character, was apparent everywhere and at all times. He made it felt that he was a godly man by the whole tone of his thought and conversation. He was not stern, except when he had to deal with some pretension that offended his high moral sense and spiritual refinement, and then he could show all the severity of a Puritan, or the righteous indignation of an apostle. But he was ever a loyal servant of the truth, and

maintained the dignity of his office by the purity and nobility of his own life. Constitutionally averse to public life in general, and especially to controversy, he was, nevertheless, one who never wavered in his own principles. Perhaps he did not always understand the motives or appreciate the work of those who took a different view of their own duty, but there was never a shrinking from that which he felt to be duty. He was a loyal and strenuous Nonconformist, and the whole tone of his character and life elevated and strengthened Nonconformity in the city where he was so long an able and honoured minister.

Bristol, we need not say, was the city where the principal part of Mr. Thomas's ministerial life was passed, and his memory is cherished there with an affectionate reverence which is the best testimony to the work he did. It was in the pulpit and the family that his power lay, and there he was supreme. His preaching had all the force which must ever belong to the fervid outpourings of a soul too deeply in earnest to be fettered by any conventional restraints, and at the same time so rich in spiritual thought that it threw around every subject a freshness and originality of its own. His sermons were unique, and the effects which they sometimes produced have seldom if ever been surpassed. No description of his preaching could enable those who themselves never came under its spell to understand the rare power of its natural and forceful eloquence. So far as the hearer could judge there was no attempt at finish. And there was an appearance of spontaneity which itself served to increase its power. It literally thrilled with an electric force which in order to be fully appreciated needed to be felt. Those who have listened to some of his well-known sermons, such as that before the London Missionary Society, or before the Congregational Union at Manchester, will, we doubt not, be prepared to confirm, and more than confirm, this estimate. The sermons were great, not because of any artistic merits which they possessed, but because of their perfect fidelity to nature and their passionate enthusiasm for truth. The preacher was as one of the old prophets, whose theme had taken such entire possession of his soul that everything else was forgotten in the one desire to awaken the sympathy of his hearers. Original thought, felicitous illustration, con-

siderable beauty of style, all were there, but all were forgotten in view of the holy passion which was the distinguishing feature of the discourse. To those who never had the privilege of hearing Mr. Thomas this may sound like the exaggeration of partiality, but no such verdict will be pronounced by those who have themselves felt the inspiration of his earnest and glowing appeals.

His ministry was eminently practical. His individualism, which, so far as mental qualities are concerned, was very marked, never degenerated into an ignoble selfishness. He was fraternal in spirit and in work, and while he built up at Bristol a Church of great influence, his desire was that its power should not be lost, and should not be expended in itself. Under his training the Church at Highbury Chapel has become in many respects an example to all similar communities. Nowhere are the public institutions of the denomination more liberally supported, nowhere is there a more generous spirit of liberality. In short, David Thomas was a godly man of great loftiness of aim and nobility of life, as well as a preacher of rare gifts and mighty spiritual power.

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### *THE CRISIS IN THE ESTABLISHED CHURCH.*

As Messrs. Parnell and Davitt are troubling the State, so Messrs. Dale and Enraght are disturbing the peace and threatening the very existence of the Church of England as by law established. Comparisons not very flattering to the clerical offenders have been drawn between them and the lawless agents of the Irish Land League, and it has even been argued that the former were the more guilty of the two, since their obligations were more weighty, the capacity for understanding the mischief they were working greater, and their grievance more purely imaginary. Without pronouncing on the justice of this view it may, at least, be admitted that there is a great deal to be urged on its behalf. The analogy has been made even more complete by the legal proceedings which have recently occupied the Court of Appeal, and which bore only too close a resemblance to the obstructive tactics of the Home Rulers in the House of Commons. It may be urged that the



defendants have only taken such advantage as the law gives them ; but that is precisely what Mr. Parnell and his friends urge. When Mr. O'Kelly succeeded in wasting precious time by interpolating a frivolous motion of adjournment, when two hours were consumed in the one-sided discussion as to whether a debate announced for continuance *de die in diem* could fairly be resumed on a Wednesday, or when Dr. Commins inflicted on the House a speech of portentous dimensions, the obstructives were all acting within their legal right. They were only wanting in due respect to the rights of others, in scornful indifference to those tacit understandings which impose a wholesome and necessary restraint upon the extreme exercise even of acknowledged rights, in absolute defiance of common sense. Almost as much may be said of the appellants in the late suit. The points they raised were, for the most part, mere quibbles and frivolities. One of them was decided in their favour, but it did not affect the merits of the case, and the only result of the blunder in the Petty Bag office must, we suppose, be to compel a new procedure. Amid the proverbial uncertainties of law it was at least probable that some court would be found to sustain some one or other of their contentions. This is what has happened. A form utterly useless and supposed to be out of date was omitted, and the writ which was perfectly valid had not been properly served. But this is nothing more than a triumph of legal subtlety, and does not touch the merits of the case.

That case, indeed, is trivial as compared with the far-reaching questions which it has unexpectedly opened, and which do not at present seem to admit of that easy settlement which has generally been discovered when difficulties of a similar kind have hitherto arisen. These clergymen have been released, and every right-minded man rejoices that they are released. But that does not end the controversy which their imprisonment has provoked. We cannot suppose that they will be allowed to resume their former course of contemptible disobedience to the law, and to pursue it with impunity. It may require time and a new series of legal proceedings in order to convict and punish them, but the Church Association is not in a humour to sit down under a defeat, and if it were, the State could hardly

submit to such humiliation as would be involved in what would practically be acquiescence in contempt of the law by clerical servants of the law. It is undoubtedly for the interest of important sections of the community that some kind of truce should be patched up, if no permanent terms of accommodation can be found. There are many who will not part with the Establishment so long as it is possible to maintain it, and every day makes it more clear that the fall of the Establishment must be the result of the continuance of the present *imbroglio*. It is very much easier, however, to have this feeling than to know how to give it practical shape. The difficulty is there, and the problem is how to get rid of it in face of a party some of whom appear to be absolutely impracticable, while even their more moderate and responsible chiefs have laid hold of great principles with which they are evidently not disposed to trifle. Canon Liddon has started questions which are not easily answered, and roused an enthusiasm in many minds which is not likely soon to subside. The position he has taken is one from which he cannot easily retreat, and up to this point he has shown no disposition to retreat. So far from recalling a single word in that memorable sermon at St. Paul's, which must have fallen like a thunderbolt among the astonished Erastians, he has followed it by successive utterances, each one more telling than its predecessor. These sermons, taken in conjunction with the letter of Dean Church, of which we spoke last month, and with other circumstances, suggest that there is a deliberate purpose on the part of men of eminence and position to force on a change, and the impression which had been previously produced has been abundantly confirmed by the address recently presented to the Primate.

There is, in fact, no absence of the signs of a crisis. It may terminate, as similar crises have done, in some pitiable adjustment of differences which really tell to the dishonour of all parties concerned, but, for the time, it is very acute. The Gorham case produced an intense excitement for a season. Loud threats of secession were uttered, and it was not easy to tell which party was most aggrieved, and which had the greatest reason for putting its threats into execution. As a matter of fact, the withdrawals were

not numerous. Some of the Tractarians seceded to Rome, but the Evangelicals were satisfied to remain in the Church, though it had been authoritatively pronounced that baptismal regeneration was one of its doctrines, so long as they were allowed to preach the opposite view in the mildest and most modified form; while the great body of the Tractarians tolerated the heresy in consideration of the verdict which had been given in support of their own dogma. The Bennett judgment produced another crisis similar in character, though the positions of the two parties were as nearly as possible reversed. *The Spectator* recently rebuked *The Times* for its strange ignorance of the bearings of this judgment which, according to it, has made the doctrine of the Real Presence permissible in the Establishment. If the writer had referred to the exact terms of that judgment he would have seen that so bold an assertion could scarcely be sustained, or that, to say the least, it needed to be considerably qualified. Mr. Bennett was declared to have gone "perilously near" the transgression of the law; and impartial men, who read the judgment, could not help suspecting that had he approached so nearly to an offence against any other but the ecclesiastical law, he would not have escaped condemnation. The toleration which he secured naturally produced an intense excitement. To Nonconformists the marvel was that either party could rest satisfied with such a compromise. If Ritualists believed all that they said in relation to the Real Presence, it was hard to understand how they could be content with being allowed to preach it on sufferance and under distinct limitations, and that only on condition that others be free absolutely to deny it. The toleration of such sacrilege was, however, not more surprising than the complacency with which the Evangelicals, on their side, endured the teaching of that which they had again and again denounced as blasphemous superstition. But it was by the exercise of this Christian virtue of meekness that the peril was staved off.

It may be so again, but the present crisis has been very prolonged, and though it has passed through several phases, shows as yet no signs of any diminished intensity. It commenced before the passing of the Public Worship Regulation Act, but that extraordinary piece of legislation has increased

its severity and so complicated its issues that the original differences about ritual have come to be almost forgotten in the more recent controversies about jurisdiction. These latter points are far more difficult of adjustment than those of mere ceremonial, and at present there seems no disposition, on either side, to seek for that *via media* in which safety is supposed to lie. The recalcitrant clergy refuse to acknowledge the authority of the Courts, and it is not probable that either Lord Penzance or the Judicial Committee will be content to be quietly ignored. *The Spectator*, which is able to perceive that the Establishment must be made comprehensive enough to include Ritualists, or it will cease to exist altogether, and which would tolerate priests and vestments, the teaching of transubstantiation, and the restoration of the mass, the confessional, and the altar, and we know not what superstitions besides, has the coolness to insist on the repeal of the Public Worship Regulation Act. It would be as reasonable to suggest that Mr. Forster should withdraw all coercive measures, and in their stead introduce a bill for the repeal of the Union, in the hope of conciliating Mr. Parnell and Mr. Davitt and including them in the ranks of loyal British subjects. Mr. Gladstone has great power, and enjoys the confidence of the people to an extent seldom reached by any statesman before ; but even he would be as unable to secure the adoption of the one proposal as the other, and the only result of his seeking to reverse this ecclesiastical legislation would be the destruction of his majority, and the wreck of his reputation. We never liked the Bill. When it was under discussion we condemned it as paltry, peddling, and pretentious, as sure to be futile in its results as it was offensive in its temper and appearance. Every opinion we pronounced in relation to it has been confirmed by the event, and we like it as little as ever to-day. But we are not prepared to seek its repeal because it is offensive to Ritualists. They have challenged the authority of the State, and that authority must be maintained.

The present crisis differs from those which have preceded it in the appearances of more intensity and thoroughness on the part of those who are engaged in the conflict, at least on the Anglican side. Instead of a desire to find some pleasant compromise which would serve as a *modus vivendi*, there has

rather been a disposition to dig about the foundation and get at the root-principles of everything. A more dangerous pastime for the clergy of a Church which is built upon compromises, and the compromises themselves of the most vague and uncertain character, could not well be imagined; but the eagerness with which so many have rushed into it is rather striking, and certainly very suggestive of peril to the institution. First there was the Dean of St. Paul's, who started the question which of all others he should have been most anxious to avoid if his first thought had been for the security of his position rather than the soundness of his principles. The politicians who are anxious, for reasons of their own, to keep up a national establishment of religion are not so unwise as to force home on the minds of the clergy the unwelcome fact that they are the ministers of the State, still less to insist that the Church of which they talk so much has not, and never has had, any independent existence in this country. There was an early British Church, but between it and the present National Church no direct relation can be traced. There was the mediæval Church, which was a part of that ecclesiastical system in which all the European kingdoms were included, and of which Rome was the recognized head, and in which there was a frequent struggle for independence, but of that independence the State was the champion, and the struggle was between pope and king. Anselm, Becket, and others who maintained the assumed rights of the Church, claimed to be representatives of the Holy Catholic Church, not of an independent national community, and so far as they succeeded they strengthened the power of the Papacy. On the other hand, several of the kings desired to make the Church a national institution, but their aim was not to give freedom to the clergy, but to transfer to themselves the power which had been previously exercised by the Pope. Henry VIII. succeeded in this ambition. He made the Church a national institution, with himself, as the sovereign of the nation, at its head. From the day when he effected this resolution to the present that has been the state of things. In the eyes of the law the nation is the Church, and it follows, even on the principle of self-government, that the nation makes laws for the Church. The conclusions to which this leads may not be pleasant, and

it is not wonderful that Churchmen should be anxious to evade them. Careful observers of the progress of events could not doubt that the underlying questions must sooner or later force themselves into notice, and that once raised they would not easily be settled. The Dean of St. Paul's—we will not say in a moment of rashness, but rather under the influence of a strong sense of humiliation because of the indignities to which his Church was subject—has started the question whether the Church of England has any existence independent of the State, and there does not seem any probability that the controversy thus commenced, and which has since branched out in various directions, will speedily come to an end.

It is impossible not to feel considerable sympathy with those to whom the idea that "an Established Church is what Parliament makes or allows it to be, and nothing more," presents itself for the first time, not only as a theory which has a great deal to say for itself, but one which has so much resemblance to truth that it is very hard to refute it. To those who have not been trained amid hierarchical associations it may seem marvellous that such a view has not occurred before. But it must not be forgotten that the State, while never abandoning its prerogatives, has sought to veil the exercise of its power. It has appointed bishops, but the *congé d'élire* has seemed to recognize a right of choice in the clergy. For more than a century and a half Convocation was not allowed to meet, but for the last thirty years it has assembled and debated, and even made recommendations. No power has been accorded it, and the legislation for the Church has been carried on by Parliament, but in the statutes relating to ecclesiastical affairs some reference has occasionally been made to the vote of Convocation. True, all practical politicians understood perfectly well that the whole affair was a mere piece of make-believe, and any Premier, though he might have been the most devoted adherent of the Church, would have resisted any attempt on the part of this venerable ecclesiastical assembly to alter a line in a rubric or change a single ceremony on its own authority. Remembering that every bishop is a direct nominee of the Crown, that the smallest alterations which have been made in the service of the Church, even to the revision of the Lectionary, have all been determined by Parliament, and that the same

authority is necessary in order even to meet a want of so purely spiritual a character as the need for more bishops, it is hard to see how any one could blind himself to the fact that Parliament is supreme, and that the Establishment is what Parliament chooses to make it. If, for example, Parliament should determine that the use of the Athanasian Creed shall be less frequent, or be optional, or be abolished altogether, will any one venture to deny that the law which it passed to carry out its views must be obeyed? But it has not exercised its power in this fashion, and so those with whom the wish is father to the thought assert that no power of the kind belongs to it, and try to persuade themselves that the creeds of the Church have authority, not because Parliament has sanctioned them, but because they are the creeds of the Holy Catholic Church of which the English Episcopal Church is a branch. The truth is, the clergy have so long assured themselves and others that theirs is the Catholic Church, that they themselves are in the apostolical succession, and that all their emoluments and honours have come to them in virtue of this descent, that they have come to believe in the theory, and they are startled to find themselves confronted with very unpleasant facts which point to an opposite conclusion.

But now, supposing that the State and the Church are not to be regarded as identical, where are we to find the Anglican Church? Among other unpleasant consequences which would follow from the acceptance of the pure Erastian theory, one is well put by Dean Church: "It will follow that all that is found in the books of our greatest masters of religious teaching, in all churches and sects, about the nature of the Christian Church, is ranting nonsense." Quite true, but accepting it and believing that what in the eyes of Erastians is nothing better than "ranting nonsense" is the scriptural idea of the Church, where, we ask, is the counterpart to be found in the Church of England? If, indeed, the clergy can be regarded as the Church, then we can see how there may be a Church which is something more than a department of the Civil Service. Even then, however, there is the awkward fact that the bishops ordain the clergy, and that the Crown, or to speak more correctly, the nation, appoints the bishops. They are not chosen by a plebiscite, but for all practical purposes they



are elected by the constituencies. These latter elect Parliament, Parliament chooses the Prime Minister, and the Prime Minister chooses the bishops, from whom the clergy derive such authority as they are assumed to possess. We cannot wonder that godly Churchmen feel all this, and the probability is they will feel it still more as the constituencies become more aggressive in spirit and choose men without any regard to their religious opinions.

But the Dean of St. Paul's would hardly be prepared to stake his cause on a principle which would identify the Church with the clergy. The Rev. W. H. Fremantle, who occupies an advanced position on the opposite side, says that "the clergy have always wished to have a class power separate from or co-ordinate with that of the nation," and maintains that "in this they have been insensible to the true glory of the Church, which is, that it has, ever since England became one, been able to entwine itself with the nation so as to be indistinguishable from it." The time when this could be said with truth is past. The nation and the Church are not identical in fact though they are in law, and the attempt to perpetuate what is nothing better than a legal fiction is the cause of much of this mischief. Dissenters naturally resent the cool arrogance with which their existence is ignored, and that by those who profess to be specially liberal. On the other hand, men like the Dean of St. Paul's are horrified by a theory which deprives their Church of any spiritual character whatever. Still the law is with Mr. Fremantle, whereas if the Dean were to try and reconcile his own theory of the Church with facts, he would find himself surrounded with difficulties insuperable. It is the hard result to which union with the State has led, and it is one from which there is no escape but by dissolution of an alliance which has had the effect of degrading that kingdom which its Lord declared was not of this world into a State institution.

Discussion on such matters, especially when Deans show such an unwonted disposition to get rid of pleasant illusions, to tear aside conventional disguises, to look at naked realities, are extremely inconvenient to those whose great praise is in "*non quæta movere*." Bishop Piers Claughton, who in his optimism and tone of infallibility always seems to give a typical illustration of the worst side of Anglican clericalism,

approaches the subject from a different point, but it is extremely doubtful whether his interposition will help to strengthen the cause he is desirous to serve. He raises no "burning questions," and suggests no problems which are difficult of solution. He is angry with the Church Association, partly because they have created this turmoil in the Church, and partly because, being laymen, they have not paid due respect to the prerogatives of the bishops. "I would say to them, 'Leave the task of driving away error to those on whom the responsibility is laid,' whose action they are at present hindering, yet who share most undeservedly the odium which their conduct has incurred." Nothing could be a better confirmation of the truth of Mr. Fremantle's assertion than this extraordinary specimen of episcopal self-complacency. In effect, the Archdeacon tells the members of the Church Association to leave the work of the Church to those who understand it, and whose duty is to manage it. The advice is eminently priestly in tone, and not the less so because it shows such a remarkable contempt of facts. The Public Worship Regulation Act distinctly contemplates and provides for the spontaneous action of the laity. The bishops are to act on the information of aggrieved parishioners, and yet here are laymen condemned for leaving the duty entirely in the hands of their episcopal rulers. When we are told, however, that the Public Worship Act needed to be used in a specially "wise and forbearing" manner, we are tempted to think that it was meant to be little more than a tub to the whale, and that some of its professed advocates would not have been distressed if it had never been used at all.

Men like the Archdeacon-bishop seem to live in a balloon. To us the matter for astonishment is that it should be possible for them to move in the society of the metropolis without gaining some clearer perception of the drift of public opinion, and without being to some extent influenced by the currents of thought and feeling which are around them. He talks of "The great heart of the Church of England (*and that almost means the people of England*—certainly the vast majority)." We should not have thought that the Anglican Church is in so satisfactory position at present that one of its dignitaries would have thought it desirable to fling a gratuitous insult at the Dissenters in passing. Only an ex-colonial

bishop could have indulged in it. The Archbishop and the bishops generally would never talk as though Nonconformists formed so small a minority that they scarcely make it necessary to qualify the assertion that the Church of England and the people of England are the same. But anything seems possible to a certain order of clerics, who find it hard to believe that there can be two views of that glorious institution in which they have found so comfortable a resting-place. Bishop Claughton's suppressed sneer at Nonconformists is in perfect keeping, however, with the advice so loftily tendered to the Church Association, and which its secretary has acknowledged in fitting manner. The man does not understand the Protestant laity of England who talks to them in this fashion. The Archdeacon professes to write as a Protestant zealous for the maintenance of that Protestantism to which he is satisfied the nation is loyal. Yet he tells the laymen to know their own place and mind their own business, at the very time when Dr. Pusey is contending for diversities of ritual, especially on the ground that the laity desire them. The contrast is not edifying. But it is thus the interests of Protestantism have frequently been sacrificed by its would-be representatives.

The wiser leaders and the better friends of the Church of England will neither yield to this spirit of optimism on the one hand, nor, on the other, to this infinite faith in the capacity of the bishops, and the bishops only, to still the tempest which is at present shaking the Church of England to its centre. The very conception of a high dignitary, who is unquestionably a very excellent man and a very sincere friend of his Church, but who has certainly never given any proofs of extraordinary capacity as an ecclesiastical statesman, undertaking to lay down the law to the laity of England with a confidence which was hardly exceeded by the occupant of the papal chair, is in itself an offence. Some will ridicule the absurdity of such pretensions, but there are others in whom they produce a more bitter and irritated feeling, while there are none who will find in them signs of the wisdom which promises a deliverance to the greatly troubled Church. It might have been thought that even the Archdeacon, if he knows anything of that passionate eloquence with which Canon Liddon has recently made the walls of his own cathe-

dral to ring, would have understood the impossibility of longer appeasing the intense feeling that is abroad at present by those pleasant expedients which have availed in times when men were less in earnest or when the questions involved did not lie so near to the first principles of Church life. Compromises which mean nothing, but in which all parties tacitly agree to treat the shadow as though it were the substance, will be adopted only by men who are afraid of sacrificing by fidelity to the truth interests which appear to them of paramount importance. Happily this does not appear to be the case with men who are at present in the front rank of the Catholic party. The independence and spirituality of the Church of Christ are to them more important than any honours which an Establishment can give, and they are determined not to be satisfied with any nominal acknowledgment of the authority of the Church unless it be justified by practical results. They are bent on having the concession of such power and privilege as shall vindicate the right of the Church to be regarded as an independent and self-governing body. That these demands can ever be granted by the State is, we believe, as impossible as (returning to our old comparison) is the concession of Home Rule to the demands of the Irish agitators. There is no desire on the part of politicians to press severely upon the clergy. Indeed, there is in our judgment somewhat too contemptuous a mode of regarding those assumptions of a priestly character and pretensions to special priestly functions which lie at the root of all the evil. The disposition to treat these as mere harmless vagaries in which good men may be indulged, has, to say the least, been pressed as far as was expedient. But now that these claims have taken a more palpable and offensive form in the defiance which certain clergymen have hurled at the law, it is felt that the occasion for decided resistance has come. Despite the pleasant promises of the Archbishop to consider any case that may be put before him, it is perfectly certain that the alternative to be submitted to these clergy will be *ou se soumettre ou se démettre*. The struggle to which this will lead, if the present champions of spiritual independence of the Church are true to their professions, must be serious, and on its issue may depend not only the continuance of the Establishment, but

the position which Anglican Protestantism is to hold in the nation. Canon Liddon and his friends understand their ground, and are capable of holding it with equal ability and tenacity. It is a misfortune that as much cannot be said of their opponents, many of whom not only seem to lack clearness of vision and firmness of purpose, but to be unable to appreciate the seriousness of the crisis in which their lot has fallen. We trust, however, that in the Church Association, at least, there is sufficient strength to resist the counsels of peace, which mean a surrender of their whole position. Whether they ought to have instituted prosecutions may be a question, but certainly, having undertaken them, they cannot abandon them without serious injury to much they hold vital.

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*THE REV. DANIEL GUNN.*

THE visitor to the town of Christchurch, Hants, forty years ago, could scarcely fail, any more than now, to be struck by the interesting ruins of its ancient castle and priory, and by its noble cathedral-like church. But, judging from outward appearances, there would be little else to induce him to prolong his stay. The only other public buildings that would meet his eye were the plain town hall, with a market-place beneath, which obstructed the roadway at the junction of the two principal streets, and an unpretending assembly-room, belonging to the Freemasons. If, however, he should chance to stray down a certain narrow lane by the side of a hostelry largely patronized by farmers on a market-day, he would come upon a burial-ground, of moderate extent, on one side of which was a large meeting-house, built in the style which our forefathers most approved, a four-square front, with many low windows, and a couple of doors each, with a simple porch, such, for instance, as was the old Hare Court Chapel, or the old Stepney Meeting, and of which an interesting specimen is yet preserved in the Old Meeting at Norwich. At the back of the burial-ground, and adjoining the chapel, was a long building, with numerous windows, two storeys in height; and the purpose to which it was applied would be at once discovered.

from the murmuring sound which issued from it of many youthful voices. On the right of the observer, and in an open plot of ground, stood a smaller and newer building, which the visitor would scarcely fail to recognize as an infant school. If of a thoughtful bent, and struck by these outward and visible signs of an unexpected degree of religious and educational activity in so small and dull a town, he made a few inquiries of any of the townspeople, he would probably hear enough to induce him to stay over the following Sunday. Doing so, he would be still further surprised and interested. In the splendid and spacious parish church he would see but a moderate assembly, composed chiefly of the families and dependants of one or two noblemen, whose seats were in the neighbourhood; while in that ugly meeting-house he would find, morning, afternoon, and evening, large congregations of well-nigh a thousand, and would especially notice that the large galleries which extended entirely round the building were filled on the two former parts of the day with well-dressed young people, and in the evening with men and women of the working class. Nor would this exhaust all the external phenomena. In addition to the congregation that he saw before him, the pastor, he would be told, had gathered two other congregations in neighbouring villages, for each of which he had erected a chapel and a manse; and, beside these, he had either secured rooms or erected chapels in five places in the region round about, to each of which two members of the congregation were accustomed to go every Sunday to superintend a Sabbath-school, and to conduct a religious service. What the stranger thus saw and heard would awaken his interest to know by what means, and by whom, such results had been brought to pass in a town whose population could scarcely amount to 3,000. [The population of the entire parish, which was of considerable extent, and included several large villages, is given in 1831 as 5,344.]

The Rev. Daniel Gunn, the then pastor of the church, was, on many accounts, a remarkable man. Born in 1773 at Stexigoe, in Caithness, he received his early education in the High School of Edinburgh. He studied for the ministry, under Greville Ewing, at Glasgow. At the close of his course he was set apart as an evangelist, and for six years laboured

as an itinerant in Ireland. From 1810 to 1813 he was pastor of the small Independent church at Ilfracombe, and while here became intimate with the Taylor family, then on a visit to the place, all three of whom, Ann, Jane, and Isaac, wrote, says Mr. Gilbert, "the highest encomiums upon the charm of his manner and the power of his mind." From Ilfracombe he removed to Bishops Hull, and thence in 1814 to Chard, where, during a short ministry of two years, he established a flourishing Sunday-school, and in other ways made his mark upon the place.

In the spring of 1816 Mr. Gunn accepted an invitation to Christchurch, Hants, as successor to the Rev. William Hopkins, and it was here that he found his true life work. At that time the "Independent Meeting-house" was a small and dilapidated building, and the church assembling therein was in an enfeebled and disorganized condition. In the town and neighbourhood religion and morals were almost at the lowest ebb, and only feeble and spiritless attempts were made to do battle with ignorance and sin. In no way disheartened by the unsatisfactory state of things around him, Mr. Gunn at once set himself to the task of arousing the dormant energies of the people of his charge, and of organizing them for vigorous and concerted action. His first measure was to dissolve the church. During an interval of two years he carefully instructed the people upon the nature and obligations of church fellowship; and having thus prepared the way for the removal of unworthy elements, he re-organized the church upon the basis of a common acceptance of certain rules of faith and conduct. The previous weakness and disorder had arisen in part from the hyper-Calvinistic views and practices of certain members who happened also to be Baptists. One of the rules of the newly-formed church distinctly proclaimed its acceptance of infant baptism; thence no Baptist could be received into full membership. Mr. Gunn once said to me, when speaking of his earlier work at Christchurch, "I preached a sermon, sir, shortly after I came here on the subject of baptism, and it converted all the sensible Baptists in the place." The "unconverted" took refuge with a small high-doctrine community, meeting in a village a few miles distant, and so the Church was freed from this root of discord.



From the very first Mr. Gunn gave himself with great diligence to his special work—the religious and secular education of the young. His theory of a Sunday-school was that it was the Church fulfilling its duty to the young, and he insisted, by precept and by example, that all the young people of the congregation should be members of the Sunday-school. By his force of character and his earnestness of purpose he soon succeeded in indoctrinating the people with his views. Children of all classes were united together in his classes. Not only the younger men and women, but some also of mature years and considerable culture, enlisted amongst his teachers. He himself superintended all; and in no long time a large and flourishing school was established. The congregation also increased; the small meeting-house was soon filled to overflowing, and it became necessary to enlarge it. It was afterwards enlarged again, and thus became, as already stated, a commodious and substantial place of worship. At what date the day-schools were commenced I am not able to say, but probably quite early in Mr. Gunn's pastorate. These also grew with the growth of the chapel, and hence probably their factory-like appearance. A lady once walking with Mr. Gunn in the neighbourhood unwittingly touched his sensibilities to the quick by asking, "What factory is that, Mr. Gunn?" "A manufactory of Dissenters, ma'am," was the ready retort. "There we manufacture the old ones; and there the young ones."

It was in the organization of his school, and in the skill and energy with which, during a long series of years, he maintained it in efficient operation, that Mr. Gunn's genius was most strikingly exhibited. I have conversed with men who, looking back upon many years, evidently regarded it as the great epoch of their history that they were amongst the first lads he received into his school. Though there was much stateliness in his manner, and some of the sternness of a military style, and though a measure of fear was often intermingled with the respect he awakened, yet such was the charm of the man that in many an instance, by some trifling act of kindness or generosity, he won the heart of a boy and attached him to himself for life. To attain the first place in one of his classes was an object of general ambition. Every Sunday

morning, at nine precisely, he opened the school, when one of the teachers announced a hymn, and he himself offered a short prayer. The prayer was perhaps not more than three minutes in length, but the fact of his presence, and his punctuality to the minute, had a wonderful influence in securing the regular attendance of scholars and teachers. Mr. Gunn then retired into his private vestry, and the teaching went on until the time of morning service. This began at half-past ten, and closed precisely at twelve; so precisely, that a stranger would oftentimes be tempted to think that there was a race between the pastor and the parish clock, which should come first, the last stroke of the twelve, or the emphatic Amen and the rattling of the minister's seals, as he put his watch into its fob. It was Mr. Gunn's wont to take but a slight dinner on the Sunday, such only as he could easily carry with him and eat in his vestry. In this a large number of the congregation followed his example, some using the large vestry for the purpose, others hiring rooms in the neighbourhood. At half-past one teaching was resumed in the schoolroom, and at two the examination of the school commenced in the chapel, one division of the scholars, as many as could well stand in a double row down the two aisles and through the table pew, being taken at a time, the teachers standing at the head, and the monitors at intervals. The senior teacher was asked to read the passage on which the lesson for the day was founded, and then, one by one, Mr. Gunn questioned the children upon the lesson, giving further instruction by means of suggestive hints and inquiries. A second and a third division followed in turn, and were in like manner questioned on their respective lessons. There was generally a considerable attendance of adults, so that the practical effect of the method was to turn the whole congregation into a large Bible-class, and many of the lessons were palpably framed with a view to their edification. At the end of the examination of each division the senior teacher was asked first if any child was late in the morning, then if any was absent last Sunday. In either case the teacher quietly walked to the place where the offender stood. The reason was then demanded; and if unsatisfactory the pupil lost his or her place in the class; and so great was the disgrace of this felt to be that I have frequently seen

children burst into tears through the fear that it would fall upon them. After the examination followed the afternoon service. Between that and the evening service a teachers' meeting was held, at which the teachers and monitors of each of the three divisions stood up before Mr. Gunn, and received from him the lessons to be taught on the following Sunday. These it was the habit of the teachers to take down in brief, and afterwards to copy out more fully. Many of Mr. Gunn's former teachers could, I doubt not, show volumes of these lessons.

The young children were taught apart in the infant-school. When able to read, and they had learnt an outline Life of Christ drawn up by Mr. Gunn, they were presented before the congregation on a Sunday afternoon as candidates for admission. They were then examined in the life of Christ, and if fairly perfect were then formally admitted as pupils of the school, and in token thereof a green bag containing a Testament, catechism, and hymn-book was placed over their right shoulder. These bags formed the livery of the school, and had a curious kind of influence. The Episcopalians found it necessary to follow suit, and adopted a blue bag of a somewhat unsightly shape. Walking one day with Mr. Gunn, he suddenly stopped, and said to me, "Look at that boy, sir; he does not know how to wear his bag. He does not belong to our school, sir." The bags had at least this virtue, that by means of them discipline was rendered both impressive and effective. Any gross act of misconduct would involve the loss of the bag, and the offence was thus attended by a visible and public condemnation.

Mr. Gunn's interest in the young was not confined to his Sunday-school. He had classes of young men who met at his house on certain mornings before breakfast for instruction in English composition, history, logic, and other subjects. Of these young men he was somewhat proud, and took great pleasure in putting them forward to speak on the somewhat rare occasions when he held a public meeting. By the irreverent they were nicknamed Mr. Gunn's grammar-men, and some amusing stories were current respecting their oratorical attempts. Similar classes were formed also for young women. He had also a keen eye to the worldly welfare of his pupils,

and many a sharp but poor lad, who might otherwise have fallen into idle or dissolute habits, rose under his patronage into a respectable position in life. In such cases his first step was commonly "to apprentice him to the deacons," as in his peculiar way he used to term it, meaning thereby that he made arrangements for receiving the lad as a pupil-teacher in the day-school. The lad thus received a fair English education, and if meanwhile he showed any capacity for teaching, Mr. Gunn helped him to a suitable situation; teachers trained at Christchurch being at that time eagerly sought. If teaching were not in accordance with the young man's bent, Mr. Gunn helped him into business, and respectable tradesmen, not a few, could at one time be found in the neighbourhood who owed all they had to him. When Angell James was collecting at Christchurch for Spring Hill College, he called in his round of visits amongst the people at a poor-looking shop, of low roof and scant dimensions, with a small stock of tinware and ironmongery. A donation of a few shillings was all he expected to receive. As soon, however, as he had stated his case to the owner of the shop, the latter promptly and cheerfully handed him a note for £10. Mr. James, surprised at the amount, and looking round at the humble dwelling-place, hesitated to take it. "Take it, sir; take it, sir," said the tradesman. "Mr. Gunn sent you to me, and if it had not been for Mr. Gunn I should have been hung before this."

The readiness of his people in giving to religious objects was one of the most striking evidences of the influence which Mr. Gunn had secured by his character and work. For the erection of the two chapels and manses at Ripley and Throop, and of the several village chapels to which reference has been made, a considerable sum of money was required. I have heard that on some occasions in the earlier period of his ministry, when a special effort was needed, he would, during the collection, take his place in the table pew, and, standing there while the plates were brought in and the money counted, would receive a statement of the total from one of the deacons. If this were less than he expected, he would say, "This will never do. I will give £5 more (laying down a note to that amount). Take the plates round again." In later years his method was different. Knowing pretty accurately the circum-

stances of all in the place, he would mentally assess them and appoint what each should give; and such was the position he had won for himself that few, if any, resisted his will. I remember his calling one day upon my father-in-law, and saying to him, "Mr. Aldridge, that small field adjoining the burial-ground is in the market; it would be a great nuisance if a beershop were put upon it; had we not better buy it?" "Yes, Mr. Gunn, I think we had, and I shall be happy to give £10 towards it." "Ten pounds, Mr. Aldridge! ten pounds! Why So-and-So, the grocer, is going to give me ten pounds. I could not think of putting you down under twenty. Good morning, sir." Of course he got the twenty. The most remarkable instance that I knew of this kind of influence occurred no long time before his death, when the minister of a neighbouring town, who was building a new chapel, came to seek aid at Christchurch. Calling first upon Mr. Gunn, he was at once met with the inquiry, "Well, sir, and what is Mr. R—— going to give you?" "He has promised us fifty pounds, and we think it very handsome of him." "Fifty pounds, sir! fifty pounds! That won't do. Go back, sir, and I will come over and speak to him." In a few days he did so, and, as I was informed, thus addressed the gentleman referred to, with whom, it should be stated, he was on terms of intimacy: "Mr. R——, your minister is building a chapel and a chapel-house. He is a highly respectable man, sir; you must give him a thousand pounds." And the thousand pounds were duly given.

Though it was for his Sunday-school work that Mr. Gunn became chiefly known in distant parts of the country, his persistent and generous efforts for church extension claim also emphatic notice. As already stated, he founded two daughter churches. To each of these he dismissed about fifty of his own members, saying as he did so, in his own characteristic way, "All you who live beyond Winkton, you go to Ripley. Never let me see your faces here again." He had, as my readers will have gathered, an intense love of work and a marvellous power of stirring up others to work. The outlying parts of the surrounding neighbourhood were one by one taken under his care, and a goodly number of earnest men were encouraged to go forth and labour as best

they could for their improvement. To each of these stations two members of the Church were commonly accustomed to go. By a rule of the Church these laymen were forbidden to preach. They read printed sermons, in some cases selected for them by Mr. Gunn, in others chosen by themselves. In the adoption of this rule Mr. Gunn was probably influenced in part by his Scotch training. It has sometimes occurred to me, knowing the man and the manner of the man, that it was in larger part a matter of policy merely. When he began this village work there were in his congregation but few who could preach, and he would not wound the self-respect of any by distinguishing some from others, or by asking them to undertake a work for which they did not feel themselves competent. At any rate he persuaded them to read sermons to the villagers. He might have failed if he had attempted to send them out as preachers. The people, moreover, came to listen, and by-and-by the readers began to take courage to interpolate a few remarks of their own, and some of them at length became efficient preachers. Mr. Gunn, however, would never believe that they preached, and he had a happy knack of not believing what he did not wish to believe. Having once laid down the rule that no lay member of the Church should preach, he sturdily stuck to it, and regularly every Sunday morning it was his wont to pray, "Bless the worthy laymen who read printed discourses in the minor hills of Zion round about. We thank thee, O Lord, they have no desire to intrude on the ministerial office." When houses began to arise on the site now occupied by Bournemouth, this also was made one of the "minor hills;" Divine service was conducted, first in a room and then in a building erected for the purpose, by an esteemed and now venerable friend, who, having filled the office of a deacon well, has gained for himself a good standing, and is now in extreme old age, awaiting his Master's call to come up higher. Out of this simple origin have sprung the two large and flourishing Congregational Churches now established in this favourite watering-place.

It is very difficult to give a correct estimate of Mr. Gunn's powers and attainments. He was not a scholar, though he regularly read a chapter in the Greek Testament and in the Septuagint every day. He could not be said to be a man of

large culture though he read exclusively and diligently. His knowledge was seldom exact, yet it was of a wide range, and showed a curious familiarity with striking facts, and with remarkable personages and events. His conversation was peculiarly fresh and stimulating. He was never tedious, and would pass readily from questions of scriptural doctrine or Church government to questions of national polity or of agricultural methods. But whatever the subjects of conversation, he would seldom fail to say something striking for its novelty either of substance or of form. In the action of his mind he seemed to me to resemble those earlier artists whose quaint pictures may be seen in our older Bibles. He seized upon the prominent features of a thought or a circumstance, and set it before himself in a very vivid and concrete form. Hence both his talking and his preaching had a quaint pictorialness. He emphasized the main idea, gave it a clear and even exaggerated expression, and was little concerned to qualify or fence. So in his illustrations, drawn either from history or from science, the main fact would be presented with unmistakable clearness; about the correctness of the accessories he was as unconcerned as were some of our greatest painters and dramatists.

The following outline lesson will illustrate both this and some other features of his character and teaching. The subject of the lesson is the Dogma of Apostolic Succession. It is founded on Acts xii. 3, and its several heads are as follow: I. Archbishop Secker was baptized by a Dissenting minister; therefore the Spirit could not (upon the theory in question) have been given at his baptism. II. Archbishop Secker baptized George III., and many of the royal family; but as the archbishop did not receive the Holy Spirit at his baptism he could not impart it to those he baptized. George III. was the head of the Church, which was rather an unfortunate circumstance in the history of Apostolic succession. III. Reynolds of England, Hopkins of Ireland, and Leighton of Scotland, were all baptized by Dissenting ministers; and they, in their turn, baptized many others, but they could not impart the Holy Spirit because that did not receive it at their baptism. IV. Religion is taught by writing as well as by preaching, but unless the writers are in the line of succession it is



all to no purpose. V. Sir Isaac Newton, Milton, Locke, Montgomery, Douglas, Taylor, Sir J. B. Williams (who is a deacon of a dissenting Church), Addison—all have written on religion, but it is of no use. VI. Females sometimes write on religion, but they receive no ordination, and therefore their writings are of no use. Miss Taylor, Hannah More, and many American ladies have written on religion, but not being in the line of succession, their writing can do no good. VII. Family worship cannot be performed to advantage save by a person in the line of succession. VIII. Conversation is a means of teaching religion; but if we accept this theory it is of no use unless the persons who engage in it are of the true Apostolic succession. In the Scripture, however, we have instances of men preaching with great success though not of the line of succession.

Mr. Gunn's preaching, as will have been inferred, was of the same quaint and pictorial character. His discourses, lectures, and sermons (for so it pleased him to distinguish severally his morning, afternoon, and evening addresses), were all formal in manner. The introduction consisted of a brief recapitulation of the preceding discourse, lecture, or sermon; then followed in succession three divisions, forming the body of the address, and then two remarks by way of conclusion. But though thus formal in their structure, there was so much quaintness and originality, so many vivid illustrations, and such directness and force of application, that the attention never wearied. A sermon which I heard him preach on the text, "The righteous man is more excellent than his neighbour," was thus divided: (1) Because he has a better house (referring here both to God's house on earth and to the house in heaven); (2) because he has a better library; and (3) because he is more respectably connected (dwelling under this head upon the advantages of Christian association and fellowship). There was always great shrewdness in his logic, and sometimes very forcible instances of the *argumentum ad hominem*.

By conviction as well as training he was a sturdy Dissenter, and the assertion of a Nonconformity of the most pronounced and uncompromising sort was, in a sense, demanded from him by the state of things in the Establishment in the early

years of his ministry, and by the strong opposition with which he was assailed by the Church party. His young people were regularly instructed in the history and principles of Dissent, and no opportunity was neglected of bearing a testimony against ecclesiastical assumptions. Many series of lessons, bearing upon the subject, were given in the Sunday-school, and passing incidents were invariably "improved."

Great as were Mr. Gunn's excellences, there were also some very grave defects in his teaching and his conduct of public worship. Through his excessive repugnance to everything that had the appearance of cant, he went to the opposite extreme of checking every manifestation of religious feeling. There was no emotion exhibited either in his prayers or his sermons. Even in private, and towards his own family, he restrained himself, and in his public utterances he appealed exclusively to the understanding. If a brother minister, and especially if a student, when preaching for him showed any more than a very moderate degree of fervour, a sonorous cough from Mr. Gunn, who upon such occasions sat in the gallery behind the pulpit, was the well-understood signal to the congregation of his disapproval. The marvel is that, in connection with preaching which seemed so little likely to produce religious impression, so large an amount of good was done. Some part of his success may be attributed to the fact that no other Nonconformist place of worship existed in the town. How he dealt with the Baptists I have already mentioned. At a later period, when he had gathered around him the majority of the townspeople, an attempt was made on the part of the Episcopalians to undermine his influence, by encouraging the Wesleyans to build a chapel in the town. A small place was built by the aid thus furnished. Mr. Gunn, aware of the secret motive of the movement, forthwith introduced a new petition into his Sunday morning prayer: "O Lord, convince them of their sin and remove them out of the way of doing further mischief."

Still, mere freedom from division will not explain his success. This, as it seems to me, is to be attributed first to the force of his character, and then to his whole-hearted devotedness to his work. He lived and laboured for and amongst

his people. For more than twenty years, as he himself told me, he had never been absent from his pulpit on a Sunday. And the lesson which is taught by his life is that honest persevering labour, and the loyal consecration of our talents to the Master's use—each man in his own way doing his full measure of work—will, notwithstanding many deficiencies and much inability to do what others accomplish, receive the Master's approval, and be used by Him as the instrument of His power.

Mr. Gunn died June 17, 1848, in the seventy-sixth year of his age, and the thirty-third of his pastorate at Christ-church.

SAMUEL NEWTH.

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### THE RECONCILIATION OF MAN AND HIS WORLD.

SCHOPENHAUER would seem to have reached the depth of pessimist unbelief when he said, This is the worst of all possible worlds. But Hartmann reveals that there is a yet deeper depth when he announces the conclusion to which his philosophy had conducted him, in the dictum, This is the best of all possible worlds; but it would have been better if there had been no possible world. There seems little distinction between this utterance of worn-out philosophy in this nineteenth century in the heart of Christendom, and the conclusion of a leading school of Hindu philosophy, that Creation is the sick dream of the Supreme. Man refusing the help of faith, going only upon the things which he has seen, settles inevitably into this philosophy of Nihilism at last. If man has only the organ of the intellect to guide him, it will lead him down at last to the deepest depths of despair. We may well speak of saving faith; it is faith which saves man, and saves societies; the faithless perish.

When Paul said, "I know whom I have believed," it was the ring of assured certainty, the kind of certainty which living intercourse affords, which lent such inspiring force to his words. And it was the knowledge of a living Person, and neither of a fact nor a doctrine, to which his faith conducted him, which made life seem to him, whatever it may seem in

these days to our *blasé* philosophers, so infinitely worth the living, both for its present experience and its ultimate issues. Had the sentence of the Apostle run, "I know *what* I have believed," the force of the movement, which in apostolic days so wondrously uplifted and quickened the civilised world, would have died away in the generation which gave it birth. And the word of our Lord, "Lo I am with you always even to the end of the world," explains, as nothing else can explain, the development of Christendom. Always the highest object of its contemplation, and the most powerful influence on its life, was, not a word of wisdom however true, not a system of philosophy however harmonious and profound, but a living, intelligent Will; a Being whose presence was felt, though often in strange ways, as a living presence, and whose presence lent assurance to its hope and inspiration to its life. Always there has been present with man in Christendom One above him, with royal rights over him, who furnished a stimulating and regulating principle to his life. And though the decisions of that higher Will were often conceived of in strange and startling forms, as in the "God wills it" of the Crusades, it did on the whole lift man up and lead man on, as he only can be lifted up and led on by the living God.

But now the whole tendency of our times in the intellectual sphere seeks to substitute a "what" for the "whom" of the apostle's confession. The world puts wisdom before faith, human knowledge before Divine love, in the guidance and government of mankind. And then it complains that its joy in life is dead! We want the wisdom, we want the knowledge, badly enough. Faith, the inward light that sees the invisible, that has the same realising apprehension of God and Divine things which the hand has of material substance, tends to become narrow and self-willed, prone to idols of the flesh or of the mind, unless constantly expanded and enlightened by the discipline of culture, by the knowledge which the mind gathers from the intellectual sphere. The culture of the various powers of the being enlarges and strengthens the vision of faith; and there is no necessary reason why—as often, alas! befalls—the knowledge should weaken the love. Paul, incomparably the most cultivated of the apostles, was the most passionate lover as well as the most enthusiastic servant of the

Lord. It is the cultivated eye which sees most in nature. There is a very significant anecdote told of Turner. Some critic was once irritating him by senseless remarks about his picture, and wound up at last by the sentence, "Well, Turner, I never saw anything like that in Nature." "I dare say not, but don't you wish you could, though," was the painter's reply. And Paul's life might teach us that the cultivated eye sees most in Grace; that is, in that higher world to whose mysteries Revelation is the key; a revelation which culminates in the supreme revelation, "Emmanuel, God with us." Every enlargement of man's faculty and increase of his knowledge ought to clear and strengthen the eye of his faith, and give to it a completer mastery of its world.

But deeply as we need knowledge of *things*, and wisdom, which is knowledge in its highest applications, we need more profoundly the living knowledge, and the love of God, of which it is the aim of so many of our would-be guides to rob us. Were it possible that culture could gradually waste away the belief in the living presence, the living love, which has been the stay and the strength of man's life through the Christian ages, and the guide of his progress; could we substitute a dead formula, be it "a stream of tendency which makes for righteousness," as Mr. Arnold would interpret the secret of the universe, or be it the "new synthesis" of the Comtist school which Mr. Harrison awaits with so much hope; we must understand that we should waste away by the same process all the higher effort and aspiration of the human spirit, and all the higher hope out of the human world.

The aim of Christianity is the complete reconciliation of man with his surroundings. It works deep into his nature the conviction that the world, with all its cares and burdens, is precisely the best place for him, till God has completed his education for a larger, freer, and more blessed world.

But it is worth our while to consider for a moment the attitude of the heathen mind with regard to the care and burden of life, which contrasts with the Christian contentment; not to speak of that deeper and more passionate satisfaction with the present conditions which God has imposed, which breathes in the words of St. Paul, "We glory in tribulation also."

There were mainly three schools then, as now. The Stoic, the Epicurean, and the Sceptic divided between them the intellectual empire of the world, until Christianity revealed the Light of the World, and its King. And there are practically three ways of looking at inevitable sorrow; the hard and stern conditions, if the present be all, under which we live and work. Whether Genesis iii. is accepted as history or not, it is unquestionably revelation. It lifts the veil of life's mystery, and remains still, and will remain to the end of time, the key to all that we experience and all that we endure. We live and work under a sentence, and the reason of the sentence is sin. The burden is laid upon us, no effort of ours can remove it; the suffering is ordained, no act of ours can reverse the law. And in face of the inevitable pain, "the day of trouble" which has come upon us by our sin, we may either set ourselves studiously to increase the pleasures of life; or else, feeling that there is not much pleasure to be got out of a world like this, we may set ourselves to diminish the sources of pain; or we may cultivate with the sceptics a dull indifference, and make it our heaven to care nothing about it at all. In other words, as Mr. Carlyle says, in "Sartor Resartus," we may increase the numerator in the fraction of pleasure, or we may decrease the denominator; or we may let things affect us just as they please. A man may say to himself, Man can know nothing, man can do nothing; he may as well drift as fatigue himself with striving, the result will be very much the same. "All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good so is the sinner; and he that sweareth as he that feareth an oath." And so he may let the currents and storms work their will, and drive and toss him as they please. The first is in the main the Epicurean attitude before the inevitable burden and pain; the second is the Stoic; the third is the Sceptic; and it is to this condition of blank indifference that the sceptics of our day, if they could work their will, would reduce the world.

But it is interesting to ask what the wisest and most virtuous of the ancients thought about life in relation to

sorrow, how far he thought it worth the living, and why. There is a very important passage in the *Apology* of Socrates which seems to throw valuable light upon this question; and perhaps it is all the more valuable in that it is incidental, and is introduced as an argument to illustrate the matter in hand. The passage occurs near the close of the *Apology*, and is among the last solemn words that Socrates spoke to his judges before he passed calmly to his doom. It was the most solemn crisis, too, of the history of the Athenian people; they sent their wisest and noblest man to a martyr's death, because they could not bear his searching words; and thenceforth their history is a record of confusion and decay. And the words bear some far-off comparison with those of a greater than Socrates, who stood before the representative of the Roman majesty with the cross plainly in sight, and claimed for Himself the kingdom of the world. The words are as follows: "Moreover we may conclude that there is a great hope that death is a blessing. For to die is one of two things, for either the dead may be annihilated and have no sensation of any thing whatever; or as it is said there is a certain change and passage of the soul from one place to another. And if it is privation of all sensation, as it were a sleep in which the sleeper has no dreams, death would be a wonderful gain. For I think that if any one, having selected a night in which he slept so soundly as not to have had any dream, and having compared this night with all the other nights and days of his life, should be required on consideration to say how many nights and days he had passed better and more pleasantly than this night throughout his life, I think that not only a private person but even the Great King himself, would find them easy to number in comparison with other days and nights. If, therefore, death is a thing of this kind, I say it is a gain; for then all futurity appears nothing more than one night." This passage is surely deeply significant of the condition of man without the light and the love which Revelation unfolds to him; the wisest and best of heathen thinkers, a man of wonderfully sound condition of body, mind, and spirit, thought that a dreamless sleep would be better than anything which life had brought or was likely to bring to him; though like a brave soldier he was resolved to stand to



the post where some higher power had set him, and to do his duty unflinchingly, even in face of a martyr's death.

But we must not think that these are old world philosophical schools. There are Epicureans, and Stoics, and Sceptics in abundance among us now, in temper and tendency at any rate, though their creeds may have been remodelled on the Christian lines. And it is the temper and tendency which tells on the life, "As a man thinketh in his heart, so is he." There are wastrels who run recklessly into excess of riot. They are not of any school but the devil's. They are wasting as rapidly as they can every organ of their being which can be an inlet of pleasure; and they are preparing for themselves the most awful hell to which a living man can doom himself—the hell of hungry, but exhausted and impotent lust. Epicureans in spirit there are in abundance about the world. Every day their one thought is to get what pleasure they can out of life, and to shirk its pains. They lay themselves out for all kinds of little enjoyments and indulgences, avoiding always excess, which, as Epicurus teaches, poisons pleasure; and they rigidly shut out from themselves all that would cost them a pang, or claim from them an effort that could be spared. It is their scheme of life. And for how long? They live in a universe of which we can say, with certainty, that no Epicurean scheme of life can succeed in it. It is a system of things which the Epicurean must find a prison with hard stern bars; and at last it becomes a torment, a torture, under which he must moan and writhe. Whatever be the meaning or law of the universe, the seeker of pleasure is its outlaw; its Cain, against whom every moment its hand is lifted, and whose life in the end must be one long moan, "My punishment is greater than I can bear."

The Stoic is more rarely to be met with. The Stoic's defence against pain has to a large extent merged blessedly into the Christian. A man has now no need to shut up his nature and make it his fortress against sorrow. He can fling wide the gates, lift up the bars, and trust his defence to God. And yet, in the present suspense of men's minds about the great Christian verities, the old heathen Stoicism is rearing its head once more. The Sceptic school, on the other hand, is



rampant; and we shall hear enough of its Shibboleth before we have done with it. "There is nothing worth living for," men are saying; "there is nothing worth dying for. All things come alike to all. There is no use in effort; aspiration is misdirected desire; prayer is wasted breath; truth is what one thinks; good is what one pleases; and both are as unreal as dreams. Let us drift on the current. Care! there is nothing worth caring for. Fear! there is nothing worth fearing. Life, death, it is pure indifference; life is an illusion, death is a sleep." One sometimes thinks with a kind of awe of the miseries which this school is preparing for itself, and for the world which is carelessly listening to its gospel; but now amid these wrangling philosophies, for it had come to be a wrangle of words in the Apostles' days, we catch the tone of Christian exultation and triumph, "As sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." "We glory in tribulations also." Life was new born when man could not only endure afflictions but glory in them; it marked the complete, joyful, and blessed reconciliation of man and his world.

"By wise and temperate search I can find pleasure enough even in this miserable world to make life worth the living, though not greatly worth," said the Epicurean. "By calling up the strength and dignity of my nature, and making duty my God, I can conquer the hostile world and defy it to make me wretched; and if it comes to the worst, I have always in the background suicide," said the Stoic. "I am utterly indifferent about it all," said the Sceptic; "it is all a vain show, there is nothing much to gladden me in life, and nothing much to sadden me; I am ready to live if I must, I am ready to die if I must; and to sleep the dreamless sleep for ever." But here in various forms we see man at war with his surroundings, with the system of things which enfolds him, and holds him close locked in its bars of law. The Christian saw all the trouble that the philosopher saw; nay, a more stormy sea of trouble met his sight, and he said, "I glory in it; I do not submit to it, I welcome it. I do not accept it, I delight in it. I recognise the perfect wisdom and the perfect love of the decree that ordained it. Sinner that I

am in a world of temptation, I rejoice in the thought that tribulation enters so largely into my life. I may weep while I rejoice: but the joy is deep, pure, and enduring." Christ is in every form the minister of reconciliation. He has reconciled man to God; He has reconciled man to himself; He has reconciled man to his world. Here surely is the crowning glory of the Gospel, that it fills man with strength and joy, nay, with exultation, as he contemplates the battle and burden of life. The heathen could understand how man could be defended, sustained, and rendered indomitable in the hour of trouble; the Gospel reveals how he could rejoice. Nor was it in word only. These men could live their joy. Beaten, smarting with wounds, and fast in the stocks in an inner prison, all night they made the prison resound with their songs of praise. A new power had entered into the world, a power mighty to save, when men could write this record of their lives, "In all things approving ourselves as ministers of God, in much patience, in necessities, in afflictions, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left; by honour and dishonour; by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things." The principle of this glad reconciliation of man with his surroundings, with all the conditions and experiences of his life, lies in the facts on which Christianity rests, and which constitutes its Gospel.

The Incarnation placed this world in an altogether new light before the eyes of men. That world could not, in the very nature of things, be far from blessing, which was trodden by the footsteps of incarnate God. "Himself took our infirmities and bare our sicknesses." And then sickness, infirmity, pain, sorrow, decay and death were seen with a new light upon them, a light whose spring was in the celestial sphere. The presence of Christ upon earth shed at once an atmosphere

of blessing round its life. Men dared not think of that world as the domain of the evil one, which the most Blessed one had gladdened by His presence, and whose marriage festivals, whose cottage homes, whose new made graves He had hallowed with His benediction ; whose pathways He had trodden ; whose fields and flowers, whose brooks and lakes and mountains, were familiar with His steps. Men knew that for them it must be a good world, the best world for the scene and time of their discipline, since the Master had come to bless it ; and they were sure that a great benediction, were they but patient and faithful, would flow out of all its richly varied experiences into their lives.

And in relation to life's sorrowful experiences—that realm of pain and sorrow which made life seem to the heathen a burden too heavy to be borne—they were hallowed to the Christian and made beautiful by a Divine example. The Lord of Glory was the Man of Sorrows. For man then in a world like this the path of sorrows must be the blessed path, the path in which a man may most learn to live like God. The Christian was bidden to “rejoice if he was made partaker of Christ's sufferings.” And the Christian did rejoice, and even glory in an experience which drew him into closer fellowship with his Lord. It would be hard to over estimate the influence of this constraint, the constraint of a Divine example, in reconciling man, deep down in the very heart of his being, to all the sorrowful conditions of his life.

He had, too, and perhaps this was the great matter, the certainty that tribulation, borne with Christian patience and faith, was the seed of unspeakable glory and bliss. “We reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.” “Our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” And belief in immortality is the essential condition of the reconciliation. “I know whom I have believed, and I am persuaded that he is able to keep what I have committed unto him till that day.” There is no glorying in tribulation but in the vision of the joy and splendour in which the present sorrow and darkness shall fruit. “Wherefore seeing we are compassed about with so great a cloud of witnesses ; let us lay aside every

weight, and the sin which doth so easily beset us," that is, the want of faith, the despondency and despair into which we are so ready to fall, "and let us run with patience the race which is set before us, looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We know that if we suffer with Him here, we shall reign with Him there. If we share His experience of sorrow and shame in time, we shall enter fully into the fellowship of His joy and glory in eternity. Therefore, not mourning nor trembling, but with high exultation we pursue our pilgrim way.

"Like a triumphal path we tread  
The thorns of death and shame."

We catch and echo the triumphal tone of the pæan which Charles Wesley rings out in the last verse of his glorious hymn,

"Lame as I am, I take the prey,  
Hell, earth, and sin with ease o'ercome ;  
I leap for joy, pursue my way,  
And as a bounding hart fly home.  
Through all eternity to prove  
Thy nature and Thy name is Love."

J. BALDWIN BROWN.

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### THE VALUE OF CONGREGATIONAL PRINCIPLES.

IN these days of vaunted liberality there are not a few to whom the difference between Church and Dissent appears of such trivial importance that the transition from one to the other is as simple a matter as the transfer of their custom from the baker on the right-hand side of the street to his rival on the left. Their decision between the two is regulated by considerations of convenience, or of taste, or of personal feelings—of anything but principle. It is very hard, indeed, to persuade them that principle has anything to do with a matter on which there is so much to be said on both sides, and where there is as much of personal goodness as in the other. We hear more, perhaps, of the reasons for the transfer of allegiance from Congregationalism to the Established

Church than of those which operate in the contrary direction, and contemptible enough many of them are. Nonconformity necessarily suffers most from this laxity of denominational principle and feebleness of real Church sentiment, inasmuch as the influences of fashion must tell powerfully on those who have no strong convictions which would induce resistance. The difference is very manifest between a secession from the National Church to Nonconformity and an abandonment of Nonconformity in favour of the Church. The social forces are a hindrance which in the one case are a help to the other, and as it is certain that these tell powerfully with numbers of men, it is not too much to assume that they will not be defied except under the constraint of some deep religious principle. Certain it is that a Church which has the prestige of royal favour, around which cluster so many of the historic associations of the nation, and in whose ranks are to be found the aristocracy and gentry of the country, must attract to itself a large number of those who have not any definite religious convictions. On one side of them these influences appear very ignoble, but there is a better side of them as well. Mr. Fremantle put it in a recent letter to *The Times*, in which he says, "The real greatness of the English Church is that it has, ever since England became one, been able to entwine itself with the nation so as to be indistinguishable from it." There is something in this national sentiment, vague as it may appear to men of robust principles, which is eminently attractive. Congregationalism, in common with all other forms of Dissent, has been treated as something outside the national life, and it has been assumed that a man could hardly be complete as an Englishman who was a Congregationalist, or who was anything but a Churchman. No one who has been educated in this feeling resolves to brave the odium which attaches to Dissent without some reason which to him appears adequate, whereas the attraction of this nationality may draw to the Church numbers who have no other tie to Dissent except that of education, habit, or family connection.

We recognize this, and must be prepared to contend against it. The real force of Congregationalism in this country has never been determined by its numerical strength. It has always

been and is still a leavening influence, and that influence is not really lessened by the secession of those who have never firmly grasped its principles. Those who change their Church because they have changed their residence, or because they have lost a favourite minister, or because some little incident in Church life has fretted their spirit, are not of the type of character to which Congregationalism owes the position it has won in this country. It may be that some of them are men with whom we are unwilling to part—men of genial and kindly spirit, whom we cannot but esteem and even love; liberal givers, who generously support our institutions, or Christian workers who are active in some fields of Christian usefulness, where there is no call for any decided denominational feeling. But, after all, they are not the sinew and muscle of our churches. For this we must look to those who have intelligently adopted Congregationalism, because in it they see the nearest approach to the primitive ideal of the Christian Church, and the best instrument for accomplishing the ends for which that Church exists—men who cannot bow down to the idols of Erastianism and fashion, and who cannot be persuaded that it is a trivial matter whether the rights of Christ are recognized and His will obeyed in his own Church, or whether that Church is doing His service in the most effective manner. Nonconformists of this type are not the men to be carried away by some æsthetic sentiment, or some hope of social elevation. They have too true a conception of the real significance of Church-life to give up what they hold as fundamental principles, because their honest adherence to them may mean a sacrifice of position or a crucifixion of personal taste. It is by these more sturdy sons of Congregationalism that its work has been done and its influence extended, and it is only by a perpetuation of the race that it can retain the position it has already conquered.

Two influences, operating from opposite sides though tending to produce the same result, have served to weaken the force of denominational sentiment. The one is what, for lack of a better term, may be called pietism. It is not meant to use the word in any offensive or contemptuous sense, or to suggest the idea that the emotional religion which is designated by it has an element of insincerity in its composition. There is

a great deal of religious gush which to those whose feelings are regulated by high principles is extremely offensive. They do not like the pious phrases with which its ordinary talk is interlarded; they resent the undertone of superior sanctity which is too distinctly audible; they deem its sentiment maudlin and overstrained, and its unctuous expressions mere cant. Their judgment is often too severe, and does not make sufficient allowance for that variety of temperament which produces such diversity of form in our Christian life. But while saying this, truth and justice compel us to add there is an essential weakness in Christians of this order. They are for ever crying out for peace, and if all they meant was that they wished personal exemption from controversy their desire would easily be met. It may be that they have other work to do, and if they can conscientiously leave the battles of the truth to be fought by others, it is not for us to condemn them. To their own Master they stand or fall. But when they deprecate all controversy, unable to see that it is through its tribulation that truth must enter into its kingdom, or when they love peace and charity more than loyalty to conscience, and even go so far as to crave for a Christian unity which is to be secured by the sacrifice of distinctive denominational principles, that is, of certain portions of Christian truth esteemed precious by those who have received them, we must protest against this endeavour to restrict us to a mutilated representation of the gospel.

The talk in which men of this order indulge is sufficiently familiar to all of us. Good men, they tell us, are found in every Church who are doing Christ's work according to the light which they have, and who are perfectly conscientious in the opinions which separate them from their brethren. The common work of saving souls is equally dear to all, and certainly far transcends in importance the issues involved in any sectarian differences. Why then not forget these and unite in the grander and more spiritual ministry of love instead of wasting time and irritating temper in the miserable bickerings of party? There is no doubt something very taking in all this. The aspect of things is greatly altered, and the judgment of men in relation to them materially influenced, by the names you give them. Describe the earnest maintenance of prin-



ciple as a mere party wrangle, and it loses all nobility of aspect, and is ugly and repulsive enough. But label an easy pliancy, or a weak love of applause, which is much more anxious to have a good report of all men than of the truth, unsectarianism, and it seems very noble, though in fact it may be very cowardly and selfish. Unsectarianism has a pleasant and popular sound, and the cry is often taken up eagerly by those who have not paused to consider all that implies. The unsectarian temper is what every Christian should cultivate. He should judge neither individuals nor works by their mere sectarian associations. His heart should be large enough to love all goodness, and his mind sufficiently enlightened to feel that there may be truth which is included in the creed and piety which is not allied to his party. His sympathies should be many-sided; his charity err, if it err at all, on the side of a generous interpretation of men's principles and conduct. He should be sufficiently catholic to recognize the spiritual brotherhood, and to understand that the Church of Christ is broader than his sect, or than all sects combined. But this is something very different from the kind of thing which is generally intended by unsectarianism, which is the evacuation of all strength and definiteness from our creed. Many of those who glorify and admire it fail to perceive its real tendency. They mean to promote spiritual unity, whereas they are ministering only to doctrinal laxity. They would fain develop Christian charity, but what they are actually doing is to foster latitudinarianism, which leads to indifference and unbelief. By "unsectarianism" they but intend neutrality only in relation to points of subordinate importance. Some of these they undervalue, and, in relation to most of them, fail to perceive their bearing on other parts of the Church's economy, and they forget that others will not pause where they have drawn their line, but will proceed to include the great principles of religion in the category of the "indifferent."

The Evangelical admirers of this unpractical though well-meaning unsectarianism appear hardly conscious of the extent to which they have helped the growth of an opposite tendency, which is sometimes described by the same name, but which is the very opposite of all they desire. The neutrality which they advocate is a neutrality between parties



differing in their view of Church polity, but holding substantially the same doctrinal opinions. They deprecate controversies between Episcopalians and Congregationalists, but they would be horrified at the idea of indifference between Trinitarianism and Unitarianism, still less between Christianity and Rationalism. They are so impressed with the personal goodness of many of the Established clergy that for their sakes they would have all attacks upon the Establishment itself suspended. The policy is shortsighted and unsatisfactory, for the evil that is in systems lives and operates despite the individual excellence of some who are identified with them. It certainly so here. The mischievous consequences of the Erastian principle have seldom if ever been more apparent than in the present working of the Establishment. They are seen even in the spirit and conduct of the very men our respect for whom is to arrest our attack upon an institution which in our view compromises the rights of Christ and His Church, induces a perilous tampering with truth, and sometimes even with morality, and produces a whole crop of spiritual evils and offences. To suppress our conviction on such points is to be disloyal to truths which appear to us of high value. They may not directly touch the vital points of our faith, but they come perilously near to them. The authority accorded to a human priesthood, the mysterious sanctity attributed to sacraments, the elevation of the Church and its decrees into a position which obscures the glory of the Redeemer, and introduces into Christian life an element independent of simple trust in Him, cannot be regarded as trivial errors by those who esteem them to be errors at all. We, on the contrary, regard them as did the Evangelicals of thirty years ago, as errors that strike at the very root of the gospel. We would hesitate to describe them in the extreme language which was adopted by *The Record* and other publications of that day, and of which some remarkable specimens were given by Mr. Binney in the character of "John Search." But our views are what theirs were at that day, and if we needed justification for our anxiety as to the emasculating influence which the Establishment is exerting upon the Protestantism of its adherents we should find it in the contrast between the tone of that time and that which prevails at present. The doctrines remain the same,

the spirit of their advocates betrays no symptoms of weakness or concession, all that is changed is the temper of their Evangelical opponents, who have been forced to practise greater moderation lest they should support the Establishment. In short, the State Church has furnished that extraordinary development of sacerdotalism which is the saddest fact in its ecclesiastical history; and to ask Dissenters to withhold their protest against it because there are still clergymen and others who have not bent their knee to these revived mediæval superstitions is practically to ask them to acquiesce in that establishment of the priest and the sacrament—in truth, of all that is most pernicious in Romish error—towards which we have been steadily drifting for nearly half a century. It is impossible to deny that the early Tractarians encountered a more severe and strenuous resistance than their successors have to face to-day, and yet they were not by any means so advanced in Romish opinions, or so daring in the assimilation of their ritual to the Romish model. Dr. Newman had not taught Romish dogma so unblushingly before his secession as it is set forth by the leaders of the Anglican party to-day, but there was a strength of feeling against him on the part even of High Churchmen of which we find but few traces among present-day Evangelicals.

The policy of "unsectarian" silence, therefore, even in relation to questions such as that of the Establishment, is one that does not appear capable of vindication on any sound principle or just estimate of the demands of the times. It is advocated, undoubtedly, out of a sincere desire to unite all Christians in a common struggle against the forces of evil; but it leaves out of account the extent to which the victory of truth may be hindered by the tolerance of error, solely because there are good men who have been misled by it. The suggestion has too much resemblance to that idea of "economy" in the setting forth of truth, which was one of the worst features in the "Tracts for the Times." It forgets that truth is to rule us, not we the truth. Let the principle once be adopted and it is not easy to fix limits to its application, and those who are desirous to set aside all dogmatic teaching are ready to profit by this looseness of the obligations of Christian conscience to the truth it has received. They

welcome the "unsectarian" idea, and would apply it to the cardinal truths of religion, and while they would jealously guard the self-governing power of the societies which they call Christian churches, they would give them the most absolute liberty of teaching.

Congregationalists who insist on setting forth their own principles are thus assailed on both sides. The one party would have them indifferent to their polity, the other would insist that they shall be extremely liberal, which, properly interpreted, means latitudinarian in their doctrine. The true answer to the one involves, however, a sufficient reply to the other also. The doctrine is really bound up with the polity, and the surrender of the one will, sooner or later, lead to the abandonment of the other. Let us imagine a Church constituted on the basis of complete neutrality in all doctrinal questions, and consisting of individuals who are desirous to lead true and righteous lives, and who have a certain agreement in devotional feeling. They may resolve to commit the management of the affairs of the society to the entire community, but in doing so they are guided by no law except that of their own judgment and inclination, and were they to adopt a different method, they would not feel that they had deviated from any standard to which they were bound to adhere. No doubt their mode of government is Congregational and Independent, just as a book club or a trades union which acts upon the same plan is Congregational; but is it right, therefore, to say that they are acting on the principles of Congregationalism? Those principles include a distinct view of the way in which a Church ought to be governed, but that itself is a result from a still more fundamental principle as to the nature of the Church itself. This right of self-government is claimed for the Church because all its members, sustaining the same relation to Christ as redeemed, renewed, and sanctified through Him, are brethren. Their mode of exercising that power may be varied at their own pleasure, without any compromise of their distinctive principle, so long as they reserve the ultimate right of appeal to the whole community, and maintain that the community shall consist only of those who with their hearts have believed, and with their mouths have confessed the Lord Jesus.

To lay down these principles distinctly and to act on them consistently is to supply an answer to some of the questions which are most agitating the public mind at the present day. They distinctly mark out a separation between the Church and the world on the basis of a personal relation between the members of the former and the Lord Jesus Christ. They rest the right of each Church to self-government, or rather to independent administration, upon the spiritual qualifications of its members. They are fatal to the assumption of a priesthood claiming to be the Church and to exercise its authority, and to the encroachments of a State seeking to extend its sceptre over a province of human thought and action in which earthly sovereigns have no right. But the foundation of the whole structure is Christ. The Church is to be composed of Christians trusting Christ as their Saviour, owning no lordship in His kingdom but His, governed by His law only, and striving to do His will and carry out His work. They have no option but to protest against a Church in which Christ's supremacy is challenged by human authority. It is with them no matter of caprice or personal feeling, but of simple duty to Christ. On other points, which are sometimes supposed to be of the essence of Congregationalism because they are found among the doctrines and practice of their churches generally, there may be great variety of usage. But as to the spirituality of Christ's Church and His own sole sovereignty in it, there can be none, without an abandonment of the root idea of the system. Instead of forsaking or modifying it, it is our duty to set it forth in the plainest and strongest terms if we would do the service which is required of us at this great crisis.

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### GENERAL MISSION RECORD.

"To make Christianity the religion of the human race, this is the infallible way to demonstrate that it is Christianity. Christ is not our Christ in the full import of His character until he is the Christ of all the world."—ADVOCATE OF MISSIONS.

MOTTO FOR MISSIONARY SOCIETIES.—*Donec totiem impleat orbem* (Inscription on the Louvre).

GREECE.—*Schools in Macedonia.* Dr. Marulis' schools at Serres are doing good service. In the primary school for girls there are two hundred children, and in the normal schools for young teachers of both sexes there are forty-five pupils. Instruction is given in accordance with the best

methods, Dr. Marulis having spent a considerable time with Dr. Fabri, at Barmen, and elsewhere, before entering on his noble and courageous work of trying to introduce gospel truths among the rising race in his native land. The Church authorities, seconded by the patriarch at Constantinople, are employing all possible means to destroy these establishments, but hitherto in vain. It is to be hoped that the attempt to break in upon the utter darkness and superstition of that land will continue to be blessed of God. Already a goodly number of teachers have been sent forth, and are carrying out in their schools the principles of religion and education they learnt at Serres.

CENTRAL AFRICA.—*Livingstonia on Lake Nyassa.* This mission of the Scotch Churches, begun in 1875, possesses the best, perhaps the only, available route by water into the heart of Africa. The whole of the distance, from Quilimane on the coast to Malisaka at the north end of the lake, about 800 miles, can now be accomplished by steam-power, with the exception of two small breaks. The founding of this mission was taken occasion of by Dr. Kirk to obtain from the Sultan of Zanzibar the abolition of the slave trade by land and sea. This was followed by a similar measure in the territory belonging to Portugal, through which the Livingstonia mission communicates with the coast. For the first four years after the mission steamer *Ilala* entered the lake, the accursed traffic seemed to have been stopped, but at the beginning of last year there was a rumour of its reappearance beyond the mission settlements. But by the promotion of lawful trade and commerce on the part of a mercantile company, and with the help of the steamers *Ilala* and *Lady Nyassa*, it is hoped that the people will gradually acquire new habits of life, and attain to such a measure of courage and self-respect as will effectually check the nefarious system. The missionaries are already translating the New Testament and Christian hymns. Dr. Laws is carrying on a medical mission, and services are held morning and evening at Livingstonia in the Chinyanja language, and more or less frequently at other places.

L. M. S. MISSION ON LAKE TANGANYIKA.—The Directors of the L. M. S. have lately conferred with Mr. Stewart from Livingstonia, and with Mr. Thomson of the Royal Geographical Society's expedition, as to the possibility of reaching Lake Tanganyika from Quilimane instead of Zanzibar. As stated above, there is no practical difficulty as far as the north end of Lake Nyassa, but from that point to the south end of Lake Tanganyika is a distance of 220 miles through a country destitute of all routes; and though the natives are for the most friendly, yet it might be almost impossible to secure a sufficient number of porters for the conveyance of a steamer in parts—one object the L. M. S. has in view. But this surely is a matter which will not prove a real and permanent hindrance. The gentlemen above referred to report that the L. M. S.'s stations of Ujiji and Uguha on Lake Tanganyika are the best that could have been selected. Mr. Thomson says: "I cannot speak too highly of the gentlemen I met there. They are doing a marvellously good work; they have gained the confidence of the natives most thoroughly. It is a pleasure to see the natives come around their places at Ujiji and Uguha, and to listen to

them. They are setting an example which the natives are beginning to follow. The energy with which they are doing their work is most marvellous. I reached Uguha two months after Mr. Griffith. When I arrived he had a house built, a garden laid out, a place set up for carpentry, &c. Everything appeared as if he had been settled for years instead of two months. Crossing the lake to Ujiji, I met Mr. Hore. It afforded me pleasure to see his determination: no better man could be put in the place; he is a most practical-headed man, doing capital work."

*Military Expedition.*—In "C. M. Intelligencer" we read: "Our letters from Mpwapwa, which are down to Oct. 31st, mention that the Sultan of Zanzibar's military expedition into the interior consists of 500 men under the command of Lieut. Matthews, an English naval officer whose services had been placed at the Sultan's disposal some time back for the suppression of the slave trade. The arms carried by this force are also those supplied by the British Government for the same purpose. How far this new employment of resources derived from England is legitimate, we will not commit ourselves hastily to say. It is just possible that a series of small military posts, which we hear Lieut. Matthews is forming on the road, may be of some service in the cause we all have at heart. On the other hand, as we said before, if war with Mirambo or any other African chieftain is intended, nothing but confusion and devastation can result; and with a view to the influence of the British Government being exercised in favour of peace with all except the slave-dealers, the C. M. S. and the London Missionary Society have agreed to make joint representations to the Foreign Office.

*Rapid Communication.*—All these events illustrate in the most wonderful way the rapidity with which Africa is opening up. One recent circumstance is peculiarly startling. On October 28, 1871, Mr. Stanley, after a long and perilous journey into the heart of the Dark Continent in search of the long-lost Livingstone, found him at Ujiji, just two years after the commission was given him, and ten months after his arrival at Zanzibar. Nine years have elapsed since then. The news of one of the L.M.S. missionary parties reaching Ujiji was lately received in London in *thirty-five days!* Surely God has a gracious purpose to be fulfilled for Africa in this marvellous change.

**WEST CENTRAL AFRICA.**—Our American brethren of the A. B. C. F. M. have just taken steps for entering the Dark Continent, and have sent forth the Rev. W. W. Bagster (grandson of Samuel Bagster, publisher of the Polyglot Bible), the Rev. W. H. Sanders, and Mr. Taylor Miller, to inaugurate a mission. The region selected is that of Bihé and the Coanza, an elevated plateau some 250 miles inland from the Atlantic Ocean. Bihé is a great caravan centre. Bihéans traverse the continent from the equator to the Cape. May great success attend this *third* organized effort to penetrate into those savage regions from the Western Coast.

**WESTERN AFRICA.**—Yoruba and Popo District. A Wesleyan missionary writes as follows: "In holding a conversation with a heathen man (as I took him to be) on religious subjects, I questioned him thus, 'My friend,

why don't we see you come to chapel on Sundays?' He in reply, said, 'Do you think that the few people you have got attending your chapel are the only results of your labours in Porto Novo? No! But let me tell you that you have over four thousand private Christians, both men and women, who have received the Christian religion secretly, and are no worshippers of heathen gods, are praying only to the true God of the Christians. They have renounced idolatry in their hearts, and have placed their whole and entire confidence in God and their Saviour Jesus Christ. You do not know nor see them, and I, who am speaking to you now, am one, yet you do not see me in your church amongst your people. Sir, we all believe that your religion, I mean the Protestant religion, is the true and better religion than paganism or heathenism, Moham-medanism, and our sister worshippers of idols, the Roman Catholics.'"

JAPAN.—The translation of the New Testament into Japanese has been completed after six years' labour on the part of the Translation Committee. On the 19th April a large and enthusiastic meeting was held in Tokio to celebrate this era in the history of the young Church of Japan. Baptists, Episcopalians, and Presbyterians; Americans, Englishmen, Scotchmen, and Japanese; the Old World and the New, joined hands over the charter of their common faith, and pledged themselves anew to the service of their common Lord.

"This interesting event," says the Rev. Dr. Gulick, agent of the American Bible Society, "marks an era in the evangelization of Japan. No possible reverses can now quench the light—God's light—in this heathen land. Were every missionary now again expelled, as they were three centuries ago, it would be impossible to expel the Scriptures. During the last ten years thousands of New Testaments and hundreds of Bibles in the Chinese language have been circulated in Japan, and it is a moderate estimate that more than 100,000 portions of the Japanese New Testament had been distributed, mainly by sale, up to January 1, 1880."

In the recently published report of the American B. C. F. M. we read: "Four new churches were organized during the year, and five pastors ordained and installed. One of the new churches is in Tokio, the capital of the Empire, and two are in the heart of the tea-producing region, on Lake Biwa. To the sixteen organized churches were added by profession of faith 121 members. *Twelve of these churches received no assistance from the mission treasury*, and sufficient funds were raised to meet the expenses of the entire sixteen; but as some portion of the native funds was devoted to other objects, four received a little assistance. The five pastors installed were fitted for their work by study and training in the Kioto training school.

NORTH CHINA.—*An Awakened Buddhist Priest.* Mr. Roberts of Kalgan (A. B. C. F. M.), relates the following:—"A Buddhist priest has just come from Wu Tai Shan, of Shansi, a place famous for its great temples, about 300 miles S.S.W. from here, who says that he heard the gospel last July for the first time, from the lips of Dr. Edkins, of Peking, who, with others, spent two or three days at his temple, and who gave him a copy of Pilgrim's Progress and other books. He is fifty years old, has some



wealth, and has many pupils at his temple. He says he wants to be a Christian, and proposes to return to his temple, to settle up his affairs, get together what property he has, give up his connection with the temple, and come here again, to be instructed by us in the gospel. He says that Buddhism is a fraud, denouncing it in most emphatic language. He proposes to put himself under our instruction *at his own expense*, for *from three to five years* (!) in hope of fitting himself to preach. He wishes to spend the remainder of his life in serving the Lord and making the gospel known to his countrymen, and especially to Buddhist priests. He intends to put off his priestly garments, dress like the ordinary Chinaman, and let his hair grow, as soon as he shall return to Kalgan. He seems in earnest, as his proposition to pay his own expenses also indicates. He seems to have a deep sense of his sins, and of Christ as the only and sufficient Saviour. Since Dr. Edkins gave him the copy of *Pilgrim's Progress*, he has read it through several times. He seems to feel his great ignorance of Christianity, and expects to have to study it a long while, before he will be fitted to help in preaching."

*The Inland China Mission* was established in 1866 for the purpose of carrying the gospel into the 11 provinces with 197 millions of inhabitants, and then destitute of resident Protestant missionaries. This object has been steadily pursued, and there are now 70 missionaries belonging to this mission, settled in 11 provinces. Charles Alabaster, Esq., British Consul at Han-Kow, says of these missionaries, in a paper presented to Parliament in 1880: "Always on the move, the missionaries of this society have travelled throughout the country, taking hardship and privation as the natural incidents of their profession, and never attempting to force themselves anywhere, they have managed to make friends everywhere; and while labouring in their special field as ministers of the gospel, have accustomed the Chinese to the presence of foreigners among them, and in great measure dispelled the fear of the barbarian which has been the main difficulty with which we have to contend. Not only do the bachelor members of the mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the goodwill of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older missions under the shadow of a Consular flag and within range of a gun-boat's guns; and while aiding the foreign merchant by obtaining information regarding the unknown interior of the country, and strengthening our relations by increasing our intimacy with the people, this mission has at the same time shown the true way of spreading Christianity in China."

MISSIONARY CONTRIBUTIONS.—"We are trying to go forward with the noblest missionary work that can well be conceived," says the Secretary of the National Bible Society of Scotland; "but some to whom we appeal seem still to read the *D.G.* on their coins as though the letters stood for an authoritative 'Don't give.' Let us supply what is lacking in the inscription, and allow the *D.G.* its full value of *Dei Gratia*, for us as well as for her Majesty. The Queen reigns, and the coins come, by the grace of God: let the gold, or the silver, or the copper, pass on to do Him service."



SELF-SUPPORT—A Wesleyan missionary in South Ceylon says:—"The Singhalese churches and societies are learning the art of giving, a most difficult art to acquire when the learner is a Hindoo. But the embarrassments which at this time affect the various missionary bodies have forced the question of self-support upon all the native churches of India; and happily the converts evince no disposition to shrink from their responsibility.

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### DARK DAYS OF WINTER.

WINTER holds us in its grip—a stern, icy, pitiless, and persistent grip such as, happily for ourselves, we seldom feel in this country. In its approach this extraordinary winter was sleek, beautiful, and cold as the panther; but it was passionate and furious in its spring, it has been as malignant in its bite, it is as fierce, and promises to be as remorseless and tenacious, in its grasp. Tuesday, January 18th, is a day that, we may fondly hope, will long be remembered, since assuredly the recollection is not likely to pass away, unless and until experience brings something more terrible which blots out the remembrance. Yet how little had there been to prepare us for what can be described as nothing less than a visitation. Twenty-seven years ago there was a day which to us stands out distinctly on the page of memory still as wildly tempestuous, as bitterly cold, as bewildering to every one who was forced to contend against the blinding snow, carried about in a perpetual whirl by the driving wind. It may be that the rush of the wind was even more furious, and the sweep of the snow more desperate, and the cold more keen and penetrating, in the storm of 1881 than in 1854, when there was a like combination of the elemental forces in such unwonted energy and with such disastrous results. There were no signs, however, which heralded such an inauspicious conjunction of wind and cold and snow. Preceding days had been cold; but the air if keen was crisp and bracing, and the sun clothed the landscape with unusual brilliancy and even splendour. The eye disposed to search for the beauties of the world of nature caught occasional glimpses of a rare loveliness. Seldom have we seen a winter landscape more perfect than a day or two before

the sudden plunge into the darkness and desolation of the Arctic storm which has been revelling amongst us in all its fury. The trees were laden with the pearly drops which the frost had turned to bright crystals, and on them there fell the rays of the morning sun, sufficiently clouded to give a shade of special glory to the whole. Even as we took in the beauty of the scene, however, the unbidden fear sprung up that these glittering crystals were but the precursors of the Snow-king already travelling rapidly towards us. But who could have suspected that his march would be so rapid, his army so numerous and terrible, his descent so fierce and relentless? Emphatically it is winter, and we are obtaining a knowledge of its capacities to disturb and trouble, to inflict not only inconvenience but suffering, to arrest our activity in such ways as to bring home to us a deep sense of human impotence. While its icy grasp holds us, and its incidents compel us to pause, let us see if even in such circumstances may not be found materials for sober thought and reflection.

Nothing impresses us more in such conditions than our helplessness in presence of the mighty forces of nature. The snow which lies scattered at our feet, or is carried through the air and dashed in our face as a shower of fine dust—what a petty thing it seems to be! We take it up, and on the touch of the warm hand it immediately dissolves; we brush it into the river, and it mingles with the water, and is lost. So easily does it elude our grasp, except when collected in the masses which form the wreath and the drift, that it requires some skill to weigh or measure it. Yet it is sufficient to baffle the science of man, to block the progress of the powerful engine propelled with all the might of steam, to interrupt the traffic of a great nation, to carry difficulty, sorrow, privation into numberless households. This is what winter has brought us. The business of the most powerful city in the world has been deranged, its entire aspect altered, its works and its recreations alike interrupted; thousands of its industrious population plunged into involuntary idleness by this soft, fleecy, apparently feeble thing which we call snow. The force which has been behind it, and has driven it on to this work of destruction, is more subtle and impalpable still. The wind bloweth where it listeth, and so it roared and

howled and blew in all its fury, uncontrollable, irresistible, and almost immeasurable. By it the snow was made an instrument of difficulty, annoyance, and trouble to every hapless wayfarer. By the wind it was borne into the deep cutting, gathered into the overwhelming mass, fashioned into the firm barricade against which the engine, fruit of man's boasted science, dashed itself in vain. Everywhere through the country, in the crowded town and the quiet village, amid the haunts of men as in the desolate wilderness, in the palace as in the cottage, with man and beast alike, the tremendous powers of these agencies, so apparently trivial in themselves, were felt. Railways on whose lines have been reared lofty barricades long impossible to pierce, great towns afflicted with a famine of water, large populations involved in a common experience of annoyance passing on to graver trouble—to say nothing of the more serious consequences which must follow to health and even life—these are the melancholy evidences of the power of agencies to which, apart from experience, we should attach so little significance.

## I.

How utterly powerless are we in the presence of these forces of nature! It may be doubted whether our boasted civilization, with all its scientific knowledge and appliances, has given us any advantage above our fathers in these great conflicts with nature. We build a bridge over a river; it is one of the crowning triumphs of our engineering, one of the marvels of the country and the century. The storm gathers and sweeps around it, and the work of years is destroyed in a smaller number of minutes. We have our elaborate systems of communication—post and telegraph and railway—performing in their ordinary course achievements our fathers would have deemed as incredible as the wild stories of Prester John or of the fountain of perpetual youth. A day's tempest leaves the wires, along which our words have been flashed, hanging loose and useless around the poles, or so robbed of their cunning that they refuse to utter the message with which they are trusted; while trains and mails are afflicted with disasters of their own, the very tidings of which cannot reach the anxious spectators, who watch in vain for their

appearance. Science has dreamed of chaining the mighty powers of nature to its conquering chariot, and to some extent has seemed to be successful. But here they reassert their supremacy, and the folly of man in his wisest state is only too painfully evident.

We have only to exercise our imagination a little, and to picture to ourselves the continuance of such conditions as those which have involved us in the present distress, to see what possibilities of evil lie very near us. What if these forces are as blind and ungoverned as they are to us resistless! What if the storm happens by mere accident or caprice! What if there be no Father in heaven, who holds the wind in the hollow of His hands, and under the shadow of whose wings His children can find a resting-place! It is easy for the man of science to scoff at this, and to tell us that we are but nursing an old superstition. Superstition! at all events it shields us from the utter despair which would else come upon us in these wintry hours, when the sense of our own feebleness sits so heavy upon our soul, and paralyzes energy as it crushes hope. At least it lifts up above that fear which might well possess us, had we not the assurance that our destiny and that of our brethren and the world is not the sport of mere accident, but is in the hands of One who understands us altogether, who has made all men, and hates nothing that He has made, and who has given us promises of unfailing guidance and protection. If science robs us of these consolations, what has it to offer in their stead? It stands as helpless in the presence of these great disturbances of nature as it is mute when asked to answer its difficult problems. It leaves the ocean of life as dark, as stormy, as liable to sweeping gusts under which our poor vessels reel and shiver in every timber, and it takes from us the chart, the compass, the captain, and the pilot! Wonderful boon assuredly this! Alas for those who have not the faith to trust themselves to the safe guidance of the great Captain of salvation! If it be that we have found Him, why deny us the consolation? Our superstition yields us ever, but most of all in the wintry passages of life, a help and joy which all your knowledge and philosophy fail to supply.

## II.

Again, these hours of winter are tests of character both in small and great things, in the virtues useful even for this life as well as in those which chiefly affect the world to come. We judge of the mental capacity of a man very much by the power he shows of adapting himself to such trying and unexpected emergencies as they arise. The storm of the 18th and the following days of last month would furnish many examples of heroic endurance, ready thought, promptitude in the adoption of unwonted methods to meet unusual circumstances, which, could they be grouped together, must enhance our estimate of the mental and moral qualities of numbers who are engaged in the public services. Railway managers who were directing the working of a great line with all its junctions, whose carefully planned arrangements were suddenly thrown into confusion, which at any moment might bring about grave disasters; engineers and guards braving the perils of that fierce storm, which was enough to make the stoutest recoil as he felt the first touch of its piercing blast, and not only manfully facing it, but employing all their thought and adroitness for the relief of the travellers in their charge; purveyors for the daily wants of great cities called suddenly to organize new methods, and succeeding by dint of thought and energy; these are men whom a winter's trouble marks out as fitted to fight life's battle with courage and success. They are not cowed by danger nor unnerved by sudden difficulty, nor discouraged by the magnitude of their work or the failure of ordinary resources. They neither grumble, nor fret, nor sit down in despair, but with all the resolution of their manhood, and a courage which finds only stimulus to greater effort in the difficulties it has to conquer, arise and do the work of the hour.

So is it in relation to our whole Christian life. "If thou faint in the day of adversity thy strength is small." The maxim applies to the petty annoyances as well as to the more severe trials of life. As tests of character, indeed, the vexations and discomforts are more valuable than the greater calamities which we have to face. The latter make a demand upon the soul which throws it back upon the reserved force of faith and principles, but the others are so trivial that too

often we hardly think it necessary to treat them as matters of principle. Grumbling at ills which are inevitable, forgetfulness of our innumerable mercies because of some slight discomfort we have to suffer, impatience under unwonted and unwelcome restraints imposed by circumstances beyond our control, fretting under privations which after all are not essential even to the pleasures of life, apathy or fear produced by unbelief and lack of hope, are scarcely felt to be sins. Perhaps we ascribe them to temperament, or to the influences of weather, or to the disturbing effect of unpleasant surroundings. But it is in dealing with these causes of disquiet and depression that the power of faith is to be manifest, and the beauty of Christian character to be displayed. If religion does not make us more able to face the little troubles which are ever around us, which at any moment may gather in a host and assail us with unusual force; if it is not a strengthening force for common daily life and needs, for some great emergency or very crisis of trial, in order to minister its consolation and reveal its sanctifying influence, the sphere of its action is greatly curtailed and its preciousness seriously reduced. The little cares and trials of life are never wholly absent, though thank God the more bitter griefs which take the very brightness out of life come but seldom in the experience of most. If our religion does not help us to meet the former manfully, patiently, meekly, and trustingly, it fails in a very essential point, even though it should enable us when the dark clouds of sorrow gather over us to see the bright light that is behind them, and teach us when we are in the very depths of desolation and grief to cry unto our God and find our refuge and defence in Him. How can we indeed hope to realize this consolation in the times of great affliction if we do not cultivate that spirit of trust which gives brightness, cheerfulness, elasticity, and hope amid the petty trials which meet us from day to day. "If thou hast run with the footmen and they have wearied thee, then how wilt thou contend with horses; and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

These wintry hours should, then, call forth endurance, lead us to a keener appreciation of our mercies by making us feel how frail the tenure by which they are held, inculcate lessons

not only of patience but even of contentment and gratitude. Then, as the result of all these sentiments, there will be the outflow of Christian sympathy. The call to the exercise of kindly consideration, tender compassion, generous liberality, is that which comes to us on every side, and it is addressed in tones so impressive and touching that a Christian heart finds it impossible to resist. A ready and willing obedience brings with it its own reward. Not only does the heart expand as the result of a gracious yielding to the gentler influences of kindness, and find that its own joy is multiplied by the cultivation of its own best and finest feelings, but it learns better to appreciate both its own blessings and trials—the abundance of the one, the comparative lightness of the other—when it sees them in the light cast on them by a view of the privations, the abject misery of those to whom it seeks to bear some message of comfort and carry some succour and relief. The quality of mercy is twice blessed. Twice blessed! Nay, the mercy which thus goes forth in a self-denying ministry of love brings back to him whom it inspires a peace, a contentment, and above all an unselfishness of aim, compared with which the gifts that he scatters are but as the small dust of the balance.

### III.

Winter comes and goes. In its dreariest and most desolate hours we still look onward to the brighter days beyond. Ere long the welcome harbingers of spring will be among us, the trees will be putting on their old but ever beauteous robes of green, the little seeds now buried deep will be throbbing with a new life, and pushing upwards till the earth is once again covered with their verdure; the birds will be chanting their sweet lays to tell us that the winter is over and gone. We look onward therefore and bear the passing discomfort of the season. So with the darkest winters of life. When we realize most the vanity of all the joys and the uncertainty of all the hopes of earth, when deep calls unto deep at the noise of God's water-spouts, and the waves and billows as they roll over the soul threaten to plunge it in perpetual darkness and despair, when heart and flesh fail us, still is there before us the bright promise of the eternal spring.

Outside the air is cold, and the sky is dark, the landscape is bleak and the wind is pitiless ; but within there is for the child of faith the sunshine of the Infinite Love. The Christian soul can never lose its brightness, its elasticity, its hope. Beyond its darkest experiences here there is ever the prospect of a world without the cloud, without the night, without the winter.

There may we see, adore,  
And praise th'eternal King ;  
There, where dark winter breaks no more,  
Th'eternity of spring.

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### SWINBURNE'S STUDIES IN SONG.\*

It would be idle to deny that Mr. Swinburne's poetic power, in spite of the enthusiastic admiration of a few devotees and imitators, has not received the general recognition it deserves. The reason is not far to seek. He started with an evil reputation, under the auspices of a school in open antagonism to the religious as well as the moral opinions of the mass of the community of Englishmen, and his first series of "Poems and Ballads" gave a shock to public feeling from which it has never recovered. And though not of the "Fleshly School of Poetry," which Mr. Buchanan attacked some years ago with weapons fair and foul, he has been its friend and its champion, and has continued permanently under the shadow of its imputed impiety and immorality. Yet many of Mr. Swinburne's warmest admirers would find it as hard to understand how charges of this kind could ever be made, as would others to conceive of any possible defence. The one class has never read the earlier "Poems and Ballads ;" the other has read nothing else. But with the lapse of years Mr. Swinburne's genius has matured, and from his later poems most of the objectionable characteristics of his earlier work are happily absent. The sensual exuberance of form and colour has declined, giving place to pure and classic outlines, as calm and stately as the Greek originals, which the poet's

\* *Studies in Song.* By Algernon Charles Swinburne. (London : Chatto and Windus. 1880.)



exquisite scholarship has so successfully studied and reproduced. His verse has a resonant music as well as the most delicate and delicious harmony, and his rhythmical sense and command of rhyme are almost without parallel. Powers like these should be enough to give their possessor high poetic renown; how is it they have failed to do so? We may, perhaps, find the answer in Mr. Swinburne's last volume, and from its contents and character account for his position in the world of poetry. The "Studies in Song"—and in fact most of his recent productions, "Erechtheus" excepted—have a threefold nature: the important poems either celebrate the praise of other poets, or express the writer's enthusiasm for the cause of republican democracy, in its personal elements especially; or, again, depict certain emotional aspects of the natural universe. The verse not included under any of these categories is not of prime importance, and, except in a final estimate of the poet's genius, may safely be neglected; its temporary omission from our calculations will lead to no considerable error in our solution of the problem before us.

The volume opens with a song, or, rather, an ode written for the centenary of Walter Savage Landor. The poem more closely resembles the tribute already paid by Mr. Swinburne in previous works to the memory of Marlowe and the present genius of the great French poet of our own days, than Mr. E. W. Gosse's shorter and less ambitious stanzas, written for the same celebration. To analyze Mr. Swinburne's estimate of his master is unnecessary, and we may, for our present purpose, accept his enthusiastic laudation without reserve or qualification. His method in the poem is the one he has elsewhere followed: he weaves with a consummate ingenuity all Landor's productions, in prose or verse, into one superb crown; nor is it possible to praise too highly the wonderful dexterity of arrangement, the exactness of transition, and the felicity with which the personal details are interwoven with the texture of the main purpose. Thus, in the stanza devoted to "Poems on the Dead," a multitude of noble associations are awakened and recalled by the allusion to the poet of ancient Greece whose praise Landor himself has sung, and so the glory of the classic bard reflects in turn its light

upon the head of his modern votary. The humility has honour for its outcome; for Mr. Swinburne tells us with what acceptance Landor's offering was welcomed by those whom he celebrated:

High from his throne in heaven Simonides,  
 Crowned with mild aureole of memorial tears  
 That the everlasting sun of all time sees  
 All golden, molten from the forge of years,  
 Smiled, as the gift was laid upon his knees  
 Of songs that hang like pearls in mourners' ears,  
 Mild as the murmuring of Hymettian bees  
 And honied as their harvest, that endears  
 The toil of flowery days;  
 And smiling perfect praise  
 Hailed his one brother mateless else of peers:  
 Whom we that hear not him  
 For length of date grow dim  
 Hear, and the heart grows glad of grief that hears;  
 And harshest heights of sorrowing hours,  
 Like snows of Alpine April, melt from tears to flowers.

The stanza is a fair example of the beauty of the whole ode, which is indeed "*laborious orient ivory sphere on sphere*," yet, if ivory, flushed with faintest hues of crimson. But at the best, in spite of the perfection of the workmanship, the poem is but a literary *catalogue raisonné* after all, prolonged through more than sixty pages, which, however interesting, has little effect upon the reader, quickens no sympathy, and exalts no aspiration. Verse, in which the personality of the poet is continually present, where we are continually reminded of the artistic skill of the writer, is not the true vehicle for a critical laudation of this kind. In prose the thought of the reader may be kept fixed upon the subject of the essay; in poetry we recur, unconsciously and often involuntarily, to the poet: we think of Mr. Swinburne and forget Landor; yet this is the vital error of eulogy.

There is a similar defect in his political poems—germane in essence, if not in appearance. In his recent volumes Mr. Swinburne has not taken a firm grip of the cause; but, missing it, has fastened on its servants. He has become rather the laureate of revolutionists than of the revolution, of democrats than of the democratic ideal. Orsini, Mazzini, Hugo—any one who has desired or attempted the death of

kings by force or by reason, are the chosen objects of his enthusiasm, which however, expressing itself in a language entirely remote from the common speech of mankind, is necessarily ineffective; for though an orator in an unknown tongue may, by melody of tone and grace of gesture, compel your admiration, not being understood he will never persuade: his words are nothing more than the harmonies of a stately organ. What is intelligible of Mr. Swinburne's political poems we do not care for. It may be considered ingenious in some quarters to draw a parallel on terms of perfect equality between Joseph Mazzini and "the man crowned with suffering days," not yet "degraded into deity," but the comparison is as fictitious to the foes of Christianity as it is revolting to its friends. They know, as well as we do, that the parallel is a mere piece of literary unreality, without meaning to them, and only serviceable as a profane insult. It may, indeed, be questioned whether Mr. Swinburne's hostility is not preferable to his veneration. For though at times he is positively ferocious, and lets his passion take the most unpleasant forms, his virulence will do no one but himself any permanent harm. His poem on the launch of the "*Livadia*," with its Miltonic motto, "*Rigged with curses dark*," will not be likely to inspire any Nihilist with any new thirst for vengeance. Lycidas was not a threatened man, and he was drowned; but the Emperor of Russia may sail in security, all Mr. Swinburne's imprecations notwithstanding. In his poetic commination service he may pray—

Hope be far  
And fear at hand for pilot oversea;  
With death for compass and despair for star,  
And the white foam a shroud for the White Czar.

but his passion, if intense and shrill, is not the emotion of a deep and strong moral nature, and leads him to hate the tools of tyranny worse than the tyranny itself.

But when we come to Mr. Swinburne's nature poems our satisfaction is more real. As he has told us in the beautiful history of "*Thalassius*," the sea is the mother of his poetry. In this volume the three poems—"Off Shore," "*Evening on the Broads*," and "*The North Sea*"—are good examples of his method of dealing with such subjects. In the first he

gives us the rich life hidden beneath the waves of the summer sea, with the alternate advent of light and darkness, where the wind roams in its might, the white-winged ships that fly across it in fair weather or in storm, the butterflies that drift across it in their swarms :

Like snow-coloured petals  
Of blossoms that flee  
From storm that unsettles  
The flower as the tree

They flutter, a legion of flowers on the wing, through the  
field of the sea,

and the spirit of song that everlastingly dwells there. And in "By the North Sea" he gives us a weird picture of the wild waste land, with its solitude and its silence—it is his "Deserted Garden" indefinitely magnified in scale :

Miles and miles and miles of desolation !  
Leagues on leagues on leagues without a change !

\* \* \* \* \*

Tall the plumage of the rush-flower tosses,  
Sharp and soft in many a curve and line  
Gleam and glow the sea-coloured marsh-mosses,  
Salt and splendid from the circling brine.  
Streak on streak of glimmering seashine crosses  
All the land sea-saturate as with wine.

Far and far between, in divers orders,  
Clear grey steeples cleave the low grey sky ;  
Fast and firm as time-unshaken warders,  
Hearts made sure by faith, by hope made high.  
These alone in all the wild sea-borders  
Fear no blast of days and nights that die.

But we must not give the poem in detail, with its metrical variations, which intensify its contrasts in an indescribable way, and must pass on to the "Evening on the Broads," which contains perhaps the finest work in the volume. It is sunset in one of the eastern counties—on one side the sea, on the other the waters of the Broad, and "over the shadowless waters, adrift as a pinnace in peril," hangs the irresolute light. There is slow eternal contest between day and darkness, and in each couplet of the irregular elegiacs the prevailing and the declining powers are mirrored. Night is coming on, but day is not yet dead.

Still is the sunset afloat as a ship on the waters upholden  
 Full-sailed, wide-winged, poised softly for ever asway—  
 Nay, not so, but at least for a little, awhile at the golden  
 Limit of arching air fain for an hour to delay.  
 Here on the bar of sand-bank, steep yet aslope to the gleaming  
 Waste of the water without, waste of the water within,  
 Lights overhead and lights underneath seem doubtfully dreaming  
 Whether the day be done, whether the night may begin.

And the stars of heaven come forth, and the air grows intense  
 with delight, and the sea-ridge in front seems to rise before  
 the watching eyes in a mass of volleying thunder.

Up to the sea, not upon it or over it, upward from under  
 Seems he to gaze, whose eyes yearn after it here from the shore :  
 A wall of turbid water, aslope to the wide sky's wonder  
 Of colour and cloud, it climbs or spreads as a slanted floor.  
 And the large lights change on the face of the mere like things that were  
 living,  
 Winged and wonderful, beams like as birds are that pass and are free :  
 But the light is dense as the darkness, a gift withheld in the giving,  
 That lies as dead on the fierce dull face of the landward sea.

And the darkness lives on the sad deep as if in remorse for all  
 the brave lives it has cast away and lost. It is a desolate country  
 —the very land where Perdita "lay in her golden raiment  
 alone on the wild wave's edge." The conclusion of the poem  
 is wonderfully impressive in its lonely sadness.

Here, where the wind walks royal, alone in his kingdom, and only  
 Sounds to the sedges a wail as of triumph that conquers and craves.  
 All these waters and wastes are his empire of old, and awaken  
 From barren and stagnant slumber at only the sound of his breath :  
 Yet the hunger is eased not that aches in his heart, nor the goal over-  
 taken  
 That his wide wings yearn for and labour as hearts that yearn after  
 death.

\* \* \* \* \*

All these moorlands and marshes are full of his might, and oppose not  
 Aught of defence nor of barrier, of forest or precipice piled :  
 But the will of the wind works ever as his that desires what he knows not,  
 And the wail of his want unfulfilled is as one making moan for her  
 child.  
 And the cry of his triumph is even as the crying of hunger that maddens  
 The heart of a strong man aching in vain as the wind's heart aches.  
 And the sadness itself of the land for its infinite solitude saddens  
 More for the sound than the silence athirst for the sound that slakes.

And the sunset at last and the twilight are dead: and the darkness is  
breathless

With fear of the wind's breath rising that seems and seems not to sleep:  
But a sense of the sound of it alway, a spirit unsleeping and deathless,  
Ghost or God, evermore moves on the face of the deep.

All this is full of a vague loveliness, with no beauty of heaven or of earth, but brought from some dim mysterious region where only the disembodied spirits of men may come. This poetry has little relation to the actual life of human beings, nor will it ever appeal to their deepest and truest emotions. Even the phases of nature which Mr. Swinburne studies with greatest success are reproduced in their psychical and intellectual aspects: the emotions which he evokes are rare among men. Again, the true nature of poetry has been lost sight of and blent with the functions of the kindred arts. Mr. Swinburne's poetry—to use one of his own phrases—is a “molten music of colour.” He brings to his work the divine hues of the painter, and in his verse imitates the movement and melody of the sonata. And yet poetry in its essential nature, though akin to these, is different in kind; and when in reading this volume of poems, we forget the meaning of the words in their music, and lose sight of the subject in its gorgeous colours, and seek only the delight of ear and of eye, then our very admiration reveals to us that it is the absence of directness and reality which enfeebles the power of Mr. Swinburne's recent productions. The songs have but an ethereal and unsubstantial beauty: they have no genuine fire and no living breath. In all three classes of poems—the personal, the political, and the natural—there is the same spirit.

We can say nothing here of the other parts of the volume; must leave unnoticed the great chorus from “The Birds” of Aristophanes, translated by Mr. Swinburne into superb English anapæsts worthy of his reputation for finest Greek scholarship and of the genius which has given us “Atalanta” and “Erechtheus.” There are other poems which we would gladly quote, but one short extract must suffice—the concluding stanzas of “Six Years Old:” they are as beautiful as they are simple:

You came when winds unleashed were snarling  
Behind the frost-bound hours,  
A snow-bird sturdier than the starling,  
A storm-bird fledged for showers,  
That spring might smile to find you, darling,  
First born of all the flowers.

Could love make worthy things of worthless,  
My song were worth an ear :  
Its note should make the days most mirthless  
The merriest of the year,  
And wake to birth all birds yet birthless  
To keep your birthday, dear.

Could love make worthy music of you,  
And match my Master's powers,  
Had even my love less heart to love you,  
A better song were ours ;  
With all the rhymes like stars above you,  
And all the words like flowers.



### DR. JAPP'S GERMAN LIFE AND LITERATURE.\*

DR. JAPP has rendered a valuable service to all students of German life and thought in publishing this volume, and at the same time he has cleared away many obstacles which now bar the way of those who, without a knowledge of the language and literature of Germany, are anxious to thoroughly appreciate and understand the works of their own country. For, true as it is that from English sources the great writers of Germany drew their first and chief inspiration when they resolved to throw off their bondage to France, and to produce a literature of their own, it is no less true that the debt which they incurred has been nobly repaid, and that in the literature of the last thirty years it is difficult to find an English writer who has not been influenced for good or for evil by the master-spirits of the German nation. We helped Goethe and Klopstock to be free, and they and their brethren have helped to keep us strong. To penetrate deeply into the tendency and character of our own literature, we must have mastered the German.

\* *German Life and Literature.* By ALEXANDER HAY JAPP, LL.D., &c. (London : Marshall, Japp, and Co.)

This task, in itself no easy one, has been made more difficult by the errors of those who have undertaken to enlighten us. Some critics through ignorance, and others through prejudice, have been our blind leaders, and involved their followers in their own failure; and before any real advance can be made in this direction a huge mass of useless material must first be cleared out of the way. Even the work of a Carlyle is of little service, for his sympathies are one-sided; the superficial flippancy of a Lewes, and the cumbrous ignorance of an Alison, are still more irritating to the earnest and conscientious student. Dr. Japp has, at the very outset of his work, firmly grasped the great truth so admirably stated by Heine, who asserts that men "have failed to appreciate Germany through paying attention only to its art, which is but one phase of its intellectual activity," and insists that for a complete comprehension of it we must also study its "religion" and its "philosophy." Nothing can be more true; for the religious and philosophical influence is of vital importance in estimating the character and the work of German art and literature.

Starting from this basis, Dr. Japp leads us by a very concise and clear introduction to his sketches of Lessing, Herder, Winckelmann, Moses Mendelssohn, Goethe, Tieck, and Novalis, completing the volume with two short essays on the Romantic Element in German Literature, and the Relations of German Philosophy and Political Life. Within its limits the discussion is very complete, but all readers of this volume will be gratified if Dr. Japp will complete his scheme, and carry on his work "down to the death of Heine." Such an extension would make the history of incalculable service to English and, we may say, to foreign readers, giving them a complete survey of the golden age of German literature. Nor could any abler exponent be found than the author of this volume. For, though others may possibly have elaborated details with a care more curious, though not more conscientious, Dr. Japp has studied the ground in all its salient points. He has mastered his originals with diligence and insight; he has left no important critic of England, France, or Germany unread, but has been their master and not their slave; while he has combined the biographical and the criti-



cal interest with a power that will fascinate all but the most unsympathetic reader. From the biographer of Thoreau and De Quincey we expected much, but we may frankly confess, without fear of misinterpretation, that this volume was a complete surprise. The author seems to embody the maxim of Novalis which occurs in his pages: "With a compass set to the east, one goes safely over all seas; with a sound, practical way of thinking, without diffuseness, or over-subtlety, one goes easily through the whole world." Nowhere are these virtues more clearly illustrated than in his treatment of Goethe, whose "best gifts" he admirably discriminates in one pregnant sentence—"He was the truest artist when he was the truest German;" and a sound, healthy morality carries him past the perilous points where other writers have slipped. Perhaps it may be due to the principle of *omne ignotum pro magnifico*, that the accounts of Lessing and Moses Mendelssohn seem to rise above the high level of the volume; but at any rate there is not a page which will not instruct the scholar or delight the uninitiated, and we confidently trust that Dr. Japp will pursue an enterprise brilliantly begun to a successful conclusion.



### A NONCONFORMIST VIEW OF THE IRISH QUESTION.

OUR readers, like every one beside, are probably quite tired of the Irish problem and the discussions about it. Many of them may, perhaps, have reached the conclusion of the historian or historical romancist that England must choose between a despotic rule in Ireland or the self-government for which some of her agitators have so long clamoured, and their choice between these two courses will be determined by the tone and temper of their own minds. Even those who have not reached this extreme point are nevertheless growing very impatient of endless discussions in which the same arguments are perpetually repeated and no conclusions ever reached; of the miserable debates in Parliament which hardly reach even to the dignity of a wrangle and are nothing better than talk protracted for the sole purpose—and a childish

one it is—of wasting time; of the interchange of truculent abuse and shameless misrepresentation (such as we find in our two great Quarterlies) on the one side, to be met by insolent defiance and lawless braggadocio on the other. They see public business arrested, the machinery of legislation thrown into confusion, the character of the English Parliament covered with discredit, the hopes of reform cherished by the English people balked, the most liberal and honest government that ever undertook to deal with Irish affairs held up to the scorn of the nation, and they are tired of the whole affair. It would be a pity, however, if a sentiment of this kind were to become dominant. Ireland is a problem which must be solved. We are not prepared either to hold it by military force or to grant it independence. It may be a misfortune to both people that they are so closely linked together as to render a dissolution of the union so inexpedient that no statesman would entertain the proposal unless constrained by irresistible force; it certainly is a still greater misfortune that the memories of the past relations between them are so dark as to render the task of preserving the connection most difficult. But the difficulty has to be faced. We cannot escape the sad legacy of woe which we have inherited through the sins of our fathers, and we have to deal with the conditions their injustice has created in a spirit of broad and generous statesmanship. The public opinion of England on the whole subject is in a very uncertain state, and it is desirable that everything possible should be done now to give it a right direction.

The conduct of England just now may have a most important bearing upon the future of both countries for years to come, and as the political power enjoyed by Nonconformists must give them no small influence over the national policy, it is expedient that they should have a distinct view on the subject and that it should be clearly expressed. We do not profess to give any authoritative exposition of their opinions, but we have taken some trouble to ascertain their general feeling, and we have found so general an agreement in their view that we fancy we shall not be far wrong in the interpretation of them. At the outset we may say that Nonconformists are constitutionally and instinctively averse to coercion, and

this feeling is not diminished by the fact that the people in relation to whom repressive measures are proposed are removed from them in religious sympathy, and have required Dissenting advocacy of their rights by a resolute opposition to points of religious liberty and equality in which Dissenters were specially interested. There is no section of the Liberal party which is more reluctant to adopt exceptional methods for the suppression of Irish lawlessness than the Nonconformists. Their principles teach them faith in reason and liberty, and the whole of their history has been to them a justification of that faith. But they are also a peace-loving, law-abiding people, who trust to constitutional methods for the redress of grievances and are content to wait rather than have recourse to revolutionary methods or even revolutionary language. They have never been tempted to rush into the streets and stir up noisy commotions even when they have seen the success of this mode of action on the part of others. While, therefore, they hate everything that bears the semblance of despotic action, they are strenuous supporters of order and law. They would exhaust every expedient before suspending any of the constitutional guarantees of liberty which the heroic endurance and effort of our fathers has secured for us, but they would not be guilty of the insanity of sacrificing freedom itself out of a superstitious regard for its traditions, precedents, and forms.

There may be those who even now are not satisfied as to the necessity for coercive methods. They do not extenuate the lawlessness of proceedings which have shocked the common sense and justice of the English nation; they do not conceal from themselves the dangerous tendencies of the teachings addressed by Mr. Parnell and his followers to a mass of uneducated peasants; they are fully conscious that no government could brook the establishment of rival courts and the attempt to enforce a system of law altogether opposed to the constitutional authority and law of the country; but in their secret heart they wish that, if possible, measures of repression could have been deferred until the effect of a righteous scheme of reform in the Land Laws had been fairly tried. No unprejudiced man will deny that the rejection of Mr. Forster's Compensation Bill has, to say the least,

aggravated the fierceness of the present agitation. Mr. Parnell's speeches show this. The bitterness of the scorn he pours upon the bill is the measure of the dread with which he regarded it. Had it passed, Othello's occupation would not have been quite gone, but it would have been pursued under enormously increased difficulties. With that characteristic insolence which has been growing upon him, Mr. Parnell told his followers that he did not kick out the measure because he knew the Lords would do it, and that would suit his purpose better. The event has certainly justified his calculations. The Lords by throwing out the Bill did exactly what the most malignant foes of the British connection wished them to do. They, in addition to everything else, taught the people to despair of justice from England, and despair has added a new fury and passion to the movement of the autumn and winter. Considering this, we cannot but feel that it would have been desirable to postpone legislation against popular disorder until there had first been legislation against oppressive evictions.

But on the other side this is a question of confidence in a Government which more than any other gives us guarantees for its desire to preserve all constitutional rights, both in the character of its members and in the policy which it has hitherto adopted. It must be a sore annoyance to a Ministry which refused to renew the Peace Preservation Act in July to have to confess that their hopes of Irish gratitude and good sense have been disappointed, and to propose measures possibly even more stringent in the succeeding January. Mr. Bright is not likely to be particularly sensitive about the taunts so continually levelled against him from the Home Rule members, but it is certain that he would not have acquiesced in measures which from his soul he abhors, if he had not been convinced of their absolute necessity. The Prime Minister undoubtedly shares Mr. Bright's sentiments, and his objections can only have been overborne by that irresistible logic of facts to which wise men must perforce submit. There are, of course, other influences in the Cabinet, and had they been there alone we might have had more hesitation. Justice, however, should be done to Mr. Forster. He has shown no disposition to yield to panic-struck

landlords, and, so far as it is possible to judge, he has borne himself with great judgment and self-restraint in very trying circumstances. The case he presented to the House of Commons was simply overwhelming, and it must be remembered that it has satisfied a Cabinet which includes men intensely averse to a coercive policy. The Ministers must be supremely anxious for the success of their remedial policy, and they cannot be oblivious of the difficulties which are thrown in its way by the introduction of any repressive method, yet with their knowledge of facts they have felt it absolutely necessary to take this course. It is a point of administration on which it is necessary to exercise confidence, and if we cannot give it to a Prime Minister with the antecedents and professions of Mr. Gladstone, we must renounce trust in statesmen altogether.

But Mr. Bright's principle remains true, and its truth is accepted by the Cabinet and must be endorsed by every thoughtful man—"force is no remedy for lawlessness." It may restrain its violence, force it into concealment, put down all its manifestations, and defeat all its plans, but it cannot touch the cause of the evil, and is, therefore, no remedy. If the English people were prepared to follow the suggestion of Mr. Froude and, in the spirit untruly ascribed to Cromwell, say, "that she recognised the state of Ireland to be a disgrace to her; that she would pass no hurried measures at the dictation of incendiaries, but that deliberately and with all her energies she would examine the causes of her failure and find some remedy for it; that meanwhile she must be free from political pressure, *that the constitution would be suspended, and that for half a century the three southern provinces would be governed by the Crown,*" they would possibly be able to put down lawlessness, but they would not produce content. The suggestion, however, is a mere piece of wild raving which can only be explained on the supposition that Mr. Froude has dwelt so long amid the associations and influences of the Tudors that he has lost the capacity for understanding the temper of his own generation and the necessities of the present time. His advice is an anachronism, but it is worse—it is an insult to the English people. Mr. Gladstone, in his crushing reply to Mr. Justin McCarthy, very justly described that gentleman's proposal, to insert in the Address a request that the

forces of the nation should not be employed for the maintenance of the law, as an insult to the Queen. Of a precisely similar character is this monstrous proposal that the English nation should use rights of conquest over Ireland and keep three of her provinces under despotic rule. It is an irritation to Ireland, but it is an insult to England, and as such the people will resent it. It is instructive chiefly as one of many illustrations of the peril to which political freedom will be exposed should the nation ever lose that religious faith which has inspired the hearts of the sturdiest champions of liberty. Happily the English nation has not reached this point of indifference to the rights of others, and the constituencies which have given the Government its vast majority are just as determined to redress Irish grievances as to repress Irish disorder.

The consideration of measures of reform will be approached with more judgment and with a greater probability of attaining a satisfactory result if England will take the trouble first to try and understand something of the Irish feelings, even if they cannot examine minutely all the details of the Irish case. The Home Rule party is nothing less than a portent in Parliament. It is not that there is an Irish party resolved on maintaining an independent position and holding aloof from all English alliances, except when there seems to be a prospect of entangling some unwary English Liberal, leading him to support their view; in that there is nothing wonderful. Attempts of the same kind have been made before, and were this all, the only novelty in the present would be the amount of success which has been achieved. Hitherto the so-called Irish party has dissolved as easily as a few scattered snow-flakes under the genial heat of Liberal friendship and official sunshine. The existing "third party," on the contrary, has shown the cohesive and accumulative power of the avalanche. But the most extraordinary features of the whole is the arrogant and defiant tone which that little clique of Irishmen has assumed; the persistence with which they obstruct the course of business, and the style in which they presume to dictate to Parliament. They are continually voted a public nuisance, but they are a public danger also. They are engaged in what is described by *The Times* as a scheme

to paralyze parliamentary government, and, as that journal says, this is a much more serious matter than attempts to rifle armouries and the like. A more short-sighted policy it is not easy to conceive. Were it possible for it to succeed the result must be a temporary dictatorship, the pressure of which would fall directly upon themselves and their country.

Still the wearisome conflict is carried on, with a perpetual iteration of worn-out arguments and frequent displays of angry temper, and what is of sadder significance, the Irish people are behind Mr. Parnell's little band. That determined leader is utterly careless as to what the House of Commons thinks, or what society thinks, or what the people of England thinks. He has his eye solely on his Irish constituents, and so long as they are pleased he bids defiance to the world. Unfortunately, they seem to be best pleased with the wildest extravagance. Of Mr. Parnell's popularity there can be no question, and yet at first there seems in him no attractive element which explains the influence that he exerts. In all intellectual qualities he is below not only Daniel O'Connell but even Isaac Butt. He has none of the oratorical power which was possessed by some of the "Young Ireland" leaders, or with which some of his own followers occasionally astonish the House. His intellect is acute but narrow. We seldom hear a word of generous sentiment in his speeches, and never by any chance an approach to clear-headed and far-seeing statesmanship, or indeed to statesmanship at all. The leading ideas of his policy, miserable as they are, are not his own. In Ireland his one advice to the farmers has been to withhold rents; but ten years ago an able politician of that time suggested that this would sometime be the form which Irish discontent would assume, and that, of all others, it would be the most difficult to grapple with. In the House of Commons his favourite instrument is obstruction, but he only took up a weapon which had been employed by others before him. He has refurbished and sharpened it, he has devoted considerable attention and even skill to understand the modes in which it may be best employed, he is perfectly reckless and unscrupulous in its use, and so wields it with even more effect than others could ever attain; but, after all, it is only the same weapon with which Mr. James



Lowther sought to defeat the great Liberal majority in the Parliament of 1868. We are frequently told that he is an able leader, and it would be absurd to deny that he has various elements of power, though not of a high order. The organization of the Land League is said to be the work of Mr. Davitt rather than his, but it may be admitted that he has shown considerable capacity for popular agitation. He is resolute, un pitying, relentless, and wherever he sees an opportunity for striking a blow he is regardless of consequences. Some men are desirous of the goodwill of society, others have an ambition to be regarded as many-sided, which tempers the intensity of their feeling and subdues the violence of their words. Others have a genial and kindly nature, which saves their earnest and even passionate contest for principles from sinking into a bitter personal attack. None of these influences restrain Mr. Parnell. What he is elsewhere we know not, but in Parliament he seems to find pleasure in violating *les convenances*, as though his aim was to destroy the traditional dignity of the Assembly. He has as much care for the British House of Commons as Robespierre might have had for an Assembly of Notables, and he does his utmost to make this evident to his fellow senators and to the world. He is a remarkable example of the power which accrues to a man who sets himself one thing to do, and who does it with all his might without remorse and scruple, and with as little of mere passion as is compatible with the demands of his position. He is adroit, keen, incisive in speech and act; but this is the highest kind of ability which we can attribute to him. He is not a man of the type that Ireland would be expected to honour. But, as a fact, he is followed. The Irish constituencies have sent up a strong and compact phalanx of men, the majority of whom he has named himself, to support him, and they give him a solid vote on all occasions. Many moderate Irishmen, such as Mr. Shaw, desert him, but as yet that does not seem to have affected his reputation or lowered his influence. A large part of Ireland is at his back, and the lower our estimate of his personal ability, the greater does the wonder become.

It is not abated when we turn to the little knot which he has gathered under his standard. Some of them are very



clever men, and it must be candidly confessed that his recruits are of a very different calibre from those who formed the Irish party of a few years ago. With some of them our surprise is how they can be content to play the rôle which Mr. Parnell has assigned to them. Take Mr. Justin Mc Carthy, who has been weak enough to accept the office of Mr. Parnell's first lieutenant, and who was guilty of the almost incredible folly of proposing an amendment, the absurdity of which Mr. T. P. O'Connor was compelled to acknowledge, though, in a patronizing style, which it is to be hoped the brilliant author appreciated—he thought it might pass if regarded as a protest. Mr. McCarthy has made himself a literary and social position, which assuredly he is not likely to improve by his action in the House. Yet he is willing to do Mr. Parnell's bidding, and if he ever makes wry faces in executing his appointed task, there are no signs of them in public. As a journalist, and as a resident of London, enjoying that *entrée* into society which is never denied to one who has made such a name as that which he has won by the "History of Our Own Times," he must understand what English feeling is about his party and its tactics. He has given a very mistaken conception of himself, if he did not feel keenly the ludicrous aspect in which Mr. Gladstone presented his amendment, and the policy which inspired it. But it does not seem to disturb him, and the man who has shown himself perfectly capable of taking a common-sense view of English statesmen and politics in his book, becomes in the House of Commons the organ of a party which clamours for reform, and yet interposes all kinds of obstacles in the way of reforming legislation.

He is not the only man of talent, however, who exhibits thus a lofty indifference to common sense and practical politics. To Englishmen the whole situation is unintelligible. They wonder how Mr. Parnell can suppose it possible that a great nation will ever yield to so contemptible a mode of attack as that which he pursues. They wonder even more that he should find so many men of ability and of undoubted earnestness ready to follow his lead. But most of all do they marvel that the Irish nation should give this small company of professed patriots such a large amount of their confidence. But

their astonishment cannot alter facts. These men are in Parliament, and they have to be reckoned with, and, what is of graver significance, the people who sent them have to be reckoned with also. That they are, or rather, a few months ago were, obscure men—journalists, secretaries, tradesmen—only makes the case more serious. They must represent a strong Irish sentiment, or they would never have been chosen as Irish representatives, for they owe nothing to rank, to fortune, to social status. Of Mr. Parnell Mr. Bright said very truly that his speeches suggest that he hates England more than he loves Irish farmers. We fear it is that very hatred which recommends him to Irish favour, and that the more he can annoy the Saxon the more acceptable will he be across the Channel.

This is a very unpleasant conclusion to reach, and it is not wonderful that Englishmen are unwilling to face it. But if it is so, it is no use trying to ignore it. Facts have a very ugly fashion of making themselves felt, and the wise course is to try and get at their heart and deal with them accordingly. "Landlordism" is now to the Irish people the symbol of English rule. Is it so surprising, as is often assumed, that the system, its representatives, and the country by which it is supported, should be regarded with a common hatred?

Unfortunately the English and the Irish people are so different in temperament, and the education of circumstances has done so much to widen the contrast between them, that it is hard for either to understand the other. Of those who assume to lead English society there are few who even make the effort to understand Ireland or to appreciate the character of the "interesting people who dwell by a melancholy ocean." The two great literary organs have just made their quarterly appearance, and it is hard to say which deals most cruelly and unjustly with Ireland. *The Quarterly* especially undertakes to tell us the "Truth about Ireland," and, after an opening paragraph descriptive of the Bulgarian atrocities and the agitation to which they led, it thus proceeds—

Now, throughout the past autumn, within a day's post of London, and in a portion of the Queen's dominions, a reign of terror has prevailed which, we venture to say, may, in respect of deliberate wickedness, compare with the anarchy existing in the most lawless province under the

nominal rule of the Sultan. Any recital of the crimes there perpetrated would seem stale and unprofitable in the midst of the ever-varying details with which the correspondence of the daily journals illustrates the situation.

"Vice with such giant strides comes on amain,  
Invention strives to be before in vain."

But lest we should be accused of exaggeration, we shall simply quote portions of the now historical address of Mr. Justice Fitzgerald.

We can hardly call these statements exaggerations, they might more properly be described as falsehoods, and falsehoods hurled at the head of a high-minded and excitable people. They can do no practical good, and, so far as they are read, will serve only to foster English prejudice and Irish irritation. It must be regarded as a just punishment upon Irish orators, who are so fond of taunting Mr. Gladstone with his strong feeling relative to the Bulgarian horrors, that they should have the excesses of their own party placed on a level with the brutalities of the rule of the ring of pashas. But the question is too serious to allow of the indulgence of such a feeling. The passions of two countries are being roused by this wicked style of writing, and we cannot look on with indifference. While a policy of exasperation is pursued on one side it cannot fail to provoke reprisals on the other.

*The Edinburgh Review* adopts a very similar strain, though it does not indulge in the same sweeping accusations. Its position is distinctly that of the old Whig, and its answer to Irish demands little better than a stolid *non possumus*. The writer seems desirous to convey the impression that all past attempts to redress the grievances of Ireland have been mere concessions to popular demands which had little justification, and that the proposed reform of the Land Laws, if granted, would simply be another abortive movement in the same direction. To adopt this style, however, is simply to aggravate the difficulties of the Government without contributing anything towards the solution of the problem. In face of the facts, as admitted on all sides, it is simply idle to pretend that the grievances are imaginary. The latest evidence is that which is supplied in the Report of the Royal Commission of Agriculture, of which the Duke of Richmond is the head. It says—

Bearing in mind the system by which the improvements and equipments of a farm are very generally the work of the tenant, and the fact that a yearly tenant is at any time liable to have his rent raised in consequence of the increase in value that has been given to his holding by the expenditure of his own capital and labour, the desire for legislative interest to protect him from an arbitrary increase of rent does not seem unnatural, and we are inclined to think that by the majority of landowners legislation properly framed to accomplish this end would not be objected to.

To dispute such testimony is simply to proclaim an utter indifference to facts. The Commissioners, all of whom agreed to this statement, while a considerable minority, with Lord Carlingford at their head, would have gone still farther than their colleagues, and recommended the adoption of the three F's as a basis of legislation, cannot be suspected of any bias in favour of the Irish peasantry. The Duke of Richmond and Gordon, the Duke of Buccleuch, and Lord Vernon cannot be supposed to under-estimate the claims of the landlords, and their authority upon such a point will certainly outweigh that of any number of Quarterly Reviewers. The conclusions of the Commission are based upon a wide induction of facts, and it is supported by the testimony of all impartial travellers in Ireland. It is an absolute necessity that some remedy should be applied. Whether the country is to be governed on English ideas or on Irish ideas is a point that need not be raised now, for the principles of the existing land system are such as certainly would not be tolerated in England, and ought not to be in Ireland. What shape reform is to assume we do not undertake to pronounce. We have little sympathy with those who insist that it should be dramatic, sweeping, impressive. The one aim should be to make it just, thorough, and final. That Mr. Gladstone will endeavour to secure these qualities in any measure which he proposes may be safely predicated. But if we could believe that *The Edinburgh Review* was really representative of any mighty section of Whig opinion, we should fear formidable opposition even in his own Cabinet. We have, however, no such belief. The Marquis of Hartington is a man of far too much sagacity to commit himself to a position so untenable; and though his associations and prejudices may naturally incline him to adopt a view more favourable to the landlords than that of some of

his colleagues, we cannot doubt that he will give a hearty assent to any equitable proposals for the removal of the acknowledged grievances of the Irish tenantry. The real enemies of Ireland are the men who are alienating English sympathy by their impossible demands and by a course of tactics calculated to bring into contempt those parliamentary privileges which Englishmen have won by heroic struggles and to which they rightly attach supreme importance. They profess to be opposing coercion; they are really preventing the possibility of reform. Their policy can be understood if they are bent on the separation of the two countries, but on no other principle. If, however, Englishmen feel that this is their aim, their true policy is to destroy the power of the agitators by honestly and thoroughly doing justice.

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### FOR THE LITTLE CHILDREN.

#### FEBRUARY.

LAST month I wrote a few lines by which to set you thinking as to what was meant by the name of the month that begins the New Year. The days have slipped away, and being with you holidays, have seemed to pass perhaps far too quickly. When you read these words it will be February; and I want to set you thinking again about the name of the month, and the meaning of it. Who called it February; and why? We shall have to go back a long long way in time to find this out, but as there is something worth finding, we shall not mind that. Most things that are best worth having cost a great deal to some one, first to find, and then to bring. If you look round upon the breakfast table to-morrow morning, or round the room in which you sit, and begin to ask yourself where the tea and coffee came from, and the sugar; where was found the metal of the tea-pot, and coffee-pot and spoons; where was once the coal that burns in the grate, and so on of other things, you will know what I mean. And you will learn this too; —that though God has made and stored away for us the things which our life needs, He has thought it good that we should learn to think and work, so that we may get them, and use them

rightly. We should be willing, then, to go as far as we must, to find the first February that ever was ; and see what was in the mind of the people so long ago, when they gave this month its name. We shall have to go to Italy, and to Italy as it was hundreds of years before the days of Jesus Christ. You will learn some day that the earth turns round, and that it moves from west to east. But the people upon it have always moved mostly from east to west. If that sounds like a puzzle, ask somebody to explain it to you. The people, then, who came from farther east to live in Italy, were at first shepherds, and, in some sort, farmers. Like those you read of in the Bible, they had sheep and cattle, and they tilled the ground. They had no great ships or railways to bring them things quickly from a distance ; indeed they neither knew nor cared about many things which we think we could not live without. There were no large cities, with shops and forges and factories. They fed their flocks, and grew their crops, and so found food and clothing, and some kind of home. You will easily see how important it was for them that these flocks and herds should increase and be healthy ; and that the harvest should be abundant. They seem to have got hold of the idea that all did not depend upon themselves. They had in their mind something like what the writer in the New Testament had, when he said, "I have planted, Apollos watered, but God gave the increase." They did not know the name of the One True God ; but they thought, and so far they were right, that some Being, greater than they, was the Giver of the good. They could not rise up to the idea of One God over all, and there was no one there and then to tell them of Him. There seemed so many different things to care for, and to do, that they thought there must be a god for each. So they had a festival every year in honour of the god of fertility, or abundance, whom they called Lupercus. The way of worship was very strange, and I need not say any thing about it. They called these festivals after the name of the god ; but sometimes they called them by another name, which meant "the cleansing time, the purifying festival," and this is the name which has come down to us in the word "February." What I want you to think about, then, is this,—as being held in the name of the month ; and amid all the sad ignorance of the people who gave us the name, there was something very

touching and true :—that purity is joined with plenty. If your life and mine is to be fruitful and good, we must be made pure. Everything false and selfish and wrong must be taken away out of our heart ; it must be made clean and sincere. February means the month of cleansing, that it may be the month of coming abundance. The God who cared for those people, though they did not know Him ; the God who sent them the good things which they asked in such strange and ignorant ways, has taught us to offer a prayer which He alone can answer, “ Create in me a clean heart and renew a right spirit within me ; ” and He has put it into a good man’s thought to sing what we may learn to sing also, “ Let the people praise Thee O God, let all the people praise Thee ; then shall the earth yield her increase, and God, even our own God, shall bless us.”

D. JONES HAMER.

### *A REVERIE OF THE BEREAVED.*

It was soon told, the child’s own simple story—

’Twas hardly yet begun till it was ended ;

And from this gloomy vale to heights of glory

The softly-falling footsteps had ascended ;

What wondrous power with weakness here was blended !

No sainted prophet, heaven-inspired and hoary,

Laden with some deep secret from the Lord to tell,

E’er had so much to say, or said it half so well !

Panting, we press the little feet before us,

Led by a way we never should have taken—

Light from the better country breaking o’er us,

And the old world we seem to have forsaken ;

The meanwhile in our weary hearts awaken

Strange echoes of the old angelic chorus,

When from the Father came a Child of peace to men,

As if it had revived when one returned again.

Yet for our child how can we cease repining ?

More than he brought he took when he was dying—

From the bright sun he took the golden shining

And beauty from the green earth underlying,

And freshness where the open breeze was flying ;

Wherever light and love were intertwining

There came o’er all earth’s blessed things a cold eclipse

When the soul passed the marble portals of his lips.

We could believe, in one so frail and tender,  
 A true Omnipotence was calmly sleeping,  
 The universal Maker and Defender  
 Who holds all creatures in His all-wise keeping;  
 He dwelt in one scarce old enough for weeping,  
 And when we tried our poor vain help to render,  
 The sweet child-eye gave answer, and it seemed to be:  
 Ye do it unto "one of these," and unto Me!

Oft of the future we were fondly dreaming,—  
 All trials—we, for his dear sake, could bear them;  
 And when he rose where Fame's high goal is gleaming,  
 His honours, too, we humbly hoped to share them:—  
 The dreams are past and gone, and we can spare them  
 There is a land where life needs no redeeming  
 From errors of the child, and from the parents' pain,  
 And where the hope of loving hearts doth never wane.

But oh! we could have kept him still beside us,  
 A happy angel at our fireside playing;  
 We recked not what the future might betide us  
 While he his soft cheek close to ours was laying,  
 With babbling lips some kindly thing was saying,  
 Or stretched his hand to fondle or to guide us!  
 O God! he made us know how loving Thou must be,  
 And now we find and follow him in seeking Thee!

T. D.

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### CURRENT LITERATURE.

*The Leaden Casket.* By Mrs. ALFRED W. HUNT. Three Vols. (Chatto and Windus.) Mrs. Hunt has produced a novel of considerable power, and showing not only art in the construction of a plot, but also skill in the portraiture and grouping of characters, as well as boldness and force in the exposure of social errors and abuses. The world prefers the golden to the silver, the silver to the leaden casket, but the heroine of the story, like Portia, has the wisdom to reject both the former, and to trust her happiness to one who, under a more humble exterior, hid the worth both of genius and tenderness, and who had this special claim on her, "that early he had won her heart." It is easy to see that a plot constructed on this general idea, affords numerous opportunities for the exercise of the writer's ability, both in hitting off individual peculiarities, and in dealing blows at the cherished idols of society, and Mrs. Hunt has not failed to discern and utilize them to the best advantage. Those who assume the direction of the heroine's movements, and especially the selfish and scheming step-mother who, for objects of her own, desires to see her step-daughter settled in life, are of the earth, earthy, and the way in which their selfish-



ness is depicted is certainly very effective. Some of the contrasts which are drawn are extremely striking, and altogether the effect of the tale is good, as presenting selfishness and worldly intrigue in a loathsome and repulsive aspect, and exciting admiration for purity of feeling, and simplicity of taste and character, and true constancy of affection. It may be said that some of the difficulties of the situation are created by the perversity of individuals who behave in a way in which no person under the sway of common sense ever would behave. But that is the ordinary objection to all novels, and it sometimes at least is open to question, for when we see what passes around us we must feel how impossible it is to predicate how even people who are supposed to be rational will behave under given conditions; and further, we are bound to remember that love, like other passion, is a temporary madness, inducing a morbid susceptibility that overpowers the better judgment. After all that can be said on the improbabilities of fiction, fact is continually stranger still.

*A Life's Atonement.* By D. CHRISTIE MURRAY. Three Vols. Second Edition. (Chatto and Windus.) We fancy that Mr. Murray is a new writer, and that this is probably his first work. If so, we must pronounce it a book of considerable promise. The author has conceived a fine idea, and he works it out with no little power. The real hero, Frank Fairholt, is a young man of fine parts, real artistic genius, and high-spirited and lofty in aim, but, unhappily for himself and others, fond of pleasure, and so pliable as to make him an easy prey to temptation. A single hour of reckless indulgence, to which, however, he had led up by a gradual loosening of moral restraint, involved him in difficulties, and to extricate himself he plunged into crime, to which he was suddenly tempted. The result was an agony of remorse, under whose influence he secreted himself from his friends, and passed his life amid all the squalid surroundings and often the severe privations of poverty, finding his only consolation in the endeavour to do good to others. Around this as the central point of the tale are grouped a number of other incidents, which in fact form a separate story, running parallel for a time, to the other, yet having many points of connection. We shall not attempt to spoil the reader's pleasure by more minute references to the plot. We will only add that there is in the book a high moral purpose, which is kept steadily in view, and whose lessons are enforced with great vividness in suggestive incident and impressive appeal. We are not surprised that it has reached a second edition.

*A Life's Work in Ireland.* By W. BENCE JONES. (Macmillan.) *Disturbed Ireland.* By E. H. Becker, Special Correspondent of *The Daily News*. Mr. Bence Jones, we need not tell our readers, is one of the prominent victims of the atrocious system of "Boycotting" which has brought such deep discredit on the Land League agitation. This book not only gives his views on Ireland and its people, and especially on the various points relating to land tenure, but contains a narrative of the great work which the author himself has carried on for forty years with such signal success, until the whole was interrupted and marred by the proceedings of a certain priest, Father O'Leary, and the

Land Leaguers of the district. The record is unquestionably a disgraceful one for the agitators, and affords as striking an illustration of the reign of terror which they have established as probably could be found. Here is a landlord who has neither been an absentee nor a rack-renter, but who has undoubtedly rendered great service to the country by his enterprise, his capital, and his agricultural skill. Yet he fares even worse than numbers of men who have been neglecting their duties, or even oppressing their tenants. At first sight it seems an almost unintelligible phenomenon, but when we come to examine more closely, it is not hard to discover the secret of the feeling in relation to Mr. Bence Jones. We doubt whether a man settling down in some district of England and in the midst of an exciting agitation, in which his neighbours felt themselves personally interested, publishing free criticisms on the people themselves, and writing in the strongest terms in opposition to their views, would have been regarded with more favour. Very probably the Englishmen would not have shown their feeling in the same way, but their resentment might have been quite as keen, even if held under more salutary restraint. The more we have read of the book the more we have felt that there was a mutual misunderstanding. It is certain that the Irish (or at least a section of them) have not done justice to Mr. Bence Jones, and it may be open to doubt whether Mr. Bence Jones has fairly recognized some of the better qualities in the Irish, or appreciated the strength of the tenants' case. He is too fully possessed with an idea, which must be offensive to the people, that the curses of the country are "drink, indolence, debt, and scheming, with ignorance and want of self-reliance as consequences," on the part of the inhabitants. He has "been at work for over forty years improving an estate in Ireland, on the old-fashioned, downright way common-sense suggests." We must confess that this is not the quality to which the Celtic race attach the highest value, and least of all does it find favour with the high-falutin' orators of the League, who, so far as we can judge, know nothing about the Land question except how to make it a ladder for their own ambition. We are not surprised that Mr. Bence Jones is disgusted with these pretentious patriots who are the enemies of both countries. At the same time, we cannot, in the face of the reports from two separate commissions, regard his as a complete and impartial view of the subject. It is only the view of a landlord, and of a landlord whose political aversion seem to be somewhat strong. Still, those who cannot accept all its conclusions will find it a most valuable guide to an understanding of a side of the subject which they may not have looked at before.

"Disturbed Ireland" is a contribution to our knowledge of the same question but of a very different kind. Mr. Becker went out on a mission of research to observe and to report. So far as we can judge he succeeded in keeping himself free from prejudice on either side, and has confined himself to an accurate report of his observations, which were made with great care and verified by extended inquiry in the districts he visited. When the letters that constitute the volume appeared in *The Daily News* they produced considerable impression by their graphic pictures, as well as their practical tone, and we have no doubt that the feeling will be increased now that they have been collected into a volume. They exhibit

great literary power and artistic skill. Both books ought to be read by those who desire to have a clear and intelligent conception of the points at issue. We shall probably have to deal with the question itself, and intend then to refer to some of the points in these two admirable works.

*Sermons Selected from the Papers of the late Rev. Clement Bailhache.* (London: Elliot Stock.) There is a mournful sadness in a memorial volume like this. Mr. Bailhache was a man of rare promise and of cultivated, ripe character and power when, at the early age of 48, he was called to the eternal rest. He had been summoned by the earnest call of his brethren to undertake secretarial duties at the Baptist Mission House. He had but time to throw into the new service the steady, earnest enthusiasm of a consecrated heart, and to masterfully its details—winning for himself the confidence of his colleagues at home and the missionaries abroad—when he sank into the shadow, to find beyond the great and changeless light. He had been a pastor of three churches previous to his work at the Mission House—at Leeds, at Watford, and at Cross Street, Islington. Of the high character of his teaching and the devout fidelity of his ministry this volume amply testifies. He was a man who would be a tower of strength to any church. Far removed from everything like sensationalism, he held himself bound to be an expositor of revealed truth. Yet his style had no rigidity about it, but was lighted up with the radiance of a bright imagination and glowed with the warmth of a deep and tender spirituality. We have felt as we have read these pages the living humanness of the preacher. We seem to see the very workings of his heart, which interpret our own, and bring the Divine help near to our infirmities and necessities. There is much in a true sermon which cannot be printed. But we feel as though these suffered less than is usual by the effort to embalm them in the printed page. They will not only be prized as a graceful memorial by those who had the privilege of attending his ministry, but by all who delight in the more spiritual aspects of the religious life treated by one who spake out of the fulness of a heart touched and inspired by the love of Christ. The sermons, eighteen in number, run along the lines of Christian doctrine—Faith, Duty, Privilege, Experience, and Hope. The editor—the Rev. J. P. Barnett—has added a graceful and touching sketch of the life and character of the preacher. We commend the volume very heartily. They are sermons of which we cannot have too many; and they cannot be read and studied without affording healthful stimulus, comfort, and strength.

*The Laws Relating to Religious Liberty and Public Worship.* By JOHN JENKINS, Esq., Registrar of County Courts, &c. (London: Hodder and Stoughton.) The idea of this book is excellent. We have often wondered that no Nonconformist lawyer has attempted to do for the laws affecting liberty of worship, and Nonconformist pastors, and meeting houses, what has been done so often and completely for the ecclesiastical laws governing the Establishment. We could well have spared the Historical Essay of the first part of Mr. Jenkins's book, which does not add much to what is perfectly well known by most intelligent Nonconformists, if he had completed his admirable design by presenting those

parts of it which he has omitted. Curiously enough he has not given the text of the Toleration Act of which, strange to say, many who have a deep interest in its provisions are altogether ignorant. In the codification which is to be attempted, the laws against Nonconformists, the penalties of which cannot be enforced under the Toleration and consequent Acts, ought to be repealed. It will be news to many Nonconformists—but it ought in some quarters, at least, to be known—that to “molest, let, disturb, *vez* or *trouble*, or by any other unlawful means *disquiet* or *misuse*” their minister, renders them liable to a fine of £5, or two calendar months’ imprisonment. So the various statutes necessary to enable congregations to hold property will be a new revelation to most persons who are not versed in the technicalities of the law. Several recent statutes are given in full, but what would have been of great use is altogether absent; we mean, the law and cases in reference to the rights of ministers, deacons, or managers, and trustees, respectively. One or two recent decisions have contravened entirely older cases, and there is, among well-informed Nonconformists even, an utter misconception of the legal relations and rights of the minister especially. In like manner, the legal decisions in relation to Church discipline are omitted. As far as matters affecting property goes the book will be of great use. It shows what the working and limitations of the Mortmain Acts are; but, strangely enough, it omits the Dissenters’ Chapels Act, one of the most important as it was the most hotly contested of modern times. The author has opened a most important department of legal lore to those interested in its treasures, but there is so much more remaining behind that we can but accept his interesting and useful work as an earnest of another which shall take up those parts of the subject to which we have adverted. We thank him heartily for a timely, useful, and important work well executed.

*Critical Handbook.* A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament. By EDWARD C. MITCHELL, D.D. (The Religious Tract Society.) An attempt is here made to supply ordinary students, and especially those who are just beginning to make acquaintance with Biblical criticism, with the means of examining the Sacred Text critically, and of applying intelligence to textual criticism. The several controversies on the Authenticity of the New Testament Scriptures are presented historically; there is a discussion of the history of the canon, and some of the principles of textual criticism are laid down and illustrated. One or two of the persons spoken of as authorities in the introduction will excite a smile in England. For those who are acquainted with the subject there is nothing new in this little book, and those who are not will find it more amply and satisfactorily treated elsewhere. Much is made of the lists of manuscripts and versions; but those supplied by Alford are better arranged and more easy of reference, while the centuries to which they are supposed to belong had better be decided by the student after he has examined the evidence, rather than taken from the author on his own authority. The subject matter does not lend itself readily to this mode of treatment. It had better be studied thoroughly if it be touched at all.

*The Hebrew Utopia: A Study of Messianic Prophecy.* By WALTER F. ADENEY, M. A. (London: Hodder and Stoughton.) We are sorry that this admirable work has lain so long on our table without notice. It does great credit to the learning and painstaking diligence of the author, who has given promise which the future will not be slow to exact from him in full. He writes in a fresh glowing style, and there are passages of exceeding beauty, which cannot be read without rich enjoyment. When our younger ministers give us such books there is no fear of the decay of theology among our churches. Of course, we do not bind ourselves to accept in all cases the author's interpretations of the prophetic writings, and there are here and there indications of his having yielded himself—perhaps unthinkingly—to the *Zeitgeist*. Still, the work will well repay careful reading, and will create a growing interest and admiration as the great theme is expanded and pursued. Mr. Adeney regards Messianic prophecy as concerned not only with the Person of the coming King, but also that great hope of the future which came to be associated with Him—the age of peace and blessedness. He deals very aptly with the hopefulness of the Hebrew literature and its visions of rest, and restoration, and ideal perfection. There is great breadth and freedom in his treatment of his theme, and if he does not always convince, he never fails to interest. Perhaps he is most open to question when he maintains the rarity of the secondary sense of the prophecies themselves. Still, as he holds to a twofold or manifold fulfilment, the practical end reached is not so divergent from the opinion of those who hold the older doctrines as might at first be supposed. Dealing with the sources of Messianic prophecy, he goes on to consider the inspiration of prophecy generally. He traces, next, the Messianic hope to faith in God, conscience, patriotism, and the experience of disappointment. Then, in four chapters, he deals with the development of Messianic prophecy, from Genesis to Malachi. The last chapter is an eloquent and heart-stirring consideration of the fulfilment of these prophecies. That fulfilment is still in progress, and “we have good reason to look for its perfect fulfilment in the final development of the Christian dispensation.” We thank Mr. Adeney for a book full of reverent appreciation of Holy Scripture, and suggestive thought on topics of permanent interest, too much neglected by even intelligent Christians. Our readers will find much spiritual inspiration in its pages, and will rise from its perusal, we are persuaded, with a deeper appreciation of the value and importance of the Kingship of our Divine Redeemer.

*An Inquiry into the Process of Human Experience.* By WILLIAM CYPLES. (Strahan and Co., Limited.) This is an attempt to treat mental and moral life on the basis of the new philosophy now in vogue. “The conditioning-apparatus of consciousness consists,” we are told, “of the physically-operating universe, acting finally in-and-through the organization of a human body.” “A nervo-cerebral system with specific agitations set up and propagated in it, favoured by adequate blood supply, &c., is needed for human consciousness.” We have rarely, if ever, had a book which so resolutely defies all the laws of common sense and English speech. Dealing with pleasure and pain, he says, “We come upon a work-

ing rule, enabling us to predict, scientifically, when pleasure in sensation will arise. Restating the law it will stand thus : The impression of an area of nerve fibrils of a certain ratio—fibrils of other ratios within the limits of the area not being stirred effectively—gives birth, along with the specific sensation, to a gratification emotionally, the generic name of which is pleasure : this being attainable whenever the Ego is in actualization by in any way sorting the rays of light, proportioning the vibrations of sound, making the increments of tactual or muscular experience congruent, or, in any mode, supplying a sense with impressions of only one ratio in mass enough to made up effective congruent consciousness. Putting it in a single sentence, beauty, in the first, lowest order of instances, is, in its objective meaning, high unmixed reduplication of the same impression or exertion." "The law is omnipotent—it is absolute." It is taken for granted, as it seems to us, in this very perspicacious statement, that the pleasurable emotions are mere nervous conditions, and that they depend upon excitements sufficiently strong to make them prominent, while others are kept in abeyance. So, then, there is no beauty objectively existent, and there is no primitive emotion, as there can be no ideal. The omnipresent, absolute law destroys or renders impossible what it was supposed to create. The sentences we have quoted are among the most luminous and intelligible in the book, which deals mainly in long involved rigmaroles of Grecized and Latinized English, manufactured for the purpose, and in words which are not to be found in ordinary dictionaries. In other cases we are treated perplexingly to terms used in non-natural senses. And when the perplexed reader has, by dint of hard questioning and references, found a clue to the writer's meaning, or to what he supposes he must have meant, it turns out to be a truism, a platitude, or the resolution of all the nobler acts of responsible and intelligent man into some twisting of ganglionic cords or accumulation and knotting of nerve threads. But what can we expect when we are gravely assured that "what is termed civilization depends upon the power of manipulating the sensory experience." We might expose the utter folly of much that is here written by simply putting into plain every-day speech what this wonderfully involved verbiage comes to. But it would be simply wasting our space to do so. We shall content ourselves with giving the author's luminous and striking definition of the soul, as a specimen both of his usual style and the value of his lucubrations : "If we now hypothetically take into account the higher as well as lower possibilities, the alleged mystically-obtained improvements of structuralization as well as merely educative-developments, a first rough definition of 'The Soul' may perhaps be attempted as follows : It is the interior, higher, egoistically-obtained organization of the actualizing-apparatus always modifiable by the moral conduct of the Ego, but representing potentially its total of reminiscence available for the conditioning and defining of personality ; carrying forward the possibility of specific-actualization of the Ego in the intervals of its suspensions as those are fixed by the fundamental law of consciousness, and enabling and conditioning the Ego's resumptions at the next occasion simply by taking on motion from the lower organic operations of the physiological-frame and the impressional-cues at the time acting ; giving, in case of there

happening right prompting, possibilities of recurrence of any of the Ego's historico-personalities beyond the current actualization, in so far as that does not include them. For in none of our actualizations of the Ego is there used more than a small portion of our stored potentialities of reminiscence." Our idea is that the book is incomplete. It should have an explanatory key accompanying it. This, very necessary in what we suppose we must term the philosophical part, becomes more essential in the ethical and religious. Will it be believed that Scripture doctrines and changes of character are treating after a fashion of which this is a specimen: "This process, which in the Christian terminology is named sanctification, and is referred to the Holy Spirit, must mean in modern scientific phrase, *the perfecting of structure with an increasing versatility of egoistic-actualization resulting from it*"? If this book, the writing of which was encouraged by Mr. J. S. Mill and Mr. Lewes, and by Professor Bain—*mirabile dictu*—really indicates what philosophy, ethics, and religion have to expect from the modern school of new light scientists, there is not only nothing to fear but a good deal to make merry over. Englishmen and Scotchmen are not likely to take up with these vagaries and to forsake for them that philosophy of common sense which in the main has hitherto guided and explained their inner and outward life.

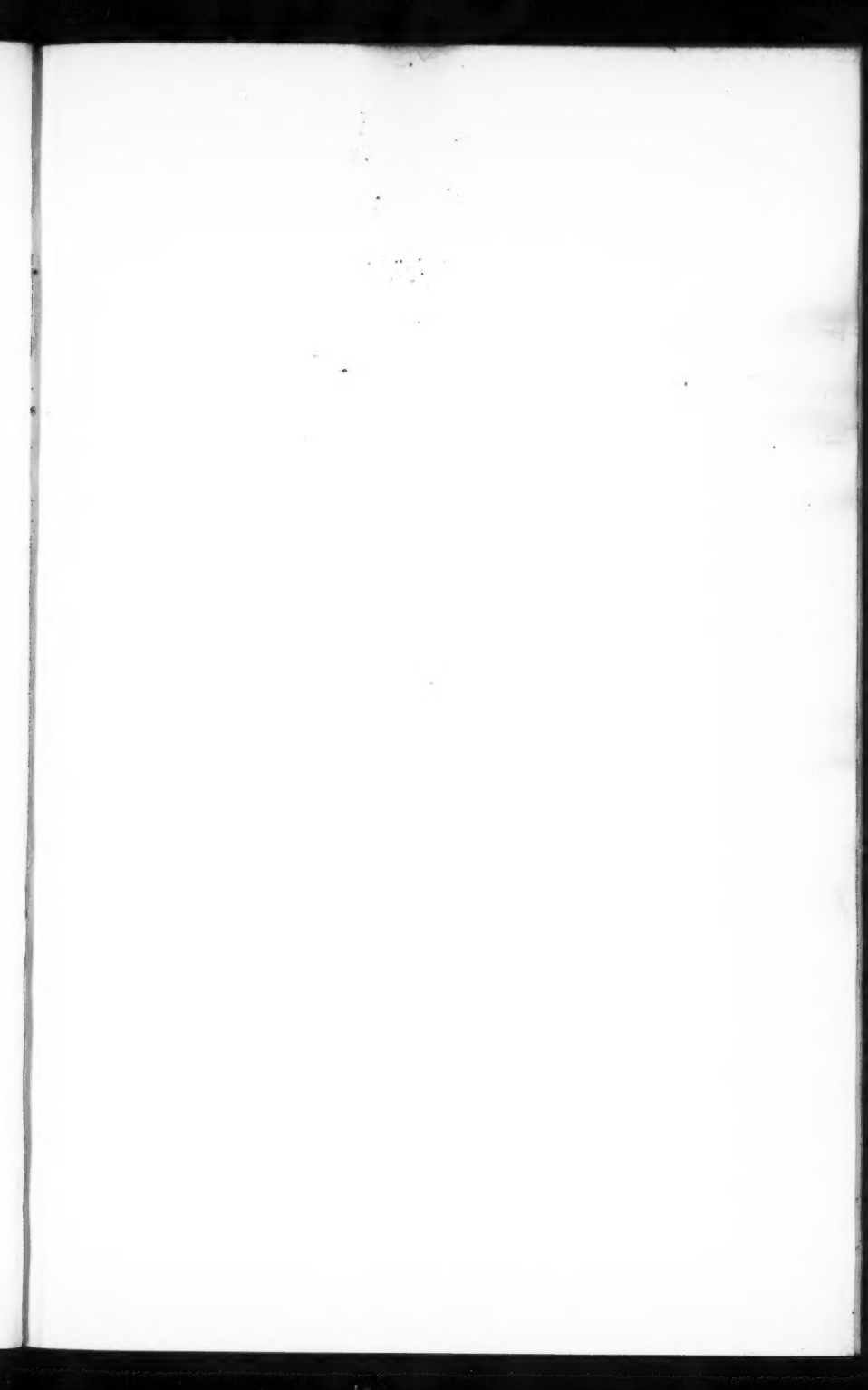
*The School of Grace.* Expository Thoughts on Titus ii. 11-14. By W. HAY M. H. AITKEN, M.A. (London: John F. Shaw and Co.) We look upon Evangelistic labours with profound respect, and are ready to thank God for all the evidences of revived earnestness among Christian believers and for the awakening of spiritual life among those who are without. But from what we know we have rather a horror of what is now termed revival theology. In relation to much of it we hear intelligent men of all Churches say, "We have not so learned Christ." It does not follow the lines of the greater theologians, either ancient or modern, either Conformist or Nonconformist. We are startled once and again by a certain sensuousness which characterises it. Then we find it traversing the lines of either a high Calvinism or a low Arminianism. Sometimes it is decidedly Antinomian; and we tremble as we read expositions of the gospel destitute alike of Christian intelligence and saving spiritual power. Mr. Aitken is credited with a higher style of teaching than is generally met with in the school to which he belongs. But there is an unnaturalness about his style which makes the reading unpleasant. The use of the second person, for instance, is offensive in its affectation and detracts much from the effect of the truth so presented. So, the pretence of what is called unworldliness here tends to foster the idea that a sanctimonious, long-faced frowning upon the common, ordinary life of men in society and business is better than the honest, manly, large-souled, large-hearted naturalness which, preserving and maintaining true fealty to God and truth in the inward parts, "uses the world as not abusing it." The outer life of men is as divine and gracious, if it be true, as the inward; and that is not a wise teaching which would separate them. There is much in this volume which is admirable both in spirit and expression; much also which is neither, and would foster an unnatural and un-English Christian character. There are extreme judgments of things perfectly



innocent, and broad statements which, if accepted, must ensnare tender consciences. And there is a manner of speech as different from the ordinary language of the exchange, the mart, the workshop, or the literary club as English is from French. And yet the author can speak as other men do, and forcibly, when he likes. There are passages of platform invective here which show how the fire within burns and how it can manifest itself in words that singe and scorch. The view of life he sets himself to enforce is a strained, clerical view, not that of a man among men; and some of his ways of treating it belong to the country parsonage, not the living, everyday world and Church. He holds that defective piety is attributable to defective apprehension of gospel truth. But surely there are other dangers than these intellectual ones to which Christians are exposed. He says, "How often does it happen that wood, hay, stubble are built upon the gospel foundation of repentance from dead works and faith in Christ, just because our young Christians are not taught that as they received Christ Jesus the Lord so they are to walk in Him. We recognise grace as our Saviour, but we do not think of grace as our Teacher. We accept her first benefits, and then betake ourselves to the school of law, so that in too many instances what is supposed to be Christian experience is mere Evangelical legality. Or, perhaps, impatient of legal restraint, and ignorant of gospel liberty, we break off in the opposite direction and bring a scandal on the faith that we profess by the Antinomian laxity of an unholy and un-Christlike life." Now, how it is possible for young Christians to be taught anything but what they are said here not to be taught, is difficult to imagine. Surely they received Christ Jesus as their Lord by faith. How could they otherwise walk in Him? The representation is strained and, as we feel it, unnatural. So, it is somewhat repulsive to have grace spoken of as "our Saviour" instead of the living Christ. And so this whole representation misses, as it seems to us, the necessary outcoming of holy character and obedience from spiritual faith and love cherished for the Divine Redeemer. The text is painfully beaten out in these twelve discourses, and hardly anybody would be more surprised to see what can be made of it than its writer.

*In Prison and Out.* By HESBA STRETTON. (London W. Isbister, Limited.) The authoress of "Jessica's First Prayer" needs no introduction to our readers. This story shows that the hand which used the magic pen, and created so much sympathetic interest in the sufferings and trials of the poor a few years ago, has not lost its cunning. The feeling existing just now in the question of the imprisonment of children cannot but be intensified by this over-true tale. The cruelty of the administration of the law in the case of little boys and girls has been a blot on Christian England, now we hope to be effaced by more generous and wise legislation. We fear that the experience of many of the children of misfortune and want has given but too much reason for the poor boy's dying words: "Hell can't be worse for me than this world's been." The wide circulation of this story cannot but help to secure a more righteous and Christian treatment of England's poor children.







Sawyer & Bird, Photo Norwich.

Unwin Brothers, London.

*Mr. F. H. Fells*  
*J. J. Johnson*  
*[Signature]*

# The Congregationalist.

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MARCH, 1881.

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*J. J. COLMAN, ESQ., M.P.*

MR. COLMAN, the senior member for Norwich, is the resident partner of the firm of J. & J. Colman of London and Norwich, whose manufactory is situated in the latter city. The story of the building up of this important business would form one of those instructive records of honourable success due to great commercial sagacity, spirited enterprize, and persevering industry to which Englishmen can point with reasonable patriotic pride. The member for Norwich has contributed materially to the result, but the high position he has won in his own city is due to the public services he has rendered so cheerfully, and with such ungrudging liberality. His fellow-citizens have certainly not failed to appreciate his qualities, or to recognize the way in which he has used them for the general good. Born in 1830, he was at a comparatively early age, in the year 1862, elected sheriff, and in 1867 mayor of the city. He was first chosen as one of its representatives at a bye-election in 1871, and in the following session had the high compliment of being asked to second the address to the Crown. Since that period he has continuously represented the city, on the favour of whose constituency he has obtained an ever increasing hold. He is a consistent Liberal and loyal Non-conformist, who has given a steady support to all measures of progress, and is as much esteemed in political circles for his combination of high principles with geniality of spirit and manner, as in private life for his unfailing kindness and liberality to every good cause. He is a true Norfolk man, he has shown great interest in agriculture, and our readers

will remember the extraordinary success which he achieved at the last Smithfield Show.

To Mr. Colman and his colleague Mr. Tillett is mainly due the rescue of the city they so honourably represent from the reproach under which it once lay for electoral corruption. There was a time, and that not long distant, when Norwich had a reputation as bad as that of Yarmouth. Extraordinary tales are still told of former elections, of the fabulous sums which were spent on both sides, of the wide area over which bribery extended, of the men in fair social position who were amenable to its influence. The task of eradicating a disease so deeply rooted as this was of no ordinary difficulty, but the completeness with which it has been done is not only an honour to those by whom it has been accomplished, but an encouragement to others who may have to deal with a similar state of things in their own borough. The struggle has been very severe, but the result is most encouraging. Mr. Tillett especially has had a very hard fight, and was dealt with very harshly if not unfairly, and is, therefore, all the more entitled to honour for the constancy with which he has held fast to his position. The result that has been effected will be seen from the following testimony of a Norwich citizen :

Our last election was an honest and thorough attempt to redeem Norwich from the evil fame which had fallen on it in past elections from corrupt practices. We fought with only one agent, the legal agent, and without any other paid agent of any kind ; we had no canvassers, no messengers, no committee rooms—save such as any one chose to provide for his own accommodation and that of his friends and at his own expense. As a matter of fact there were very few such to be found anywhere. All the usual electioneering machinery was dispensed with. Every letter was sent through the post, and the entire cost of the election was £1554 for *both* candidates. The published expenses of the Tories were £6493 and they lost by 1307 votes, the largest Liberal majority Norwich ever had. The moral effect on the city was and is unmistakable.

### THE HUDDERSFIELD CHAPEL CASE.

A LAWSUIT for the purpose of deciding the right of occupancy in a Congregational pulpit is so unusual an incident that it has naturally excited a great deal of attention and comment, much of which would have to be branded as wilful misrepresentation were it not so clearly the result of sheer ignorance. The subject is one which affords many openings for misconception, and there are various influences at work which would lead different parties to make the most of these misleading appearances. Of course the defendants are dissatisfied with the adverse decision, and are naturally prone to regard it as an act of persecution inconsistent with the profession of liberty so frequent in Congregational utterances of all kinds, and proving that the Churches which boast of freedom are in a bondage more cramping and severe than any by which the clergy of the Established Church are fettered. The advocates of the Establishment, on their side, are specially eager to lay hold of the argument which is thus placed in their hands. It would be welcome at any time; it is peculiarly acceptable at a crisis like this, when a powerful section of the clergy are half disposed to abandon the secular advantages of a State Church in order to secure the spiritual independence of a voluntary Church. If the men of influence like the Dean of St. Paul's and Canon Liddon, who have undertaken the defence of the recalcitrant Ritualists, could be persuaded that the case of Mr. Stannard is precisely analogous to that of Mr. Dale or Mr. Enraght, a very great point would be gained, and no effort has been spared to produce that impression. The Huddersfield question, therefore, has an external as well as an internal aspect, and if we are to have any clearness of thought on the subject these must be kept distinct. The former has relation to the position of the Established and the Free Churches to the law, the latter to the special merits of the particular case and of the whole system of trust-deeds out of which it has grown.

Those who are impatient of the restraint of trust-deeds, and especially indignant that they should be made so exacting

as to expel a minister from his pulpit because he could not accept the dogmas of Calvinism, and who feel that any appeal to the law on such questions is an outrage upon all true conceptions of Christian life, very easily pass on to the conclusion that the Vice-Chancellor sitting in his Court to hear long arguments about predestination and universal total depravity is in precisely the same position as Lord Penzance in the Court of Arches determining as to the vestments a clergyman should wear and the ceremonies he is required to observe. A very little attention would suffice to discover the difference. It appears in the nature of the Court and the title of the Judge. Vice-Chancellor Hall is a secular judge, dealing solely with matters of civil law, and in this case with a question of property as determined by the clauses of a trust-deed. That the property was a chapel, and the clauses in the deed had relation to religious dogma, was a mere accident of the case. It was a point of civil right alone which had to be settled, and the Vice-Chancellor deserves great credit for the determination he showed not to be drawn into any other considerations, but to settle a question of pure law on the strict legal ground alone. So far, indeed, did he carry this that, seeing how simple was the doctrinal issue when regarded in this light only, he refused to enter into the other question as to the breach of Church regulations, where there might possibly have been more difficulty in arriving at the truth.

Lord Penzance, on the other hand, is the head of an ecclesiastical court, and would have no right to deal with any of these clergy except on purely Church matters. This is the grievance which the protesting clergy feel. It is thus put by Canon Liddon: "The lately imprisoned clergy could not recognize the authority of Lord Penzance as an ecclesiastical judge, and they went to prison rather than commit themselves to any action which would imply such recognition. They contend that, instead of representing, as did the late Dean of the Arches, those judicial powers which reside in the See of Canterbury, Lord Penzance is really a civil judge, invested with no more spiritual authority than an Act of Parliament can confer." It is not necessary to discuss here the justice of this contention; it is sufficient to set forth its nature in order to show

a clear distinction between the position of the two judges. As we pointed out last month, these ecclesiastical courts occupy the same position in the Establishment as the Church-meeting among the Congregationalists and the Presbytery or Synod among Presbyterians. The ecclesiastical judge is the representative of episcopal authority, and the complaint is that he has been turned into a civil functionary. That the High Church party have still loftier views of Church government behind is not relevant to the present issue. What they distinctly object to is the assumption by the State of the right to take the episcopal power into its own hands and commit its exercise to a civil judge. That is clearly the result of the present union of Church and State, and there is no approach to a parallel in the position of Dissenting Churches. The humblest of them exercises its internal jurisdiction according to its own lights, and the State takes no cognizance unless it is alleged that some civil right has been interfered with.

As we come to look more closely at the facts of the Huddersfield case, there appears no little reason to suspect that the defendants were led into a position they were unable to maintain, owing to a mistaken conception that the State would assume the same functions in relation to Dissenting Churches as it has already taken towards the State Church. They saw that the reluctant bishop who would fain have excluded Mr. Gorham for heresy had been forced to abandon his purpose, albeit it was confessed that the Evangelical doctrine was not in strict harmony with the formularies; that Mr. Bristow Wilson had been tolerated in the denial of the doctrine of eternal punishment; that Mr. Bennett had been granted immunity for teaching so "perilously near" an actual contradiction of the formularies on an essential doctrine, that the judges in vain employed their legal ingenuity to make the distinction clear to ordinary minds; and they concluded that the same principle would be applied to the interpretation of a trust-deed for a Dissenting chapel. This was the point on which their counsel insisted at length; it was to establish this that Dr. Bruce was so severely cross-examined; it was in support of this contention that reference was repeatedly made to the decisions of the Privy Council. But it was

all so much time wasted ; indeed, for that matter all the time and money employed in the defence were equally thrown away. We can hardly believe that the suit would have been defended at all if it had been supposed that the judge would deal with the matter as a simple contract, and decide that the violation of its conditions must be followed by the forfeiture of its advantages. The defendants hoped that he would follow the policy of Church Courts generally, would consider the general drift of opinion amongst Congregationalists, would take the evidence of theological experts, and would then pronounce whether Mr. Stannard had gone beyond the limits of reasonable liberty. But the Vice-Chancellor never looked at the reasoning and said nothing as to this question of liberty. As a righteous judge he felt that he had to interpret and administer law, not to issue a dispensing ordinance in favour of liberty.

It was the hope that the Court might take this course which seems to have led the defendants to refuse arbitration except on terms laid down by themselves. The plaintiffs made the following proposal as to the basis of arbitration :

Whether, having regard to the provision of the Trust-deed, and to the votes and proceedings of the Trustees, the Deacons, the Church, the Chapel Committee, and the Seat-holders, as recorded in their respective minute books and correspondence, Mr. Stannard is entitled or justified in continuing any official connection with Ramsden Street Chapel, or exercising pastoral duties therein.

The counter-suggestion of the defendants was :

The Trust-deed to be submitted to the arbitrators, and their attention requested to the doctrinal provisions. They to be asked to advise whether, in the interests of the truth and of the present and future prosperity of the Church and congregation assembling in Ramsden Street Chapel, the said doctrinal provisions should be held to be of binding force, in their full and literal integrity, or, whether they should be held to be of binding force only so far as they are in accordance with the gospel of the Lord and Saviour Jesus Christ, the Son of God.

It is melancholy that some expedient was not adopted for bridging over the difference between these two proposals so as to secure the judgment of impartial and intelligent outsiders, who might have been asked to give advice as well as to pronounce a judicial opinion. Such a body might well have



exercised the functions of the Judicial Committee. The decision of the Vice-Chancellor proves that it must have answered the first question in opposition to Mr. Stannard, but it might have so far taken into consideration the points raised by the defendants as to admit the necessity for some plan of accommodation, and suggest a method by which it might be managed. But there was a belief that the Court would listen to the plea for toleration, and so all attempts at arbitration, which were more than once renewed, proved utterly abortive. This failure is deeply to be regretted. The possession of a chapel was the sole point at issue. In that chapel both parties had considerable stake, and if it had become impossible for them to remain in communion, arrangements might have been and ought to have been made for a peaceful separation, some pecuniary compensation being given to the retiring party. No doubt there was a further question behind. The opponents of Mr. Stannard might have challenged his right to be described as a Congregational minister; but happily that has not yet become a point for courts of law. It would, if raised, have been discussed elsewhere, and settled on other grounds. There was also the further contingency that the arbitrators might have pronounced that Mr. Stannard had so far departed from the views commonly held among even the more advanced Congregationalists as to disentitle him or his friends to any consideration. If that judgment had been given by any fairly chosen and competent body of arbitrators, it must have had decisive weight, but a party confident of the equity of its own case should not have feared to face such a risk. The contention of the defendants is that Mr. Stannard, while striking out an independent line of thought, and while distinctly rejecting the tenets of the old Calvinism, preaches the gospel of the Lord Jesus Christ the Son of God, and is therefore entitled to tolerance among Congregationalists. On that point they contest the judgment of impartial men, and it is a pity that some method could not be taken to secure it. But neither party would make any concession, and it seems to us that the defendants were encouraged in their *non possumus* by the belief that the Court would deal with them as the Judicial Committee has dealt with clerical transgressors.

Is it not clear, therefore (it will be said by Church defenders, and by those extraordinary Dissenters who no sooner come across a difficulty in Dissent than they immediately begin to talk of going over to the Church), that the State Church gives more freedom to its clergy? The answer to that is given by my friend Mr. Baldwin Brown, in a letter from one or two of whose expressions I may dissent, but which deals in admirable spirit with the whole question. "The Court had a very definite written document to construe; and it was bound to construe it, not with pedantic but with honest strictness. And I can conceive of nothing more inconsistent with our fundamental principles as a body than that we should ask secular tribunals to settle for us how much progress or development in doctrine in each generation may be allowed." Trust-deeds may be very narrow, and the men who framed them extremely unwise; but better to accept all the trouble and difficulty they involve than introduce an uncertain and capricious liberty by the unauthorized actions of courts of law. Vice-Chancellor Hall seemed perplexed enough by the knotty points which he had to handle, and there was something approaching to the ludicrous in the discussion of them in his Court. But what would it have been if he had been asked to examine the testimony of a number of Dissenting ministers with opinions exhibiting that diversity of shade always to be found among independent thinkers, and then determine whether Mr. Stannard had, like Mr. Bennett, come "perilously near" an infraction of the law, but had, nevertheless, managed to keep on the side of safety; or whether, in some unguarded hour, he had exceeded the bounds even of reasonable liberty? The suggestion is itself an absurdity. Neither the Vice-Chancellor nor any other judge is competent to undertake such a task, and assuredly no Congregationalists would acknowledge a civil jurisdiction in such matters. There is one incidental advantage which may accrue from the course which the Vice-Chancellor has taken. There will be no temptation in future to persuade our ministers to file affidavits in the character of theological experts. It is an unpleasant position for any man to occupy if he has to give evidence against one who is in fraternal relations with him, and for whom he has personal respect. He may feel that a

sense of duty constrains him to take it ; but he will certainly lay himself open to invidious reflections. It is one of the unhappy features in theological strife that there is such indisposition to believe that opponents are influenced by high motives. Yet surely the motto, "*Amicus Plato, amicus Socrates, sed magis amica veritas*," is one which might be supposed to have special force in relation to truth so precious to the believer as the gospel of the grace of God. Happily, in future, conscientious and kind-hearted men will not be forced to choose between duty to truth and duty to their friend ; and we shall be spared the unpleasant spectacle of men whom we all respect making the most contradictory declarations in respect to the opinions of the denomination. The good sense of the Vice-Chancellor saved us from the still more painful and ludicrous sight of a judge, who could have little or no acquaintance with any of them, attempting to weigh the comparative value of their conflicting testimony.

*The Guardian*, whose aim, of course, is to use the case as an instrument for quieting the restlessness of the Ritualist clergy, ignores all these crucial differences between this Dissenting sect and those proceedings in the Ecclesiastical Courts which have convulsed the Established Church to its centre, and tries to establish a complete analogy between them. The judge, we are told—

Had to listen with a certain bewilderment to discussions of such subjects as the "total depravity of man," the predestination of a fixed number known to God alone, and the everlasting punishment of the wicked. He had to give his best attention to long examinations and cross-examinations of leading Congregational divines as experts, and to quotations from Mr. Dale and Dr. Allon on the admissible interpretations of these deep theological doctrines. Finally, he had to pronounce upon the accordance of Mr. Stannard's teaching with the declarations of the schedule, examining also the claim of latitude advanced for him, in reliance on some sufficiently frank declarations made by him at the time of what we should call his "institution." Moreover, he was within an ace of being obliged to define the conditions of Church membership in the Congregational body, as carrying a right to vote in the election of a minister, and even to decide how far neglect of spiritual privileges deprived a man *ipso facto* of his electoral rights.

The first answer to this is that which we have already given, that the difference lies not so much in the matters

adjudicated as in the character in which the adjudication is made. It is hard to put any limit to the subjects in relation to which a judge may have to decide. There was a remarkable case the other day, in which the Court was filled with all kinds of telegraphic apparatus, and the Court had to give a judgment involving some very nice scientific points. No one would pretend that the State has asserted a right to set up some authoritative standard on questions of electricity, or chemistry, or telegraphy, and as little would any one assert that questions of civil right should be placed outside the jurisdiction of the Court, because these scientific points were involved in them. It is precisely the same with religious matters. Whenever they cross the path of civil privilege, whether as to property or any other matter, they come within the purview of the courts of law. Any man in England who supposes that he has sustained some tort or injury can appeal to the law for redress; and the Court will endeavour to master any point, whether in theology, or science, or trade, that needs to be understood before judging of his claims. If the established clergy can be brought to believe that the control of the State over them means no more than this, all that can be said is that none are so gullible as those who wish to be deceived.

There is another point of difference which is forgotten. The decision of Vice-Chancellor Hall does not affect the position of Mr. Stannard, except as a preacher in Ramsden Street Chapel, and the utmost that any courts of law could do in relation to Congregationalists would be to deprive the present occupants of their chapels, and of the very few endowments which here and there are connected with them. I do not mean to say that this would be a trifling matter. Mr. Baldwin Brown, in replying to an objection to free trustees, that men would not give their money to build chapels under them, says that "donors think quite too much about their gifts—it is a blessing to themselves to give, did they but understand it—and we all think too much a great deal of the function of bricks and mortar, and money, in relation to the kingdom of God." That being accepted, there need be no further difficulty, for the whole question is about bricks and mortar, and money that is to provide them. For myself, I am

bound to say that I do not find any indifference on these material points. If it had existed on either side there need not and would not have been the Huddersfield suit. Still the possible loss should be fairly appraised. It is only out of its chapel that a Church can be driven; and serious as the loss of a number of chapels might be, if that were all, the Congregationalists of England would repair it. It is to be hoped that they would gladly suffer it, rather than be deprived of true liberty through being bound, hand and foot, by documents conceived in the spirit of the narrowest theology of a past generation.

I had intended to notice some of the special features in the Huddersfield case, but perhaps it will be of more service to throw out some general suggestions which commend themselves to my own mind. It is better to look at the wider aspects of the subject than to try and determine the exact measure of blame which may attach to individuals in this one suit. The first point which is likely to occur to any one is that, whoever be the victor, battles of this kind are seldom worth fighting. There may be circumstances under which it is imperatively necessary to rescue a place of worship from the hands of a teacher who has distinctly abandoned the gospel of Christ. Congregationalists are not Unitarians, but have always been very pronounced on the opposite side, and if a minister has come to preach that Jesus Christ was nothing more than the greatest of human teachers, if he denies His Godhead, rejects His atonement, and disbelieves in His resurrection, he has certainly turned away from the faith as generally held by Congregationalists. In such case, those members of the Church who love the old truth may feel themselves compelled to employ even the power of law to dispossess him, not merely for the sake of the property which is perverted from its proper use, but also for the truth's sake, to deprive error of the unfair advantage which it is thus gaining and to which, under the law as it stands, it is gradually acquiring a settled right. I am not aware that Unitarians have ever shown a disposition to allow their places of worship to be quietly transferred to the use of a Trinitarian church, and indeed I have heard of cases which show that they also share the very common idea, that any denomination is justified in taking

care of the property which belongs to itself. At all events, it is not surprising that where there has thus been a distinct renunciation of all that is vital in the doctrines of a Church, there should be an attempt to prevent a building from becoming the home of opposing error. Whether it is ever wise thus to drag sacred things into a court of law is a different question. It would be trite and obvious to say that every other expedient should first be exhausted. It would certainly have been wiser for either party in the Huddersfield case to have made concessions as to the basis of arbitration rather than involve a cause which they all profess to love in the discredit growing out of a legal wrangle. The chapel is not worth the cost either to the denomination or to the party left in possession of it.

There is a disposition in all these cases to show considerable toleration to the young and to those who are on the side of what is regarded as a liberal theology. To a large extent this I believe to be perfectly right. Nothing could be more unwise or cruel than to press severely upon the rising generation of our ministers in an age like this, when so many influences are combining to disturb their minds and unsettle their faith. For those who have never accustomed themselves to patient and independent investigation, who grew up to manhood amid the surroundings of a less eager and inquiring time, who accepted the severe theology of former generations without a scruple, and whose minds have never been agitated by a single doubt, to sit in judgment on thoughtful men of these times and pronounce them heretics, because they do not pronounce all the Shibboleths of the fathers, is simply intolerable. Congregationalism must grow if it would live, and there is no sign of growth so infallible as the development of an enlightened charity, as far from maudlin sentiment, as from hard intolerance, as faithful in the maintenance of the essential truths of the gospel, as it is generous and tolerant in relation to subsidiary points. It should be the glory of our system to unite the widest possible liberty with the most unflinching loyalty to the Lord Jesus Christ as Prince and Saviour. It was the object of the much-assailed Union Resolutions of May, 1878, to give expression to this view, and holding it firmly, I am prepared now to abide by the resolu-

tions in their integrity, alike on the side of comprehension and of exclusion. They were intended to declare that the gates of Congregationalism were as wide as those of Christianity, but no wider. Holding that, I cannot myself be content to be described as a Calvinistic Independent or an Independent Calvinist. Apart altogether from my own doctrinal opinions, I object on principle to having a Church of Christ constituted on the narrow basis of Calvinism or any other "ism." Congregationalism ought to have room for Calvinists, and if there are churches which resolve to maintain a rigid Calvinism, there should be a home in the Congregational Union for them as well as for those of a type more in accord with prevalent modern thought; but for myself I could not belong to a Church which thus limited the terms of Christian communion or of Christian teaching. A Christian Church, as it appears to me, should welcome all who believe or preach the gospel of Jesus Christ the Son of God. In other words, its basis should be Evangelical in the truest and broadest sense.

What the character of a trust-deed ought to be in order to meet the requirements of the time I must reserve for next month's discussion. As regards the litigation at Huddersfield, the difficulties on both sides ought to be frankly recognized. Each party feels its own, but neither seems to be able to perceive those of the other. The majority of the Church adhering to Mr. Stannard very naturally felt aggrieved that they were not able to exercise the authority which ordinarily belongs to majorities, and took methods to maintain what they chose to regard as their right, which it is to be hoped they would not, on cooler reflection, be prepared to justify. There was a practical violation not only of the doctrinal clause of the deed, but of another clause, which was certainly intended to guard against any hasty changes. Apart altogether from any doctrinal differences, the dissent of a third of a Church from the election of a pastor ought to have been conclusive. Grant that the dissentients were as prejudiced and narrow, and their theology as severe and unscriptural, as their opponents would assert, that was certainly no reason why their clear rights should be over-ridden. The minority was, as is now evident from the decision of the



Court, strictly complying with the conditions of the deed, and it is not surprising that they felt themselves deeply injured by the course of procedure taken subsequently to the first attempt to secure the election of Mr. Stannard to the pastorate. Though the proposal had been negatived, Mr. Stannard was appointed pastor in everything but name, and the objectors found themselves quietly deprived of the privileges which were fairly their due. Had Mr. Stannard retired immediately after the vote in question, the subsequent difficulties would have been avoided, and the cause of true liberty would not have suffered. It may be urged in his favour that he continued under a sense of duty which, however mistaken, is nevertheless to be respected as conscientious. But surely some consideration is also due to those whose consciences were just as sensitive as that of Mr. Stannard, though their theology may have been more old-fashioned. Unless we are prepared to say that the old theology ought to be stamped out in favour of a new and broader style of thinking, it must certainly be admitted that some sympathy is deserved by the men to whom Calvinism, at all events in its milder form, is a living reality, and in whom they failed to detect the true ring of Evangelical truth.

The old-fashioned theologians may, of course, be dismissed with the quiet assurance that their dogmas are out of date, that all the world has ceased to believe them, and that if they cannot keep up with the progressive intellect of the age they must be content to be pushed aside. But this is hardly likely to satisfy them, and certainly does not meet the justice of the case. However incredible the doctrines may appear to some, there are those who do believe them, and in all probability would be able to defend their belief with a force and a skill which would astonish the modern thinkers who have persuaded themselves that the obstinate adherence to a type of theology which is offensive to them can be explained only by a deficiency of intellect or a want of culture. I cannot commit myself to the distinctive doctrines of Calvinism, but I cannot forget that they have been held by men who were giants in intellect. I object to Calvin or any other divine being made a lord over God's heritage, but I cannot believe that the system which was built up by so mighty a thinker is



so unsubstantial that a breath of nineteenth-century criticism can blow it down. Even were it so, it is not probable that those who have been trained in its principles would easily brook this intellectual contempt. It may be that both by age and sympathy they belong to a generation that is passing away, but they have not lost all title to respect and even to justice on that account. They no doubt have their faults. They often think and speak as unwisely of the new as their opponents do of the old. But after all they have earned a right to consideration by the work they have done, and into whose fruits their children have entered. There is need for forbearance on both sides. The younger men would sacrifice none of their independence if they took care to satisfy their elders that, amid all changes of expression and opinion, they are faithful to the doctrine of Christ crucified; and the latter, in their turn, might retain all their zeal for the form of sound words and yet show a generous and truthful spirit to those who have been trained in a modern school, but who, though they adopt a modern phraseology, trust in the Incarnate Saviour and worship the living Christ.

I speak not for myself only, but also for a number of others who are now growing old in the ministry, when I say that there is the fullest disposition to recognize the difficulties created for young men by the present state of theological unsettlement, and to take little heed to points which may be regarded as the mint, anise, and cummin of theology; but we cannot give our sympathy to any movement which is intended to dim the glory of the Saviour or to abate the authority of His gospel. The Congregationalism we love has always been evangelical, and we can only cling to it so long as it remains so. If there are others who desire a different type, by all means let them endeavour to establish it, but it is certainly not one which has any warrant in the history of our Churches or to which we can give countenance. We should deeply regret if differences of opinion should force into separation any who hitherto have acted together, but we must face even that rather than compromise our testimony as to Evangelical truth. There need not, however, be alienation of sympathy or indulgence in mutual recriminations. The growth of unpleasantness of this kind will be most effectually

prevented by the avoidance of mere declamation and battle-cries on both sides, the acceptance of facts as they are, strict adherence to great political, social, and moral principles, however inconvenient their application may sometimes be, and the recognition by each side of the conscientiousness of its opponents. If I have said anything in this paper contrary to this spirit I should deeply regret it. My own sympathies are strong and deep with a liberal Evangelicalism; but I think I can understand the position of those whose theology cannot be described as liberal, and I have endeavoured, as far as possible, to deal fairly with men of this type. I cannot forget what has been done for our Churches and for the country at large by the theology to which they cling. I am not surprised at the feeling which they display in relation to it, and I cannot but feel that somewhat hard measure is often meted out to them. Possibly they might be disposed to look more favourably upon changes which to them cannot be very welcome if the liberalism was not so fond of flaunting its special views and boasting of its intellectual superiority, and branding other theologians as fossils or old fogies, and if the Evangelicalism with which it is associated was not so often, as Dr. Simon puts it, "flabby and worthless."

J. GUINNESS ROGERS.

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### CONGREGATIONALISM IN CANADA.

I was happy on my return from America in having a public opportunity of rendering an account of my mission, and of communicating to those who had entrusted me with their salutations to the Congregationalists of America the response which those salutations evoked, and the impressions which my passing intercourse with "our kind beyond sea" had left on my mind. There were some things, however, which, much as I put the patience of my audience to the test, I found I could not include in the statement I then made. I am glad, therefore, to avail myself of the access allowed me to the pages of *THE CONGREGATIONALIST* to supplement the record which has already been given to the public.

The first place is due to Canada. I spent a considerable portion of my time in the Dominion. To this I was moved—first, by my strong personal interest in the churches there; and secondly, by the request of the Committee of the Colonial Missionary Society that I should seek conference with the churches in its name, carrying to them the greetings of their English brethren, and gathering, as I might be able, information which would serve to guide the Society in the distribution of the funds at its disposal. I was received with the warm and affluent hospitality which is characteristic of colonial society, and had opportunities not a few of meeting the pastors and other representative members of the churches, both individually and in meetings to which they were called to confer with me.

Congregationalism does not bulk largely among the Christian denominations of Canada. There are in round numbers a hundred churches which hold steadfastly by the Congregational way. Those churches are, as a rule, except in the leading cities, comparatively small communities, and the progress made during the last twenty-five years, if one may not speak of it as discouraging, has, it must be admitted, been on the most modest scale. It is not surprising in the circumstances that the question has been raised by some officious members of the more popular denominations in Canada, or even that it has been echoed here and there by an ingenuous Congregationalist, whether it is worth while to attempt to uphold and perpetuate Congregationalism in the colony. This is not likely to be gravely treated as an open question by intelligent Congregationalists on either side of the Atlantic. The service which a church or group of churches renders to the religious life of a community cannot always be measured by the number or the social distinction of the congregations it plants. The theory of a National Church, according to which church membership is an accident of citizenship without respect to spiritual qualifications—a theory which has affected the practice of many churches which have no national *status*—leads in the colonies, as elsewhere, to a large amount of merely nominal Christian profession. The Congregational churches of Canada have no doubt many imperfections, but they have borne witness to their own hurt so

far as numbers are concerned, to the scriptural idea of the church as a congregation of the faithful. They have further, alike by teaching and practice, asserted the responsibility of the Christian people associated in the fellowship of the church for the ordering of all the affairs of the house of God according to the law of Christ, as opposed to government by a privileged or official class. In regard to both these contentions Congregationalism in Canada, as elsewhere, has exerted an influence which has materially modified the order and administration of other ecclesiastical bodies in the direction of scriptural fellowship and government. Both for its direct service of Christ, which has been according to a measure of zeal and fidelity of which the churches of the mother-country have no reason to be ashamed, and for its influence in promoting primitive church order and usage beyond its own pale, it is, I believe, not only desirable, but of great moment, that Congregationalism should be maintained in Canada, and be, if possible, strengthened and extended.

But the question recurs, how is its comparative weakness to be accounted for? I cannot pretend fully to answer or even consider the question; but it is due as well to those in England who are interested in colonial missions as to the churches of the colony that I should frankly state my impressions.

It is not uncommon to attribute the want of progress in churches at home to the inefficiency of the ministry. Dulness in the pulpit, languid pastoral oversight, inattention to the young, want of tact in dealing with men, loss of nerve in handling practical difficulties, or some other form of pastoral incompetence, is supposed to account for the stagnation which is deplored. No one will pretend that this explanation accounts for all cases of failure here; neither will it account for all cases of failure in Canada. It is true that the colony is more exposed than the mother-country to the intrusion of clerical adventurers, men practised in the art of entering the fold otherwise than by the door; and some churches, with a credulity which it is difficult to understand, putting their trust in men of this class, have fallen with them into the ditch. The annals of Congregationalism in Canada contain some surprising records of this kind. But these are after all ex-

ceptional, howsoever some of them have been prominent, cases. The pastors of the Canadian churches are as a body worthy of the frank recognition and sympathetic confidence of their brethren in England. At their head is the venerable Dr. Wilkes, who for the space of nearly half a century has held with honour a foremost place in the Christian service, and the moral enterprizes of the colony, and who, though sorely crippled by physical infirmity, still serves the churches as Principal of the College, and Secretary of their Home Missionary Society, with unabated courage and manifold competence. The rank and file of the ministry seemed to me to be worthy of their distinguished leader; and I observed with satisfaction that should his years ere long disable Dr. Wilkes, as is perhaps inevitable, for the representative position he has so long occupied, there is no lack of men qualified for promotion to the vacant place. A denomination with men such as Professor Cornish, Professor Fenwick, and Dr. Stevenson in Montreal, and the Revs. H. D. Powis and J. Burton in Toronto, to speak only of the leading city in each of the two provinces, should not fail for want of wisdom in counsel, or for want of energy and promptitude in adapting the work of the churches to changing circumstances.

Congregationalism in Canada, as in other colonies, has been placed at a disadvantage as compared with what are now the leading denominations, by its inability to avail itself of the provision made for Christian worship from public funds. There have no doubt been compensations. The churches have been free to testify against corrupting alliance with the State, and to enforce the obligation under which, according to the Congregational system, all the members of the churches lie to support Christian ordinances and maintain missionary enterprizes out of their own proper substance. It is not to be supposed that the churches suffered directly as religious communities from the independence of the State aid, which they practically asserted. They probably owe much of the spiritual vigour they have, and of their power to cope with the difficulties of their position, to the Christian self-reliance to which their principles shut them up. But specially in the years of their planting and earlier growth, when population

was sparse and pressed upon by the numerous and urgent claims which come upon new settlements, with money scarce and the materials for effecting church organization scanty, the advantage in all that concerned numbers and general popular acceptance was sure to lie, as in point of fact it did lie, with those denominations which, without infidelity to their avowed principles, only giving effect, indeed, to their avowed principles, were able to relieve the strain upon the resources of their congregations by availing themselves of the bounty which the State offered.

In the matter of immigration, too, the Congregational churches seem to be at a disadvantage as compared with some other bodies. It was stated by several ministers at a conference which I attended at Toronto, that it was only at very distant intervals, so as to have the effect of a surprise, that they received members into their churches by letters of dismission from Congregational churches in the mother-country. Certificates of good standing in the various Presbyterian and Methodist communities were, I understood them to say, much more common than letters of dismission from Congregational churches. The members thus certified no doubt connect themselves with the Congregational churches if there are no other Protestant churches in the immediate neighbourhood; but they seldom build well into the Congregational structure, and on the opening of a Presbyterian or Methodist chapel within reasonable distance, they feel the attraction of the Psalm book, and of other familiar Presbyterian forms, or of Wesley's hymns, and the Congregational chapel knows them more. Were they inclined, indeed, to remain among the Congregationalists, the promoters of the new churches would be little disposed to give them rest; for the tendency of the more elaborately organized churches is to develop a denominational sentiment, which regards as apostasy any connection with other denominations which is not absolutely necessitated by local circumstances. "Once a Presbyterian, always a Presbyterian," seems to be the maxim on which our brethren of the Genevan platform act in the Colonies, a maxim which is apt, on occasion, to lead to the formation of churches where they are not needed for any other than denominational reasons. There seemed to be an impression on the part of some of the Canadian pastors

that the scarcity of Congregational church dismissals was owing in some degree to laxity of administration on the part of the churches at home. This, I have no doubt, is a mistake. The truth is, I imagine, that the Congregationalists are not an emigrating people. Nor is it difficult to understand why it is so. The strength of Congregationalism, numerically considered, lies in that section of the middle class which, much less than the stratum immediately beneath it, feels the pressure of straitened circumstances which is the chief impelling cause of emigration. I do not refer to the sectional character of Congregationalism in Great Britain with satisfaction. Quite the contrary. It is a grave defect, which, though shared with other churches, all more or less sectional, cannot be regarded otherwise than as a reproach. But it accounts for the meagreness of Congregational emigration. Many of the Canadian immigrants are from Scotland, and in Scotland the emigrating class, along with an immense majority of the whole people, are Presbyterian. The Methodist bodies in England have a stronger hold than the Congregational on the emigrating class; and I have no doubt it would be found, were a comparative statistic possible, that there is correspondingly a larger number of Methodist emigrants to Canada.

I have already referred to the Congregational contention that the churches should be strictly congregations of the faithful, men and women who have become children of God by faith in Christ Jesus. The principle of this contention, which the Congregational churches have maintained from the first, in common with their Baptist brethren, may not always have been applied with wisdom and delicacy in actual church administration. Unnecessary barriers may have been put in the way of candidates for church fellowship. Timid Christians may have been driven from the threshold of the churches by an ordeal designed to test the genuineness of their profession, which, unshrinkingly accepted by the majority, was offensive and hurtful to them. But it would probably be impossible to devise a method of practically maintaining the Christian character of church membership which would not, so far as members are concerned, work to the disadvantage of the church which faithfully applied it, if it was surrounded by churches which, while true so far as their pulpit teaching went



to the evangelical standards, yet gave the *status* of church membership, either as a matter of course to all candidates, or to all who had observed certain forms. A "multitudinous" membership is inconsistent with the fundamental idea of church fellowship as Congregationalists conceive it. The churches are for Christians; and though no invariable rule can be laid down for dealing with candidates for fellowship, the churches are under obligation to limit the privileges of membership to those who make a personal and credible profession of faith in the Son of God. Fidelity to this obligation will tend seriously to limit the membership of the churches, and that it has so acted in Canada is beyond question. But this, so far from being a cause of reproach, should commend our brethren to our confidence and sympathy.

Difficulty in maintaining steadily a succession of ministers who commended themselves as competent to meet the wants of the colonial field, specially in its leading positions, has in past years hindered, and to some extent still hinders, progress. The Colonial Missionary Society has used all diligence when important spheres were vacant to supply them from the ranks of the English ministry. But its diligence, even if not ultimately baffled, has often been for a considerable time unavailing. English ministers of proved competence, honoured in their work and living in the affections of their people, have little taste for emigration; and unless they are influenced by considerations connected with personal health, or family relationships, or with some obvious advantage in the colonial sphere of labour which is proposed to them, the work of translating them is a very discouraging task. Our brethren in the colonies cannot understand the difficulty which is experienced here in finding ministers promptly to supply their vacant pastorates, and they complain that their churches suffer from the delay. That they do so in a measure, for which our English experience hardly prepares us, cannot be questioned. The large body of unattached ministers who are ready to serve vacant churches here until the things that are lacking among them are supplied has no place in Canada, and the interval between the removal of one pastor and the settlement of another is apt to be the beginning of disquiet and decay. It is difficult to see how any change is to be brought



about. We cannot obtain, and do not covet, the authority which is exercised in the distribution and settlement of ministers in certain other communities. We cannot hope to wield in favour of colonial labour the spell to which so many hearts answer when labour among the heathen is in the question. It would be in vain that we sent out ministers who have failed to commend themselves to churches at home. But a knowledge of facts may serve to modify somewhat the adverse judgment which is apt to be formed here of the service which our brethren are rendering in Canada, and to provoke the sympathy and aid to which they are entitled.

How can we help the cause of Christ through Congregational agency in Canada? In the first place we should greatly encourage and strengthen the churches, and add somewhat to their *prestige* in the eyes of the people, if we could at short intervals of time send eminent representatives of the home churches to visit them. These need not be exclusively ministers, though it is desirable that they should be able to occupy the pulpits, and to interest and quicken the people by their words; and the visitation of the churches should be carried out systematically as the primary object of their visit. In the second place the Colonial Missionary Society should be financially strengthened. Failure to occupy important open fields has been owing, in some cases, entirely to the want of funds, while in other fields endeavour has been so crippled by the same cause as to make it ineffectual. I should not be perfectly frank if I did not state that there needs, in my judgment, to be a husbanding of resources, not in the way of limiting, but in the way of wisely distributing expenditure. It would be unbecoming in a passing visitor, whose rapidity of movement through the colony made it impossible for him to see things touching the work of the churches in all their bearings and in their true proportions, to pass a confident judgment in regard to this point; but I incline to the belief that our brethren in Canada have, on the prompting of generous feeling, allowed themselves to expend an undue proportion of their limited means, out of regard for usage and persons, on fields where there is no hope of establishing self-supporting churches, and where there is otherwise abundant provision for the spiritual wants of the people;

while more hopeful fields, large centres of population, are, from the want of means, left unoccupied. It would be ungenerous to blame our brethren in Canada severely, seeing that in this they are but following the example of the mother-country. Here, as in the colonies, Congregationalists have greatly more concerned themselves to carry the gospel into places where its ministration was scanty or ineffectual, than with provident outlook to select places where a permanent and prosperous church-home and agency might be established. There has been the instinct of the evangelist without the policy of the ecclesiastic. In my judgment both are needed if the work of Christ is to be effectually done, and I see no reason why the one force should be less pure or laudable than the other. I have reason to believe that this is profoundly felt by our brethren in Canada, and that more than heretofore their attention will be turned to the occupation of fields which will not only give scope for the preaching of the gospel, but also offer eligible centres for permanent church organizations. In Manitoba a new province has opened to them, which they should be encouraged in their desire to occupy.

ALEXANDER HANNAY.

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THOMAS CARLYLE.

On February 5th, at the age of eighty-five, died one of the greatest men of our times.

More than fifty years ago Mr. Carlyle put on record his estimate of the greatness of the literary life. He said:

Could ambition always choose its own path, and were will in human undertakings synonymous with faculty, all truly ambitious men would be men of letters. Certainly, if we examine that love of power which enters so largely into most practical calculations. . . . we shall find that all other arenas of ambition, compared with this rich and boundless one of literature—meaning thereby whatever respects the promulgation of Thought are poor, limited, and ineffective.\*

This description of the province of literature includes a great deal; it includes the unwritten conversations of Socrates

\* Essay on Voltaire.

in the streets of Athens, as well as the written dialogues of Plato; the sermons of great preachers like Bernard and Chrysostom, as well as the tragedies of Æschylus and of Shakespeare; the letters of Paul, to which some would hardly give the name of literature, as well as the ethics of Aristotle, and the Essays of Lord Bacon.

And accepting this description, I do not know how Mr. Carlyle's eloquent account of the greatness of literature can be questioned. To govern the thoughts of men is in the long run to govern the world. Whoever is able to make his own convictions about the universe and about human life, the convictions of any other man, exercises an immeasurable influence over that man's character and fortunes. If the power of the literary man extends over great masses of men, then he becomes one of the actual rulers of nations. Rousseau and Voltaire have exercised a more effective sovereignty over mankind than belonged to Louis XIV. Luther did more to determine the subsequent history of Europe than any statesman or prince of his time. And in that unpretending house in Cheyne Walk, where he lived from 1834 to the time of his death, Mr. Carlyle has been doing more in the way of governing the English people than most of the men who during those years have held high political office. His authority has extended beyond these islands. He has been a great force in America as well as in England.

It is not merely those who have read his works who have been powerfully affected by them. He has inspired and formed the minds of many who have inspired and formed the minds of others. We have not only to reckon men like Mr. Ruskin and Mr. Froude who are among his disciples. Men like Mr. John Morley, who have long ago passed into other regions of faith and thought, acknowledge that in their earlier years they received an impulse from Mr. Carlyle which has left great and enduring effects on their intellectual and moral life. Thousands upon thousands of less distinguished people, who within narrower limits have had opportunity of exercising an influence over human faith and conduct, would make similar acknowledgments.

Thirty years ago there was something like a panic among Evangelical Nonconformists on account of the power which

Mr. Carlyle was exercising over our younger preachers. On large numbers of us his genius and his intensity cast an irresistible spell. He was more to us for a time than all our tutors; more to us than all the theologians and fathers of the Church. And though we may have gradually come to discover that some of his teaching was very incomplete, and some of it very mischievous, we are different men from what we should have been had we never read "*Sartor Resartus*" or the lectures on Heroes. The amount of our positive debt to him for the very substance and method of our thought we cannot measure; and for the intellectual exhilaration and the moral intensity of the years in which we were under his power, we can never cease to be grateful.

It would be hardly fitting that a man like this should die and that THE CONGREGATIONALIST should say nothing of what he has done for ourselves and for all Englishmen.

Literary criticism is no part of the object of this paper. Mr. Carlyle had very much to say about human life, about morals, about all the subjects which are of supreme interest to preachers. In a very real sense he was a preacher himself—the greatest preacher that England has listened to during the last half-century. Whatever he wrote—*Essays on Burns, Johnson, or Voltaire*; *Lectures on Mahomet, Shakespeare, or Napoleon*; the *Life of Sterling, of Cromwell, or of Frederick the Great*; the *History of the French Revolution*—he was still preaching.

The substance of what he said does not seem to me to have been varied. He was always recurring—which, indeed, is true of all great and effective preachers—to a few elementary ideas. The common delusion that in order to be original a man must be always saying something that he never said before, is quite dissipated by the writings of Mr. Carlyle. He was one of the most original thinkers of the century; but he said the same things over and over again. Every great preacher follows this method. Till men have received and begun to practise what he has told them, it is necessary to repeat it.

Mr. Carlyle had not many things to say, but he said them with wonderful force and fervour. As a preacher he was great in "application" and "personal appeal." He was always driving home his great lessons. Every one will admit that

his writings are "profitable for exhortation,"—more profitable, perhaps, for exhortation than for "instruction in righteousness." In that respect, too, he was like other great preachers who have deeply stirred mankind; the truths they actually taught were few, but they had pathos and vehemence; a stern abhorrence of evil, and an infinite delight in goodness. Imagination, humour, passion, and above all moral intensity, do more to make a great preacher than powers of abstract and logical thought. This was pre-eminently illustrated in the case of Mr. Carlyle.

To many of us, I suppose, he has always recalled the stern and lonely figure of John the Baptist. His home was in the wilderness—away from all churches, from all political parties, from all the transient interests of common men; among the solitary hills and under the silent heaven of thought. If we wanted to listen to him we had to go to him there. His mind had clothed itself in raiment as rough and picturesque as that of John the Baptist; his thoughts wore raiment of camel's hair, and a leathern girdle was round their loins.

His preaching might be summed up in the single word which sums up the exhortations of John—*Repent!* This was his perpetual cry; his cry to politicians, to preachers, to literary men, to people in trade, to working people. Everything was wrong, and everything was wrong because men themselves were wrong; and nothing could come right till men repented and became better. When we went to him he received us very much as John received the people that went to him: no matter whether we were Pharisees or Sadducees, orthodox religious people or doubters, he had the same words for us all—"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance."

The "wrath to come," in his sense of the term, had a very great place in Mr. Carlyle's teaching. No modern preacher, I suppose, has ever threatened men so fiercely and so incessantly. He was always warning us that we must obey those stern and irrevocable laws which govern human destiny, or else be lost. No nation, no Church, no man can refuse to do right and escape perdition. The penalty is sure, tremendous, and, when it comes, is not to be averted by any regrets for

past folly and wrong. This was his continual burden. The roll of his prophecy was written within and without with lamentation and woe. "Rose-water theories" of the universe were among the most frequent objects of his scorn. For all speculations about human life which concealed the severity of it; for all teachers who said Peace, peace, when there was no peace; for all vague and sentimental hopes that things might go on wrong and yet come right at last, he had the sternest and most passionate contempt. For those who shut their eyes against the light and went into revolt against the laws of duty he seemed to leave no place for repentance. You may summarize scores of fiery paragraphs in the single sentence—You must do right, or ruin and destruction are your irrevocable doom. Like John, he had much to say about the wrath to come: unlike John, he did not give heart and hope to men by announcing that the kingdom of heaven was at hand. Things seemed to him so bad that there was little hope of mending them.

He was "profitable for exhortation," but, as I have said, it may be questioned whether he was quite as profitable for "instruction in righteousness."

The difficulty is to determine what was his real belief on many of the great subjects which he was continually touching. It is hardly possible to make any statement about the substance of the faith contained in his writings which cannot be contradicted by what may appear decisive quotations. Most of us in reading him took what fell in with our own convictions and left the rest; placed our own interpretation on passages which to other men conveyed other meanings. It is possible to show that he believed with Mr. Herbert Spencer that all that we can know of God is that He is unknown; it is also possible to show that he believed that God alone is worth knowing; that He is the only real force in the universe; that we and all men are but passing shadows; that the visible world is but an unsubstantial dream; that God alone exists, and exists from eternity to eternity.

It is possible to show that he accepted with a simple trust the elementary facts of the Christian revelation; it is equally possible to show that he thought of the stars which once shone in the heaven of Jewish and Christian faith as splen-

dours which were glorious for a time, but have long ago been quenched in eternal night. Nearly everything that can be said about his definite teaching may, I repeat, be opposed by contradictory quotations. But we must judge of his writings by their general drift.

It has been earnestly and confidently claimed for him that he extinguished what is called Byronism;—of course it is asserted in reply that Byronism is as vigorous and triumphant as ever;—I think, however, that whatever may be our judgment of his success, it is clear that he fought hard against the principal elements of the Byronic temper. Byronism thinks it the finest of all things to have fine feelings and to express them finely; Byronism delights in the assertion of personal independence, and regards impatience of all law and restraint as one of the characteristic elements of a noble spirit and of a great genius. Byron has been justly called the poet of the Revolution. If this is a fair account of Byronism, Mr. Carlyle certainly made it one of the chief occupations of his life to meet it with vehement condemnation and scorn.

One of the first principles of what has been called his "gospel" is the sacredness of work and duty. In what a man does lies his true value; apart from that everything else counts for nothing. Work, and work of all kinds, he honoured—carpenters' work, bricklayers' work, farmers' work, whatever really contributed to the support and honourableness of human life; the work of the schoolmaster, of the literary man, of the preacher, of the statesman—if only it was real work, and left something solid and substantial behind it. He insisted on actual righteousness, not mere admiration of righteousness,—on industry, temperance, justice, truthfulness, courage, courtesy, not fine words and fine feelings about these things.

Here is a man who reads about the sufferings of the poor and is melted to tears, and there it ends; or perhaps he says some very pathetic and beautiful things about what he feels; but when he has said them his compassion is over. To Mr. Carlyle that does not come to much. Here is another man who has no fine feelings, but who does the best he can to encourage self-respect and industry among the people—to put down pauperism and whatever else saps the strength of a

nation. This is Mr. Carlyle's hero. Here is a man who is eloquent about the evils of bad government: to Mr. Carlyle that does not come to much. Here is another man who has no eloquence, but who by patient industry and keen intelligence gets some government department into good working order. This, again, is Mr. Carlyle's hero. The power of speech and the worth of speech he did not despise; he thought speech one of the most sacred of things, and as we have seen, he thought its power greater than that of the soldier or the statesman, but he thought it worthless unless it *did* something, and did something that was worth doing.

No man who has sat much on committees, or has attended many public meetings, can miss Mr. Carlyle's meaning. Speech for the sake of speech was for him mere obstruction. The one question to ask about everything that is said is this—Does it help forward the work?

It was for work that Mr. Carlyle cared. He was always saying, No matter how humble a man's work may be, if it is genuine, intelligent, honest work—it is in itself a good thing and makes his life worth living. No matter how obscure, how simple a man's duty may be, if he does it it will be well with him. But the most eloquent emotions about faith and virtue, no matter how eloquently expressed, are worthless if they do not lead to practice. This was partly what he meant by that famous article of his creed which insisted on the duty of silence. It seemed odd that a man should insist on this duty who himself said so much; and Mr. John Morley—whose paper on Carlyle, published several years ago, seems to me to contain the truest and deepest criticism of him with which I am acquainted—Mr. John Morley expresses the humorous side of the situation when he says that “the whole of the golden gospel of silence is [now] effectively compressed in thirty fine volumes.” But what Carlyle meant was, I suppose, clear enough—Don't talk about your duty, but do it.

Closely connected with this first protest against Byronism was a second. The habit of indulging in what are supposed to be fine emotions is very likely to lead a man to insincerity. There is apt to be a wide gulf between the man's feelings and words on the one hand and his actual life on the



other. A man may easily mistake fine feelings for fine practice, fine words for fine deeds. This is hypocrisy of the worst sort ; it is hypocrisy which deceives the very hypocrite himself. If with Mr. Carlyle the commandment which insisted on the necessity of work was the first and great commandment, the second, which is like unto it, insisted on the necessity of sincerity—sincerity in everything—in the lowest things as well as the highest.

It is from Mr. Carlyle that all our modern writers draw their inspiration who warn us against “shams” of all sorts. Things should be what they seem—should seem what they are. All kinds of insincerity in common material work, all adulterations, all attempts at deception, however ingenious and clever, are to be abhorred. This wholesome teaching which we have listened to for five-and-twenty or thirty years, we owe to Mr. Carlyle and his disciple, Mr. Ruskin.

In higher regions he applied the same principle. You are a schoolmaster ; but are you a real schoolmaster ? Do you teach ? You are a doctor : but are you a real doctor ? Do you make people better ? You are a town councillor ; you seem to be doing something for the government of the town ; but are you sincere ? Do you really help to govern it ? You are a statesman ; you are placed in high office ; but are you sincere ? Do you see how great are the interests which are committed to your trust ? Are you really trying to govern the kingdom justly and efficiently, or are you only pretending to do it ?

You profess to have faith in the living God. That is a wonderful faith. If it is real, it brings Heaven down to earth, lifts the commonest of earthly things into the splendours which surround the eternal throne. If it is real, then for you everything gives place to the supreme authority of God’s righteous will, and to the blessedness of winning His complete approval. Every day you will do everything for Him, and do everything just as He wants it done. Money, pleasure, reputation, social distinction—all these are as nothing to God ; they will be as nothing to you. A life inspired and filled with faith in the living God is itself Divine. But are you sincere ? —Do you *mean* what you say about His righteousness and His love—about your access to His presence—about your

knowledge of His will—about His infinite mercy in coming to seek and to save the lost—about the awfulness of perdition—about the blessedness of eternal salvation? If not, then your life is a dreadful imposture—a thing to be scorned, loathed, feared. To profess so great a faith and not to have it—this is the most appalling of crimes.

And with the same just and stern severity He challenges all preachers and all churches. To Mr. Carlyle the work of the preacher was the most solemn, the most noble of all works; but the preacher must be sincere. He stands before men to tell them what he knows of God and the will of God. If he knows nothing of either, cares nothing for either; if for any reason he conceals what he knows; if he thinks any falsehood, any pretence can serve God's eternal righteousness; if he is willing to take any fiction into the service of the Supreme Truth—then of all the damned, he, according to Mr. Carlyle, deserves the deepest damnation.

A Christian Church is sacred and wonderful. The songs we sing in praise of God; the words we speak to Him in prayer; the profession we make that we, for our part, desire to be on God's side; the acknowledgment of each other as confederates and allies with Christ—what can surround any society with a purer, intenser glory? But suppose we have lost God; suppose that we have come to attach sacredness to a mere external ceremonial, to a place, to a thing; suppose we are without awe and reverence when we pray, without a Divine joy when we sing; suppose that we think of the perfection or the defects of the music, the pathos, or dignity, or poverty of the prayers, the eloquence or the dulness of the preacher; suppose that when we look round on the congregation the men and women about us are not transfigured, glorified; suppose that, instead of seeming to us what we say they are—princes of God's own creation, heirs of immortal righteousness and joy, or at least with these immense possibilities within their reach;—suppose, I say, that instead of seeming all this they are but tradesmen, clerks, working people, more or less well dressed—the dress of some of them being to some of us the most interesting thing about them—then the Church is mere rottenness and corruption, and the sooner it vanishes from the world the better.

The necessity of sincerity and reality, I say, was one of the chief subjects of Mr. Carlyle's teaching, and what he had to say about it was closely connected with what he had to say about the necessity and dignity of the work. It was part of his polemic against Byronism.

Another part of his polemic is to be found in the vigour with which he insisted on the necessity of obedience. A man, a nation not disciplined to obedience, was, to Mr. Carlyle, wholly worthless and irrevocably lost.

But I must reserve what I have to say on this subject for next month.

R. W. DALE.

(To be continued.)

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### SISTER AUGUSTINE.\*

THE biography of a German nun would not appear likely to possess many attractions for English readers. Nuns are not favourites, and if one of the order is to overcome a prejudice which is widespread as strong, there must be something very exceptional about her character and life. But this exceptional interest certainly attaches to the story of Amalie von Lasaulx, known in "religion" as Sister Augustine. The book in which the story of her life is told reminds us of the biography of "Sister Dora;" but though there is considerable resemblance between the two devoted women, there is still more remarkable difference. "Sister Dora" was a strong-willed, self-devoted woman, with extraordinary energy both of mind and body, by means of which she accomplished a great work of Christian philanthropy, and produced an extraordinary impression on the whole district where she resided. The Catholic Abbess was as earnest, as sagacious, and as successful in service of this kind, especially among the hospital patients at Bonn; but to her career there attaches an interest of another, and to those who have given any attention to the ecclesiastical struggles of Germany, of a still deeper character. Roman

\* *Sister Augustine.* Superior of the Sisters of Charity at the St. Johannis Hospital at Bonn. (C. Kegan Paul and Co.)

Catholic though she was, Sister Augustine seems to have preserved an independence and to have exhibited a true catholicity and charity for which we were not prepared, and in the great internal conflict which followed the Vatican Council she displayed a courage and firmness in relation to the Ultramontance party which put to shame the bishops, who so easily forgot their bold utterances of independence, and bent their neck to the tyranny which had been set up over Catholic Christendom.

As a study of individual character, therefore, the book is full of suggestiveness, and it is all the more valuable because that character, originally strong and vigorous, was developed under circumstances of extraordinary interest. Protestants would not expect to find a woman of her type in the Romish Church, and least of all in a convent. She unquestionably made a great mistake when she joined the order. She had been bitterly disappointed in her lover to whom she was engaged, and in the intense feeling of the time, "when her own idealistic views were wounded to the quick, and her grief almost amounted to despair," she resolved on joining an order of charitable women. But seldom, surely, has any one voluntarily entered into such an association who was less fitted for it.

"The mainspring of her character," we are told, "was truth and unselfish love;" and in fuller illustration of the former it is added, "by untruth she understood not what is generally known as lying, but every action done contrary to conviction; the desire of appearing to others better than one really is; all display of imaginary personal self-righteousness, and the attempt to make a compromise with sin by indulging it in secret, whilst outwardly professing to have laid it aside." That is, the spirit most characteristic of convents was specially abhorrent to her. Nor was she an intense devotee of the Romish Church. She loved it, but she loved it for the Christianity that was in it, and her love neither blinded her to its defects nor to the excellences to be found in Protestantism.

Sister Augustine loved the simple, heart-felt piety which she found in many of her fellow sisters, with whom she formed close and lasting friendship; but, as a whole, the spirit pervading the entire assemblage was completely foreign and constrained to her. Those sentimental French

embellishments of Christianity which were thrust upon her, as if her whole salvation depended upon them, became more and more repugnant to her nature.

Perhaps the most remarkable feature in her career was that life in the convent, instead of strengthening, abated her attachment to the Romish Church. Her tendency was to surround what she loved with a glory which had no existence save in her own imagination. As she had idealized her lover, so she idealized her Church; but the close familiarity with its inner life in the convent did very much to dispel the illusion. Her brother was a leading Conservative, and had she remained at home it is probable she would have yielded either to his influence or the influences by which he himself was affected. But the result of the convent life was to incline her in a decidedly opposite direction.

Since leaving home she had been placed in circumstances where the visible Church impressed her neither in her imposing and powerful connection with universal history, as the only lasting thing amid the general overthrow, nor transfigured in the light of art and poetry, as the realization of all that is beautiful and noble; but rather under a form which seemed to her all but a caricature, from which it cost her many a hard struggle to realize her own ideal views. She had experienced less of the protecting and saving power of the Church's external structure than the oppressive and crushing burden of formalities, from which she sought evermore to withdraw herself into the inmost sanctuary of her faith.

Here, then, was a nun holding fast by the verities of the gospel, cherishing a spirit of true Christian charity, leading a noble and beautiful Christian life, foremost in all the good work of her order, and yet with a heart superior alike to the formalisms and the narrowness of her associates. It will do Protestants good to contemplate such a personality and such a life. We are all too prone to suppose that in the convent there is to be found nothing that is noble, and very little that is sincere and good. Misery and fretfulness on the part of those who have mistaken their vocation, and bigotry and self-righteousness in the few whose profession is in harmony with their convictions and sympathies; tyranny in superiors, intrigue in the sisters, superstition in all; wasted lives consumed in mere frivolity, which is not made more beautiful by being dignified with a religious name and clothed in a religious dress, and hearts soured by a severe asceticism until they

become possessed with the passions of the Inquisitor—these are what Protestants expect to find in convents. They are too often there, but there are illustrious exceptions. Sister Augustine rebukes the narrowness of this Protestant bigotry. Probably there may be very few in the convents of Germany, or any other country, who at all resemble her; but we regard it as a real gain for a mind to be thus taken out of its own narrow circle and taught to recognize spiritual beauty and moral goodness when developed under circumstances which, according to our theories, ought to prevent their growth altogether.

Not less remarkable is the capacity of this high-minded and large-hearted woman for seeing the good which is to be found in Protestantism. Nothing would ever induce her to employ her influence for the purpose of gathering converts. The opportunities which a nurse enjoys for a proselyting mission are so numerous that Protestants very naturally watch with great jealousy the introduction of the members of these sisterhoods into hospitals. In a place like Bonn the temptation to a zealot must have been very great, and there would be no lack of appeals from her ecclesiastical superiors to use the opportunities that came within her reach. But "Sister Augustine" would not abuse the influence acquired by her good work to an unworthy a purpose.

She hated all proselytizing, and was especially careful to see that the religious feelings of no one were hurt in her house. In one of her letters to Frau Mendelssohn she mentions that she was quite proud of having fourteen Protestant patients in her Catholic hospital; and it is characteristic of the care with which she watched over the religious peace within the hospital, that on receiving a parcel of books for the Protestant patients, she sent them to a friend to look over, asking her to remove all such as might malign the Catholics, and thus disturb the harmony of the ward.

A true Catholic, not a mere Papist, this superior of the Bonn hospital. How many Protestants of the severer or, to speak more correctly, of the strong anti-Papal type, would emulate her charity and breadth. She went even further, however, than this righteous consideration for the feelings and interests of Protestant patients. She was perfectly able to recognize the good points in Protestantism, and must certainly have been a great trouble to the bigoted priests with

whom she had to do. The following is a remarkable statement to be made in relation to one who lived in a cloister :

Sister Augustine's sincere attachment to her own Church and her tolerance for all other creeds were based on a deep religious feeling. She most gladly acknowledged all that was noble and great wherever she found it. She often confessed that she had found more true Christianity among Protestants than among Catholics. As almost all the Protestants with whom she came into contact were men of the highest excellence, it was only natural that she should sometimes overrate Protestantism and transfer the admiration and respect she felt for them to the creed which they professed, attributing to it perhaps in too great a degree their moral and spiritual worth. She considered the personal belief in the Redeemer, so strongly insisted upon in Protestantism, to be the source of all spiritual life ; and yet, whilst acknowledging that the stimulating power lay in " a personal search and personal struggle," she considered this again to be the weak and unsatisfactory side of Protestantism. She loved the deep religious experience which she met with in Protestant life and literature (she was especially fond of some of the Protestant Church hymns, which she knew by heart, and which she was in the habit of repeating as prayers during the celebration of the Mass) ; but the vagueness of Protestantism and the uncertainty of its outward form, together with its departure from the history and tradition of previous centuries, seemed to her a want for which the truest and most upright piety of its individual adherents could never atone. She once said, " When I speak of liking Protestantism, I do not mean the protesting and negative, but rather the positive element which it has." Accordingly she preferred the old Lutheran form of Protestantism, with which she had become acquainted through friends in Bonn, and more especially in Schleswig-Holstein, to all others. Sister Augustine loved her own Church with all her heart, and from her childhood she had ever looked upon it with pride. The great and simple doctrines of Catholicism were engraven on her soul. Redemption through Christ, and the foundation of Christ's Church, to which He had committed His teaching and His sacraments, and with which He had promised to be, even to the end of the world—these were to her facts not to be overthrown, and on them she built her faith " (p. 119).

It is needless to say that a woman of this spirit could not make what the priests would regard as a good Catholic or a good nun. In vain was her life of active and practical goodness ; in vain her devotion to the suffering and sorrowing, her work in city hospitals or on battle-fields ; in vain her remarkable power for influencing sisters under her rule—all these were forgotten in consideration of that obnoxious independence. But the story of her struggle with the Church and excommunication is so interesting and suggestive that it must be reserved for a future article.

### RECOLLECTIONS OF JOHN ALEXANDER.

A JUBILEE year which commemorates the birth of the Congregational Union may naturally recall memories of men who at that time were active in denominational affairs. It has been suggested to me that I should supply some reminiscences of those with whom I was intimately acquainted, and the name of John Alexander has been mentioned as worthy of special notice in this Magazine.

My recollections of him run back as far as the year 1817, when, as a boy, I heard of his arrival in Norwich, my native city, and of the popular favour with which he was welcomed, not only amongst Congregationalists, but by Dissenters in general. He was then twenty-five years old. There stands near the wall of the Palace Gardens an old-fashioned place of worship, of the Tabernacle type, where Calvinistic Methodists assembled long before the close of the last century. There it was that Mr. Alexander began those ministrations which covered a space of above fifty years; and in connection with the earliest period of his Norwich residence, he related to me the following incident—equally illustrative of his remarkable readiness and of his signal success as a preacher of the gospel. Mr. Hooper, one of the tutors at Hoxton, had been announced to occupy the pulpit on a Sunday night, and to make a collection for the academy. Six o'clock came, and no Mr. Hooper put in an appearance; some accident had prevented his arrival. The young student, not yet ordained, was filled with trepidation, and at half-past six commenced the service, hoping that the expected preacher would presently come. But after the singing, the prayer, and the reading of Scripture, he was still absent. My friend told me that a thought struck him as the people sang the second hymn. Acting upon it, he rose and said to the crowded audience: "You will be disappointed to learn that the ministerial brother published to preach to-night has not reached us, and it therefore devolves on me to discharge his duty as well as I can. But if I have bad news I have also good news. 'For behold I bring you good tidings of great joy, which shall be to all people, for unto you is born a Saviour.'"



Though quite unprepared, the young preacher delivered the discourse with much liberty, and evidently impressed his hearers. Some years afterwards a lady called on him and asked if he remembered the circumstance; he could never forget it, nor she either, for that Sunday she tarried in Norwich, and went to the Tabernacle on the eve, I think, of embarking for America; the sermon she heard on this occasion was the means of her becoming a disciple of the Saviour so earnestly proclaimed.

I listened to Mr. Alexander's voice soon afterwards, as he preached in the Lancastrian schoolroom, and the old French church, previous to the erection of Princes Street chapel in 1819. I well remember him there, a youth "with a ruddy countenance," standing erect, his memory filled with words as well as thoughts, rather rhetorical in style, abounding in figurative turns of illustration, repeating apt quotations from Scripture and from sacred song, with now and then a striking anecdote—the discourse being delivered in rather plaintive tones, the delivery slow and cautious at the commencement, waxing into fervour towards the close, and from first to last of a Nestor-like quality, falling gentle as a snowflake, without the coldness of its touch. It was said of Mr. Alexander by a competent critic that he was "a neat workman." His points were thought out with sharpness and precision; as they were pleasant to hear so they were easy to remember, like "nails fastened in a sure place." His perorations were often most impressive, and though he could sometimes deal with the consciences of his hearers in a way truly terrific, he was generally pathetic and tender. He closed a sermon on "the new heavens and the new earth" with the following words—

Thou art the King of Glory, O Christ. Thy power shall form that new and glorious world we now anticipate; Thy beauty shall appear in all its scenes, Thy smile shall be its light, Thy breath its fragrance, Thyself its glory; and when all its multitudinous inhabitants have passed through its gates of pearl to dwell in its mansions, to walk in its golden streets, and to take sweet counsel together amidst its blooming paradise, Thou shalt be the subject of every thought, and Thy redeeming love the burden of every song, "While life or thought or being lasts, or immortality endures."

To give another and different example—

What shall I do? I feel as if I could die for you, if my dying would be more impressive and more effectual than my preaching. But what death can impress the hearts of those who remain unmoved by the death of Christ? Perhaps, however, these forebodings are unwarrantable. The very expression of them may, through Almighty mercy, be the means of preventing them from being realized. And at this very moment thoughts and feelings and determinations may be arising in the heart of some hitherto impenitent sinner which shall re-pass into holy practice here and into a glorious immortality hereafter. Spirit of the living God, let these arrows pierce, and let Thy precious balm heal the heart of every sinner now before Thee. Then the king of terrors may advance, then the fatal axe may fall. But, "O death, where is Thy sting? O grave, where is thy victory?"

In after life he published two small volumes of interesting discourses, bearing this title, "The Preacher from the Press;" they present specimens of the same order of pulpit teaching which lasted with him throughout his life; and from those volumes the above passages are extracted. The motto on the title-page, taken from Doddridge, he constantly exemplified—

May I remember that I am not to compose an harangue to acquire to myself the reputation of an eloquent orator; but that I am preparing food for precious and immortal souls, and dispensing that sacred gospel which my Redeemer brought from heaven and sealed with His blood.

He never abandoned the rich and beautiful creed which had been the faith of his childhood, and he lived upon it to the last hour of intelligent consciousness; but he never indulged in uncharitable censures respecting those whose modes of viewing Christianity were different from his own, so long as they adhered to its fundamental principles. Through a long life, surrounded by changes intellectual, social, ecclesiastical, and political, he guarded against prejudice; he eschewed what is narrow, he appreciated what is generous, and he rendered allowance for infirmities; he gave his neighbours credit for conscientiousness wherever that was possible, and he never lost a friend. As might be expected from his large-heartedness, he threw himself with more than common ardour into the advocacy of great religious movements, and ever remained a zealous friend to Sunday-schools and the cause of education in general. The Bible Society, the Tract Society, the London Missionary Society, the County Association, and

the City Mission, received his untiring support, year after year, in a measure far beyond what was common. He took a prominent part in promoting the abolition of slavery. Nor did local charities and institutions fail to share his zealous assistance. Also it is no exaggeration to say, looking at the part which he took in public services and in private counsels touching the affairs of his own religious denomination in Norfolk and the adjoining county, that there came upon him "daily the care of all the churches." Year after year saw him in the pulpit at the opening of chapels, heard him giving charges to young ministers, witnessed his help at anniversaries of all sorts, and caught the echo of his tender lamentations over some pastor's grave. The performance of so many duties involved immense labour; and certainly amongst the virtues of my departed brother, a chief place must be given to diligence in the fulfilment of his high calling.

Norwich was long remarkable for good society. Perhaps few provincial cities surpassed it some years ago in the intelligence, culture, and refinement of a large circle, amongst whom Nonconformists occupied a conspicuous place. Mr. Alexander was known and honoured by all of them. Tenderness, suavity, and genial kindness constituted what may be called the normal state of his disposition, and they were imaged in his bland and open countenance, echoed in his ringing laugh, and expressed in the vigorous grasp of his soft hand. He was one of those persons who won the love of strangers, and who, when intimacy had begun, went on more and more in winning love from friends. With his Nonconformist brethren he was on terms of affectionate and confidential intimacy, far beyond what was customary then or is customary now; and through many years, on Sunday nights, did he and William Brock and Andrew Reed meet to talk over their sermons and interchange their thoughts with an intimacy of fellowship which became proverbial among their acquaintance. At a later period Mr. Gould and Mr. Hallett shared in the friendship of the Princes Street pastor. There were book meetings in Norwich thirty or forty years ago, which during brief visits I was privileged to attend, when, amongst others, some extraordinary men were wont to meet. Thomas Brightwell, F.R.S., a skilled naturalist, a

biblical scholar, and a well-informed theologian; and William Youngman, a person of great sagacity, of a metaphysical turn, and with habits of thought—broad for that period—were of the number, not to mention others; and the intelligent discussions, sparkling with wit, which then and there took place would not have discredited more famous literary circles. In them all John Alexander played an active part. With Joseph John Gurney he was on terms of intimate intercourse, and several times appeared as a welcome guest at Earlham, when philanthropic and religious celebrities visited that sylvan retreat, with its modest Quaker mansion and its pleasant park. Amelia Opie was another of Mr. Alexander's friends, and so was her biographer, Miss Brightwell; and I well remember meeting the former lady in Princes Street chapel at some beneficent gathering; and as to the latter, shew as on almost sisterly terms with our friend. Nor can I omit to mention the learned Joseph Kinghorn, one of the first Hebraists of his day, a man of rare simplicity as well as of rare information, to whom Mr. Alexander looked up with reverence as a ministerial father, and whose memory he gracefully embalmed in a funeral discourse. Besides these there was the lively, energetic, catholic-spirited Dr. Stanley, bishop of the diocese, who often invited the Nonconformist pastor to the palace, and who once asked me if I knew his Nonconformist neighbour, saying that if he had been a clergyman, he should have laid an embargo upon his excessive toils, which were too much for the strength of any man. An amusing incident occurred during a school examination, when the bishop was in the chair, and one of the clergy rashly invited the boys to put a question to him, after the manner in which he had put questions to them. A sharp lad at once asked who were certain persons, whom he proceeded to mention, with very unfamiliar names. The clergyman was nonplussed, when John Alexander came to the rescue, and said, "I wonder, my little fellow, if you know yourself." "Please, sir, they were two of the people who came up out of the captivity of Babylon," was the ready reply to the ready interposition.

These Norwich worthies I have now mentioned may not be inappropriately introduced in this paper, as some of them

are world-known, whilst all of them came within the inner circle of Mr. Alexander's acquaintance; on the principle that we may judge of a man by his friends, they serve to throw light on his social character.

When John Alexander visited London he found favour with all his brethren. Thomas Binney called him the "Apostle John;" and another beloved brother \* wrote the following lines to me when I was about to preach the funeral sermon in St. Andrew's Hall, for the departed city pastor :

So dear John Alexander has entered into his rest—his quiet pleasantry, and loving wisdom, and genial trusting friendship only memories ! One cannot but thank God that he is taken from the infirmities of his later years to the perfection of heavenly life. It was sad to think of such a man as a mere shadow, and even worse, of his former self. But what a charm there was about him in his better days ! what felicity of remark ! what sunshine ! so that when in his company it always seemed summer. The most fitting thing seemed always to occur to him at the right moment, and came from him with a spontaneousness which made you feel that there was plenty more when occasion called ; and he always left in you the impression of goodness. The kind of thought which he called out was always pure and refreshing, and did not, in the least, indispose you for Christian service or prayer.

In illustration of these remarks I may add that at public meetings Mr. Alexander could be both humorous and felicitously pertinent. Having to rise after a dull speaker had provoked some expressions of weariness and discontent, he said, "I hope you will not meet me with those rumblings, like distant thunder, which we have just heard; if you do, I shall go off like a flash of lightning." And when Mrs. Stowe was conducted to the platform of the Union, the year my friend was chairman (1853), he stretched out his hand gracefully, saying, "other daughters have done virtuously, but thou hast excelled them all."

But with all his urbanity and catholicity he was by no means a man to be trifled with, and he could manifest a dignified indignation when his principles were misrepresented, or the character of the denomination to which he belonged was traduced. Of this an example was furnished in two pamphlets which he wrote during a city controversy about education now forgotten. I have just been looking at them,

\* The Rev. J. C. Harrison.

and am really surprised at the bold, intrepid tone which so amiable a man could adopt when the cause dear to his heart was touched, and how with sterling arguments he could entwine threads of wit less pleasant to his antagonist than to the sympathizing citizens who read the clever productions. A mild rebuke, couched perhaps in words of humour, might sometimes be deemed by him sufficient; but he knew how to chastise in another way, and when he did *that*, it came home to its object, from its very exceptional character, with all the more penetrating force. In the conduct of ecclesiastical affairs he signally manifested consideration, prudence, foresight, and tact; while controlling other people's temper he kept his own in entire subjection. In short, he exhibited that practical wisdom which so largely contributed to his usefulness in this many-sided, troublesome, and perplexing world. He was a sagacious captain, a skilful pilot. He inspired the confidence as well as the love of those over whom the Lord had placed him, and was enabled to accomplish some difficult points of navigation as he guided the vessel of his church through rocky straits. How he was loved as a pastor many a man and woman in Norwich can testify. People harassed and jaded by the troubles of life received from him counsels and advice they could never forget. Widows were comforted when the light of their dwellings had gone out, and their hearth was desolate. In sweet and soothing tones he would remind bereaved mothers of gospel promises, and then kneel down to intercede for them in words of deep sympathy and rare adaptation. And many could tell how, in childhood and riper years, they felt the influence of his assuring and gladdening presence, when, like a sunbeam, he crossed the old threshold and entered the well-known parlour.

I was never a member of his Church, but a pastoral act in reference to myself occurs to my mind. When I was going to college in 1828, I called at his house to bid him farewell. In my entrance to the ministry he took a great interest, and encouraged me to submit to him outlines of sermons, which he criticised with kindness. On the occasion to which I now refer, he talked to me about my holy vocation and my preparatory studies in a very impressive way, as I sat with him in his study. I vividly recollect the house, the room, and a

flight of steps leading up to it ; and how he knelt down and commended me to the Great Head of the Church, in an intercession which affected me much, and which I have many times with thankfulness recalled to mind. As years rolled on, friendship ripened. I visited him at Norwich, and he visited me at Windsor and Kensington ; and at both places he was beloved by my people, whilst my family looked up to him as though he had been a relative, and regarded the date of his coming as a red-letter day.

Towards the end of life he became feeble and a little forgetful, and found it necessary to secure the assistance of a colleague—the last I need scarcely name—the Rev. Mr. Barrett becoming his successor. Mr. Alexander's jubilee was celebrated in St. Andrew's Hall in 1867, when the mayor and a crowd of citizens did him honour, and a sum of money for the purchase of an annuity was presented with a piece of plate to be preserved as an heirloom.

His death the next year (1868) was like his life, holy and happy. He uttered religious sentiments in his own characteristic way, and repeated passages of Scripture, to use one of his daughter's words, "thinking to himself throughout rather than speaking to us," and at his funeral the whole city was moved, and devout men carried him to his burial.

A poet has said "the child is father to the man," and somebody has added, "the mother is father to the child." John Alexander's mother was a remarkable woman. "Her quick and clear mind," says the son in an admirable memoir of his father, "had in it much good humour and benevolence, and the smile that so often glowed on her round and ruddy cheek, and on her sweet lips shed its bright sunshine on her husband and her children, so that we all rejoiced in her light." Mr. Alexander relates an interesting anecdote of his mother. "My mother, who was a woman of quick discernment and lively wit, was always ready for conversation or argument, to which her youngest children listened sometimes with wonder, and often with amusement, as we sat on our little chairs about the fire. William Pitt was then minister, and when he put an additional tax on salt, she was very indignant at such an interference with her domestic concerns. 'That Billy,' said she, 'is going everywhere, and

now he has got into the salt box.' We had a large oak salt box hanging on the kitchen wall, with a sloping lid, and when we heard that Billy had got into it, we took a quiet opportunity of slowly and timidly lifting up the lid to see what sort of a Lilliputian Billy was." His mother's death was holy and beautiful, and she passed away gently, saying, "He hath done all things well." No doubt the mother's influence was a formative power in the son's nature and character; and the father, who was spared to a good old age, and who fulfilled a most useful ministerial course, did much, by his example and advice, to fashion the career of his son. But in one respect they were very unlike, as appears from the following incident. Old Mr. Alexander, who was a Scotchman, worked in early life at a carpenter's bench in Lancaster, with William Whewell, father of the celebrated Cambridge professor.

Their conversations when at work were sometimes on religious subjects, and Mr. Whewell generally opposed very strongly some of my father's views. On one of these occasions the contention was so sharp between them, and the blood of the young Scotchman became so hot, that he began to reason with his fists, and knocked his antagonist down. But this blow, which dislocated the thumb of the striker instead of breaking their friendship to pieces, became the means of confirming it.

In after days this muscular theologian wrote: "To my shame I speak it, I have contended for the truth, and *I once fought for it*, when at the same time the truth was not in me."

The sons of these two men, the Master of Trinity and the pastor of Princes Street, both "served their own generations," though in different ways, "according to the will of God;" and my friend liked to refer to the connection between the two parents. He was proud of his own father, and would often relate anecdotes of the persecutions to which he was exposed in the earlier days of his ministry, and how eminently God blessed his humble labours as a preacher of the gospel. The son, as I have said, had a firmness and decision at times which he may have caught from his father, but I need not add that he never manifested it in the way the father did on one occasion.

To conclude, it was love to Christ which lay at the centre of this excellent man's spiritual life, and in this respect he resembled "that disciple whom Jesus loved." But the natural



elements of his character did not correspond with those of St. John in his early days. The eagle not the dove, the bolt of thunder not the lambent flame, the trumpet blast not the still small voice were symbolical of the Galilean follower of our Lord, ere he became wholly moulded by the Lord's gracious spirit. But these symbols could be applied to the subject of this sketch at no period of his life.

JOHN STOUGHTON.

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### THE IRISH TROUBLE.

THE political world is in a more abnormal and unsettled condition than has been seen for many a year. There has been no dissolution or even loosening of party bonds, and yet Parliament has been sitting for six weeks without any approach to a party struggle, to say nothing of a division on party lines and with few outbreaks of the old party spirit. If any man could be sanguine enough to suppose that the Tories had forgotten or forgiven the defeat of last spring, or had even made up their minds to accept the inevitable, he has only to cross the hall and enter the gilded chamber of the House of Lords to be disabused of the mistake. There Lord Lytton is endeavouring to make himself a reputation as an orator and to justify the confidence reposed in him by his chief, by showing how thoroughly he shares his Imperialist or—as we should describe them, and as Englishmen generally would describe them if they were found in a German or American—his filibustering tendencies. There Lord Beaconsfield gives occasional scintillations of the old genius, sufficient to prove that it has not lost all the former brightness and that it retains all the old bitterness. There the Duke of Argyll has to sustain repeated attacks, and though he never fails to be fully equal to the encounter he is made continually to feel the bitterness of Tory hate. But in the Lower House the Ministers and leaders of the Opposition have maintained an unwonted accord, sorely disturbing to the spirits both of the Third and the Fourth parties. The time, it may be hoped, will come for a more healthful state of feeling, for it is

perfectly certain that when the Tories support a Liberal Government it is not engaged in its proper work, and that when it returns to its own distinct function, Tory antagonism will break out in a form as determined as ever. At present some of the worst foes of the Government are those who ought to be of its own household. Not to mention Mr. Stansfeld, who headed the most formidable attack on the Protection Bill, though he did it in no unfriendly temper, nor of Mr. Joseph Cowen, who is a politician of whom Lord Dundreary might have said, "No fellow can understand," there are the two members for Northampton who have cost the Liberal party so much, and are doing it such very questionable service. Between these two, indeed, a distinction ought to be made. Mr. Bradlaugh's opposition has been open, straightforward, and compatible with common sense, and such as might be expected from so extreme a democrat; Mr. Labouchere's that of a man utterly reckless as to consequences, and revelling in the mischief he has been able to make. The latter has been among the constant troublers of the Government and abettors of the Irish opposition, but happily he has found few English Liberals to sympathize or co-operate with him.

The truth is, we have (though few have been able to perceive, or, at all events, have cared to admit it), been in the midst of a civil war, which has been fought with Parliamentary weapons instead of artillery and ships of war, and decided on the floor of the House of Commons instead of a tented field. It is the failure to recognize this patent fact which has been the fruitful cause of much of the foolish talk in which many so-called Liberals have indulged, greatly to the peril of their party and to the damage of their own reputation. The *coup d'état* of the Speaker was directed, not against legitimate debate, not even against the folly of men who, in the intensity of their hatred to a particular measure, insisted on repeating arguments already worn threadbare, but against the abuse of the forms of Parliament for the express purpose of bringing Parliament itself into contempt. The forty-one hours' sitting which preceded the establishment of the new rules was a disgrace and scandal which no Legislature that had not lost all self-respect could by any possibility tolerate. The waste of time was bad enough, but it was nothing as compared with

the degradation of character to which the House was subjected. The utter abandonment even of the show of courtesy, the insults heaped upon the House, and on the Prime Minister in particular, the contemptuous jeering and insulting laughter to which he and his colleagues were treated, and the general disorder that prevailed reduced Parliament to a condition which no true patriot could contemplate without humiliation. There was hardly even an attempt to keep up a show of discussion. It was a wilful, wanton, mischievous, and rowdy obstruction, intended not only to delay a special bill, but to bring the English Government into contempt. It is the new mode of carrying on a civil war; and if the Irish members feel that this mode of resistance is likely to accomplish their ends and is required by their duty to their country, remonstrance on the part of Englishmen would be useless. Indeed, it is infinitely better that the struggle should be waged with Parliamentary forms than with Gatling guns and rifles. But the situation should be thoroughly understood. What we assert is that this is a real struggle for the dignity, not to say the very life of Parliament, and that its defenders must not be expected to fight with their hands tied.

When, therefore, it is said that the methods adopted by the Speaker and the Government are revolutionary, our answer is that we have to encounter a fierce revolutionary attack, and it is simply hopeless to try and combat it by the methods ordinarily adopted for the regulation of honourable contests between opponents who, amid all their differences, had an equal love for their common country and for the constitution. As to points of detail, such as the exact time and manner of interposition, there was room for diversity of opinion; but as to the necessity for saving a Parliament which has been the glory of the country and the envy of the world from being strangled by its own forms, there ought to be none. We are as conscious of the perils of the course which has been taken as even that illustrious patriot, Mr. Labouchere. There is not a section of the Liberal party less disposed to a curtailment of liberty of speech, whether in or out of Parliament, than English Nonconformists. Their fathers played too distinguished a part in the heroic days of our parliamentary history for their descendants easily to acquiesce in the curtail-

ment of the liberties, the gallant struggle for which is one of the most glorious memories of Puritanism. But it is to be hoped they have inherited from their fathers that dislike for purely *doctrinaire* politics which made the service of the Puritans to the cause of freedom as practical and enduring as it was sincere and fervid. The distinction between English and continental Liberals consists very largely in the freedom of the former from bondage to a theory or a name, and their capacity for understanding that there are limits within which liberty itself must be confined, if it is not to degenerate into a license, which will ultimately lead to anarchy and tyranny. Mr. Joseph Cowen has in him much more of the continental than the English Liberal, attributable, perhaps, partly to natural temperament, and partly to his intimate association with Kossuth, Mazzini, and other revolutionary chiefs. The Nonconformists in this, as in other respects, are intensely English. Liberty has no more loyal and consistent servants, but they seek to bring her the service of a sound mind, and they are not willing to fritter away her life out of a servile deference to mere forms. They have learned the principle that the life is more than the meat and the body than the raiment, and they find in such a crisis as that which has recently occurred in our Parliament an occasion for the application of the principle. It is not because they love liberty less that they approve an action which at first sight may seem almost arbitrary, but because they are able to discriminate between the reality and the specious imitation, and can see in the arbitrary dictation of a small minority, whatever the name by which it may be called, only the most odious and detestable of tyrannies. The Nonconformist members have, therefore, given the Government a steady and unflinching support, and we have no doubt that their action will be endorsed by the great popular constituencies which they represent.

If, indeed, the action of the Irish Home Rulers is to be judged by any ordinary standard, nothing could be more irrational than their procedure. Were impartial testimony needed on this point, it is supplied by the bold and independent letter of Mr. Shaw. Twelve months ago Mr. Shaw was the leader of the Irish party in the House, and if he has been ousted from the position, it is certainly not because he has

shown any faltering of loyalty to the cause, or any lack of ability and tact in the conduct of the party. But he stood in the way of Mr. Parnell, and refused to lend himself to his plans. Nevertheless he still remains a Home Ruler; he is opposed to the policy of coercion; he expresses disappointment with the action of the Government. All the more on that account is his protest against the proceedings of the obstructives entitled to weight. He complains, not that the Government has been opposed, but that it has been opposed by tactics which have told only in its favour. There can be no doubt that Mr. Shaw is right. The Protection Bill is not acceptable to the Liberal party. It was accepted as an unwelcome necessity, and if any excuse could have been found for getting rid of it, it would have been eagerly seized. But Mr. Parnell and his allies have destroyed the possibility of resisting the arguments adduced by the Government. Mr. Labouchere's ingenious dissection of the statistics of outrages, to which Mr. Forster attached a somewhat exaggerated importance, Mr. Cowen's brilliant declamations on behalf of liberty, the instinctive sympathies of Liberals with a people who have unquestionably suffered grievous oppression, all told for nothing in the presence of men whose conduct on the floor of the House was the strongest evidence that could be adduced in support of the case of the Government. If these were the leaders, what must the followers be?

Even now there are many who regard the provisions of the Bill as unnecessarily severe, and who have a secret suspicion that Mr. Forster had been unduly influenced by the prejudices of Dublin Castle. The point is one on which a trustworthy opinion cannot be pronounced by any outsider. Everything depends on the information in the hands of the Government, and we have no materials on which to base a judgment, except the effect which has been produced on the mind, not of Mr. Forster only, but of Mr. Gladstone, Mr. Bright, and Mr. Chamberlain. The consent of statesmen with such principles and antecedents to the Bill is a fact of immense significance. Mr. Labouchere would have the whole responsibility fixed on Mr. Forster, who, according to his showing, forced the Bill on the Cabinet. But the fact remains that the Cabinet did accept it, and it is absurd to suppose that it was regarded as an

ordinary piece of administration for which the Minister of the department was responsible. On the contrary, Mr. Bright and Mr. Chamberlain strenuously resisted all suggestions pointing in the direction of coercion, and it is an insult to them to suppose that they yielded their original opinion except in deference to evidence which it was impossible to resist. The attacks made on any individual Minister, therefore, appear to us extremely unfair, and not the less so because Mr. Forster happens to be the man. When it is said that he broke up the last Ministry and threatens to destroy this, advantage is taken of a prejudice existing against him, and a very unjust judgment may be formed. We condemned his conduct on the Education Bill, when some of the more recent critics were ready to applaud him, but we fail to see in what respect he has laid himself open to censure in his management of the present Bill. Even when we are tempted to think his action a little high-handed, we have only to look at the conduct of the Home Rulers in the House to feel how necessary it is to suspend our judgment. At all events, if the Bill was needlessly stringent, and required modification in Committee, it is the Irish members and their abettors who have interfered with such wise improvements by crowding the Notice Book with amendments, which seemed intended only to turn the action of the Committee into a farce. The spirit by which the opposition was evidently animated, and the manner in which it was conducted, almost forced Mr. Forster into a "no surrender" policy. Even when he made a concession it was treated with contempt, and in one case the forms of the House were pressed to an extreme point to prevent him even from stating the changes by which he proposed to meet the views of the objectors. The conduct of the Irish members throughout alienated the English Radicals, who at first were disposed to sympathize with them, by showing that they were bent simply on disturbance. They have wasted several weeks, that is, they have for that time delayed the redress of the grievances of which they complain, and in doing it they have shown a wild passion, an unruly violence, and a truculent rowdiness entirely new to the House of Commons, and as offensive as it is new.

Never were the affairs of a party so utterly mismanaged. The leaders have demonstrated their incapacity to lead by their strange failure to understand the temper of Parliament or the spirit of the English nation. Both were anxious, are anxious still, to redress the wrongs of Ireland. But the men who fancied that they could obtain Parliamentary support or popular sympathy in an attempt to bully and degrade the Legislature only showed their utter want of all statesmanship. More extraordinary conduct on the part of a political chief than that of Mr. Parnell has not often been seen. His mysterious absences from Parliament, his appeals to Rochefort and Victor Hugo, his mad speech at Clara, and his preparations for leaving the conduct of the League to his sister, reveal the weakness of the man. We hear nothing now of his great ability. It may be that before long Ireland may repent of her enthusiasm for so incompetent a chief.

The Government manfully holds on its way in the face of perils on both sides. There has seldom indeed, if ever, been a time at which a government has had a stronger claim upon the confidence and support of its friends than Mr. Gladstone's Ministry has at the present time. There is an *imbroglio* which he did nothing to produce, whilst its real authors look on with undisguised satisfaction, and watch eagerly for any sign of weakness or failure. It is in vain that a wise administration of the national revenue promises to free us from the deficits which have been the discredit of our finance in recent years, since even now new difficulties, springing up out of seeds sown in the days when Imperialism was rampant, disturb all calculations. The Ministers to the legacy of whose evil deeds Mr. Gladstone has succeeded, instead of accepting the verdict of the nation as decisive, are as boastful and confident as if they had never entailed a disaster or imposed a burden on the nation. The dreamy poet who fancied himself a statesman, and succeeded only in weaving for us the tangled web of Afghan complication and misfortune, poses before the House of Lords as an unappreciated genius, and is supported by his late chief in his indignant denunciations of the Ministers who have interfered with his plans. Added to all this, the Government have this Irish difficulty, in itself more than sufficient to tax their



ability, their patience, and their energy. Their desire is to be engaged in the work of reform, and they are hindered by the necessity of suppressing revolution. Their difficulties, however, will only rally their true friends to their side, and the country will not easily forgive the deserters from their ranks.

The English democracy will not, we undertake to say, be unfaithful to the Minister of their choice. They do not like the ways of Mr. Parnell and his associates, and any of their representatives who have coquetted with the Irish party may yet live to discover their mistake. Already Mr. Labouchere has had to try and soothe the discontent of his Radical constituents, and we hear of no part of the country, except the districts where Mr. Cowen is still regarded as a leader, where there is any sympathy with the Irish malcontents. As to Mr. Cowen much is forgiven, because of the independence of his temper and the brilliancy of rhetoric with which he adorns his fierce tirades; but there are few left outside his circle who do not feel that he has transgressed beyond the limits of reasonable indulgence. The politician who can talk of his friend the convict Davitt, is an unsafe guide for English Liberals. For ourselves, we are even less disposed to admire the man who, while professing to serve the cause of liberty, does not recognize in Gladstone and Bright its noblest champions, and in Lord Beaconsfield its most contemptuous and insolent foe. Whether it be personal prejudice, or mere wilfulness, or eccentricity, which has blinded him to what is so obvious to all intelligent observers beside, the effect of such a strange mistake in his judgment remains the same. Happily, there are not many Cowens in the Liberal party, and there is one point of satisfaction in contemplating the troubles of the hour. Sir Wilfrid Lawson may be eccentric, wayward, and impracticable as usual, Mr. Labouchere as full of mischief as self-complacency, Mr. Cowen bitter in his opposition to men who have proved themselves better reformers than himself, but the unity of the Liberal party remains unshaken. The leaders have shown themselves worthy of the confidence of their followers, and it is heartily given.



**FAIRBAIRN'S "STUDIES IN THE LIFE OF CHRIST."\***

THERE is a subject which never becomes trite, or obsolete, or wearisome. Innumerable as are the books which have been written upon it, every new one is welcomed with interest by a large number of readers, and it must be poor indeed if it has not some novelty peculiar to itself. The literature bearing upon it would itself form a theological library of no contemptible size, including contributions in every department—philosophic or poetic, descriptive or controversial, didactic or doctrinal—ranging over all the centuries from the beginning of the gospel until now, and produced by writers of all grades of merit, and with every variety of prepossession and habit; yet it is so far from being exhausted that continually new workers are pressing into the field, and he must be feeble indeed who cannot prove that there is still something left for him to say. A few years ago the extraordinary popularity of Farrar's "Life of Christ," which had nothing new about it except a marvellous skill in realization and portraiture, and a style which had been common enough in other kinds of literature, but was certainly new, and perhaps not altogether desirable, in theological or scriptural literature, afforded a proof of the living interest which gathers round that sacred biography. It might have been supposed that no place had been left for other works of a similar kind, at least for some time to come, but there has been a succession of others, each having its own niche to fill and its own lesson to inculcate. A remarkable number of books intended to illustrate the ministry of our Lord, several of them of high merit, have appeared during a comparatively limited period. Prebendary Row's "Jesus of the Evangelists," a book less known than it deserves to be because of its unattractive style, and Dr. Cunningham Geikie's thoughtful and elaborate "Life of Christ" are both most valuable in their way. But the attraction of the subject is perhaps shown as much in the books in which the Divine nature of the Lord and the supernatural character of His mission are not fully recognized, if recognized at all, as in those which are inspired by devout reverence for His

\* *Studies in the Life of Christ.* By A. M. FAIRBAIRN, LL.D. (London: Hodder and Stoughton.)

person and humble faith in His sacrifice. "Ecce Homo," Rénan's "Vie de Jésus," and "Philochristus" are all disappointing, and much worse than disappointing, but they are all indirect testimonies to the extraordinary fascination exercised by Jesus of Nazareth. Men cannot leave Him alone. He meets them everywhere, and they feel as though they must take some attitude more or less distinct in relation to Him. If they will not yield to His rule themselves, they feel it on this account all the more necessary to explain how it is that others have been so powerfully influenced by Him. Hence their pictures, their theories, their explanations of facts which they cannot deny, and which seem to lead in a direction which they are not prepared to follow. In truth, on both sides there is the growing perception that Christ is the true centre of Christianity, that the battle of the truth will more and more gather around Him, and that the future of the Church will depend on the way in which it is able to keep Christ clearly and constantly before the eyes of the world.

Most heartily, therefore, do we welcome such contributions to this subject as that of Dr. Fairbairn now before us. He is a man of great freshness of thought, of considerable original power, and large culture. He has given himself to a very careful study of Scripture, and has some qualities which make him a very lucid and instructive expositor, and in his "Studies in the Life of Christ" he is at least up to the level of his own high reputation. It is a work of which Congregationalists in particular may congratulate themselves, for it reveals a man who, by his independence of thought, his philosophic cast of mind, his capacity for entering into modern forms of scepticism without being unduly influenced by them, and his unquestionable skill in bringing out the spiritual meaning of Scripture, is eminently qualified for the office he has to fill. If the students of Professor Fairbairn fail to get definite views of theology it will not be for the lack of clear and vigorous teaching.

The book answers distinctly to its title. It is not another "life" of Christ added to those which we already possess, and indeed would seem to be intended by the author rather as a preliminary to a more systematic treatment of its subject. It is what it professes to be, a series of sketches of

the salient points in the Lord's ministry, and the large circle of appreciative readers which they are sure to attract will indulge the hope that the author may be able to realize his own purpose, "to return to this greatest of all histories and deal with it in a more critical and comprehensive spirit, especially in its relation to contemporary history, and to its action through the Apostles of the Church on the creation of Christianity."

Dr. Fairbairn has considerable felicity of style, and naturally this becomes apparent in what were originally intended for Sunday evening discourses; but he is too conscious of the grandeur of his theme to allow himself ever to become a mere word-painter. There is much of literary finish in the work, and some of his passages are extremely graphic and striking, but the style never overlays the thought, still less is it ever made an apology for the absence of thought. Strong, fresh, and vigorous thinking, set forth with great clearness and lucidity, characterizes the entire book, and makes this a veritably new presentation of the subject. A thoughtful young man taking up a book like this must feel not only that he has here come in contact with a mind of real vigour and ripe culture, which has investigated the whole subject with freedom and independence and still retains a simple but intelligent faith in the Divine Christ and His supernatural mission, but that the way in which the various scenes in the life are set before him is itself sufficient to show the shallowness of many of the arguments which are brought forward by modern scepticism. Dr. Fairbairn is a man who has not looked at the life of Christ only from one side. His tone of thought is eminently philosophic, his spiritual insight clear and penetrating, and his familiarity with modern thinking so proved as to make it evident that the conclusions he has formed have been reached after an extended and thoughtful examination of all the evidence. He must be a bold man indeed who, after studying these vivid and impressive representations of the Lord and His work, will undertake to say that the gospel of Christ retains its hold only over those who are so ignorant as not to understand what modern criticism has done, or too cowardly to face its results. Our author thus sets forth the nature of the work which he has undertaken:

By all means let us get near enough to Jesus and see Him as He really was. The river is inexplicable without its source. Christianity is a mystery, an unread riddle, without Christ. If the stream does not disgrace the fountain, the fountain will not disgrace the stream. If Christianity does not make Christ ashamed, Christ will not shame Christianity. The Founder is greater than the faith He hath founded, as the mind is nobler than all its works. However highly the Christian religion may be rated, the religion of Christ revealed in His words, articulated in His person, ought to be more highly rated still. . . . True faith proves its truth by its willingness to use all the lights of modern science and all the eyes of modern criticism, that it may get nearer the historical Christ, convinced that it can look in His face without fear and dismay.

To this self-imposed work he devotes eighteen separate lectures, in which all the principal questions connected with the Lord's life are handled with singular ability. There is no parade of learning, but every page bears the trace of careful research, wide reading, and patient toil. There is just enough of the pictorial to lighten and vivify the subject. But the thoughtful reader will be much more deeply interested in the way in which all the crucial questions in the Lord's life are treated. In no respect does Dr. Fairbairn seem to us more admirable than when he comes across questions of comparative religion, and we therefore anticipate with great pleasure his critical treatment of the life of the Lord, and of the relation of His religion to other systems of the day. The incidental references of this kind which we find in the present volume are extremely thoughtful and fertile in suggestion. Altogether the book is a fine specimen of what can be done by robust intellect sanctified by evangelical faith and true piety. Dr. Fairbairn does not turn away and evade the consideration of the supernatural elements in the narrative, and still less does he attempt to get rid of them by a process of rationalizing refinement, but accepts them as an essential part of the whole. "The miracles stand in as intimate and indissoluble relation to the teaching and aims as to the character, or, as it were, historical ideal of the Christ. His words and works are as branches springing from the same root, twin bodies inspired by one spirit." This is the standpoint which is maintained throughout, and, for ourselves, we cannot but feel that a work of this kind, so truly broad in its thinking, and yet so evangelical in its temper and spirit, is of inestimable value at a time like the present, when the point

of Christianity most constantly assailed is the supernatural character of the Christ and the historical reality of His miracles. We had selected two or three examples of Dr. Fairbairn's style, but we must content ourselves with giving the following :

The antagonism of Christ and the Pharisees was thus essential and radical. It was so sharp and direct that they could not regard Him otherwise than with mingled amazement and horror. It appeared a most impious thing to deny and deride tradition, the more so that the denial rested on a conception of God and His word that contradicted the conception of those schools whose voice had been to them for generations as the voice of God. They never imagined that He could be right or they wrong. How could they, when they believed that they possessed this absolute and exclusive inspiration of God? They could not pause to examine His claims or meaning—that had implied the possibility of His truth and their error. There was only one thing possible—an antagonism of action and feeling as sharp and bitter as the antagonism of thought and speech. His gentle spirit, His beautiful character, His winsome ways and words, might make opposition a sore thing to their souls; but the more the cruel inconsistency of love and duty, of the things wished with the things that must be done, was felt, the more would their conduct become the Pharisaic counterpart of the higher heroism. They could not allow their Judaism to perish, and it was better that they should ruin Christ than that He should ruin it. How the antagonism of an idea became an antagonism of act is what we have now to study, that we may the better understand the gathering of the forces that were soon to break at Jerusalem and in the Cross.

We have, then, to imagine Jesus living and teaching in Galilee. In Jerusalem the jealousies and suspicions that had been awakened by His deeds and words at the feast had not been soothed to sleep. His career in Galilee was watched, His sayings duly reported and considered. The conflict He had shunned rather than courted was forced on Him, penetrated into his happy and beneficent seclusion. In the crowds that assembled to hear him, dark and disputatious faces began to appear. His fame drew those who suspected and disliked, as well as those who loved and trusted. The enthusiasm was still in flood, but save in the innermost circle it was an enthusiasm of the sense rather than of the spirit.

We are so thoroughly in agreement with the views of Dr. Fairbairn that, even were it possible for us to follow him step by step through his most attractive "studies," it would only be continually to repeat our assent to the matter of his teachings, or to draw attention to the charm of their style. It is but rarely that there is so rich a contribution of excellence in substance and in form.

*FOR THE LITTLE CHILDREN.*

## MARCH.

THE old Romans did a very great deal of fighting. From having at first just the city on the Tiber, which they built, and a small patch of country round about it, they spread their power over most part of what then was known of the world; and all this by fighting. You have many of you been to Barmouth. Those who have not will perhaps go there during some summer holiday. Inland, some distance from the sea-coast, there is a rugged pass, through which Roman soldiers once entered that part of the country. They made a good road there, as they did in other places, and the pavement remains to this day for anybody to see and walk upon. A friend once said to me, as we were walking over the pass, "Why ever did those men leave their pleasant land, to come toiling and fighting among these mountains? They must have been fond of war." The question was like some of those which you sometimes ask, easier to ask than to answer. You will find wars very plentiful in what is told of Roman history. They had a god of war. They called him Mars. They named this month after him—"the month of Mars;" which, upon our tongues, has got shortened down to "March." It may seem to you and me, perhaps, that there is overmuch worship of Mars in these days, even in this very land. We are by no means so clear of the sin as to be worthy to sit in judgment on the people who built temples to Mars, and called this month by his name. But the Romans had some thoughts about Mars which were better than those of war. They called him sometimes "Father Mars," and liked to imagine so mighty a god, as protecting their farms and cattle, as well as also helping them to be good citizens. Still, as time went on, the idea of war, as it so often does, became the main idea; and so it is about this chiefly that I must lead you to think. March, with us, is noted as a windy, stormy month; the blasts are fierce over land and sea. We believe that our Father in heaven is full of kind thoughts for His children on the earth. We believe that He is Ruler over all. We know that twice men heard the voice of the Son of God say to the stormy wind and waves, "'Peace, be still,' and there was a

great calm." Jesus Christ is "the same, yesterday, to-day, and for ever;" so that if He thought it best He would hold in check, and silence into calm the bluster of the storm-winds now. As He does not do so, it must be that they are doing some good, "fulfilling His Word." We hear it sometimes said :

March winds and April showers  
Bring forth May flowers.

I think, then, that we may very happily remember, during this month, that though uproar is often an evil, and war among the nations almost always wrong, yet there is a kind of war which is Divine and good; and if I could come among you like one of those men you may sometimes see with many coloured ribbons streaming from his hat, I should want to enlist you all as little soldiers of Jesus Christ who has been called the "Captain of our salvation." The pleasant thing, too, is that I should not want to take you away from your home, your school, your play, your work; but can find you some good and noble warfare, in which to act like a hero, just where you are to-day. Indeed, you are in the midst of the fight, whether you like it or not; and the only true way out of it is by gaining the victory. What do I mean? Why, this:— Sometimes you would perhaps rather not do as you are told, though you know it is right to obey. You must either win or lose a battle *there*. If you fight and win, it will be easier to obey next time. Sometimes you are teased, and it is very hard not to return evil for evil. You must either win or lose a battle again *there*. Sometimes the figures in the sum seem as though "they *won't* add up right," or the lesson won't stay in your memory, or the sentence of French or German or of Greek or Latin won't shape into an English meaning. Something says, "Give it up." You must win or lose a battle *there*. Sometimes, perhaps, you are enticed towards a greater sin. "Consent thou not," says the good word. But it is not easy to resist. All these battles are parts of a great war; and a war is a success, as each battle is a victory. It is the war of God against evil, weakness, idleness, ignorance. The Saviour is our leader. He Himself fought and won. We must pray that all wicked wars may cease; but we must fight on in God's war until we gain, through Jesus Christ, the glorious and happy victory.

D. JONES HAMER.



## HALF-HOURS WITH CHRISTIAN CLASSICS.

### WEEPING AND JOY.

LET us try to draw out the argument in the figure. Lo ! there comes hitherwards, as though making for the door of our house, a dark form. She is slightly bent, but not with age. She has a pale face ; her step is languid, like one who has travelled far and is weary ; and her tears flow so fast that she cannot wipe them away. Our hearts beat as we watch her coming. Will she pass, or will she stay ? "I am a pilgrim," quoth she ; "will you lodge me for the night ? I am sad, I am weary, for I go round all the world. There are few houses I do not enter, and in some I make a long stay. You ask me for my name. I bear it on my countenance ; my name is 'Weeping.' You wish to see my credentials ? It is sufficient that none have been able to keep me outside a door inside of which I wished to be ; and I know that, notwithstanding your beating hearts, you will not be inhospitable ; you will take me in." "Yes, for a little, to refresh you, to dry your tears if we can, and then to bid you farewell." "Nay, I can make no stipulation ; I go where I am sent, I depart at the appointed time !" And now "Weeping" has her chamber in the house. And the blinds are drawn down, and hearts are hushed, and feet tread lightly, and, listening all night through, we hear sighs, and sometimes almost sobs, from the chamber where "Weeping" lies sleepless. And we, too, are sleepless and anxious, and one and another find the tears flowing down their own cheeks as the night goes on ; and the house is all full of pain and fear, as the dark thought begins to take shape that she may have come to make a long stay. We are up betimes, for now we are amongst those that "watch for the morning." Some flush of it is in the eastern sky ; "And see," we say to each other, "it is beginning to gild yon mountain peaks, and to flow down into the valleys," when, hearing some footsteps approaching, lo ! there comes one whose step is elastic, whose form is graceful, who bears the dawn on his countenance, who sheds light around him as he walks. Again our hearts begin to beat, but this time it is with fear that he



will not have a long stay. "I am a pilgrim," quoth he; "I have long been on the road. I can walk through the darkest night, and not stumble; I have come to you this morning with the dawn, and I wish to stay." "Ah! welcome indeed! if we know where to give thee room; we have but one guest-chamber, and it is occupied. There came to us last night about sundown, a poor pilgrim named 'Weeping,' who for the first hours of night sighed and wept so sorely that it seemed as if she were breathing her life away. For the last two hours she seems to have fallen on sleep, for her chamber is silent, and it would be cruel to awake her." "Weeping; ah! I know her well. My name is Joy. Weeping and Joy have had the world between them since the world was made. But now, look in your room. You will find it empty. I met her an hour ago on the other side of the hill. She told me she had slipped silently away, and that I would just be in time to smile good morning to you from my bright face, while she went on her way towards the valley of Baca, and the deeper, darker valley of the Shadow of Death. Weeping will not come here again to-night, and I shall stay, or I shall leave some of the light of my presence to fill your house. Weeping goes westwards, and I go eastwards, and we often meet and always part. Sometimes my heart is sorry for her, even as her heart longs after me. But—a word in your ear—I have heard it in the land of Light from which I come, and she knows it too: There is a time approaching, steadily if not quickly, when even she will not know how to weep. 'For the Lord God will wipe away tears from off all faces.' This weary world shall obtain joy and gladness at last, and sorrow and sighing shall flee away. 'Wherefore, comfort one another with these words.'" —*Dr. Raleigh: "Way to the City."*

## DEGREES IN GLORY.

The doctrine we have to establish and examine [is] the doctrine of degrees in glory. And, first of all it, is most natural that it should be so. If in heaven there were anything like universal equality, it would stand out an exception in God's universe, it would not be like one of God's plans. Everything we know, everything man ever heard of in God's

creation, goes by steps, gradually and beautifully smoothing off from the lowest to the highest. The vegetable world slides into the animal world, and you cannot tell where one ends and the other begins. Step by step, from lower organization on to higher, till you come to the division line where instinct borders upon reason and you cannot for certain draw the boundary. The animal which possesses highest instinct treads so closely upon the man who is gifted with lowest reason, that you hesitate whether the nobler beast has only instinct, and the animalized man has truly reason. This is God's chain, His beautiful chain of unequal links. This is God's world, God's work. Every spot in which you can trace God at work, there has He made degrees. Each thing in this universe has its own destined place. The thing below it cannot occupy that place, nor can the thing above it. Make the experiment and there is a link broken.

Trace next that principle in one of the single links—man himself. Men are not born equal. Say nothing of circumstantial differences, such as climate, and education, and property; there are differences between man and man quite distinct from these. Give two characters the same advantages, will any system of education ensure that they shall be equal? Education can give habits of mind, information, memory, power of attention—can education give the instinctive eagle glance of genius? Can conditions? Can circumstances? There are some men upon whose brow Nature has impressed the diadem of intellectual royalty; and there are some men who are marked for intellectual inferiority. There are minds born to command; there are minds born to be feeble, except when supported and led by others. There is the first-rate and there is the second-rate—born so, not made by human will: God created one man to differ from another. Again and again revolutions have tried to level all differences, but in the next generation God's insulted law has vindicated itself; the towering mind has risen into a new aristocracy; the feeble mind has sunk into a fresh lowest class. Men can make human distinctions to proceed on a new principle; break down, destroy, level as they will, equality they cannot get.

Brethren, these are only specimens of a universal law, and the law is found in the heaven as in the earth: "One star

differeth from another star in glory." It is God's law of inequality. In earth, in matter, and in mind there will be, and there must be, thrones and dominions, with principalities and powers. Now this does not prove that there will be degrees in heaven, but it makes it exceedingly improbable that there will not. The beauty and the harmony of this creation consist in each having its own appointed niche in the magnificent fabric of the universe. The order of this universe is constructed upon the principle of degrees. Is it likely that God's heaven will be, not a series of steps ascending up to God, but a dead level? Is it probable that it will be a thing marring this glorious symmetry and this exquisite gradation by being dependent on a principle of equality?—" *The Human Race, and other Sermons,*" by the late Rev. F. W. Robertson.

#### LIFE ; "THE MAN OF SORROWS."

We hide our faces from "the man of sorrows" when we wish to make this world a paradise of rest, when we neglect the duty of knowing and acquainting ourselves with the burdens which are borne by men, and begin to plan for this world as if it were a place for happiness and repose. There is no rest here : woe to the man who attempts to make it a place of rest. Oh ! there is a false view of things which we get when we try to shut out the thought of suffering. Think of the young man and young woman who make gaiety their home day after day and night after night, and think of Christ with the sick and the maimed around Him ; think of one who surrounds himself with the entertainment of this world, and think of one whose day is spent in passing from one sick chamber to another. Observe the infinite difference in the views which they respectively form of life ; one sees it all bright, the other sees it (not dark only and not bright only) bright and dark together. Shut out suffering and you see only one side of this strange and fearful thing, the life of man. Brightness, and happiness, and rest—that is not life. It is only side of life : Christ saw both sides. He could be glad, He could rejoice with them that rejoice, He could bid men be merry at the marriage, He could take His part naturally in convivial conversation ; and yet he has entered little into the depths of our Master's character who does not know that the

settled tone of His disposition was a peculiar and subdued sadness. Take the two brightest moments of His career. When glory encircled Him on the mountain, when His form was clothed in the radiance of supernal cloud, what was His conversation with Moses and Elias?—they spake to Him of His decease. When a multitude escorted him triumphantly into Jerusalem—in the very midst of all that merriment His tears were flowing for Jerusalem. Not the splendour of a transfiguration, and not the excitement of a procession could dazzle the view which the Son of Man had formed of life. Life was too earnest for deceiving Himself. He knew that the son of man is “a man of sorrows and acquainted with grief.” He had been behind the gaudy scenes. He stood in the very midst of a wretched and ruined world, and when death and retribution were so near, what had He to do with a gleam of momentary sunshine? That gave the calm depth to the character of Christ; He had got the true view of life by acquainting Himself with grief. Life is not for rest, but for seeking out misery.

And now, brethren, would we counteract the false glare and glitter of life? Would we escape that selfish hardness which the heart gets from not being personally exposed to want? Would we be calm and wise and loving, not depressed by misery, and not over-elated by gladness? Acquaint yourselves with sorrow, know something of the way in which the poor man lives. Association with the poor is a marvellous corrective of the evils of easy circumstances. Real sorrows make us ashamed of imaginary ones; they force us out of ourselves, they make us feel that there is an infinite voice in the suffering of which the world is full, calling out, Shame upon the way in which the rich man surrounds himself with indulgences. Brethren, but how much know ye? how much reckon ye of the suffering which is around you? In the brightness which this week may have in store, let this question suggest itself: Am I hiding my face from the “Man of Sorrows”?—*Robertson's Sermons*, vol. v.

#### THE SEVERITY OF GOD.

Here is an eternal truth with which we would not part: God must hate sin and be for ever sin's enemy. Because He

is the Lord of love, therefore must He be a consuming fire to evil ; God is against evil but for us ; if, then, we sin He must be against us ; in sinning we identify ourselves with evil, therefore we must endure the consuming fire. Oh ! brethren, in this soft age in which we live, it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the Gospel ; and here, doubtless, there is an underlying truth : it is true that there may be severity in education which defeats itself ; it is true that love and tenderness may do more than severity ; but yet under a system of mere love and tenderness no character can acquire manliness and firmness. When you have once got rid of the idea of public punishment, then, by degrees, you will also get rid of the idea of sin : where is it written in the Word of God that the sword of His minister is to be borne in vain ? In this world of groaning and of anguish, tell us where it is that the law which links suffering to sin has ceased to act. Nay, so long as there is evil, so long will there be penalty ; and woe to that man who attempts to contradict the eternal system of God ; so long as the spirit of evil is in the world, so long must human punishment remain to bear its testimony that the God of the universe is a righteous God. This is what we have to feel : sin, live according to the lusts of the flesh, and you will become the children of God's wrath ; live after the Spirit, the higher nature that is in you, and then the law hath hold on you no longer.—*Robertson's Sermons*, vol. v.

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### OBITER DICTA.

#### I.—RELIGION.

ONE of our modern instructors tells us that religion is all poetry, that our great mistake has been to treat the poetry as fact, and that the time comes when all religious truth and feeling will be dissolved into poetry again. This is a pleasant way of telling us that Christian hearts have been the victims of mere illusions, that we have mistaken myths and legends

for sober narrative, and poetic dreams for stern realities, and that the hour is coming when, in the wondrous advance of the human intellect and the perfect triumph of culture, we shall at length perceive our folly, and relegate all the most precious truths on which we have built our faith to the regions of fancy and poetry again. There is nothing profound or original in such suggestions as these. They mean precisely the same as the ruder attacks on the gospel by Paine and similar writers, and they are not less offensive because the assailant wears the smile of a superfine cynic instead of the angry scowl of the bitter enemy.

This much truth, however, is there in the allegation. There ever ought to be this element of poetry in religion. Religion should subdue to itself every noble element in the nature. Reason, imagination, heart, will—all should be under its sway. Science is to be its instrument; philosophy should help to a fuller understanding of its principles; poetry should be its expression. We cannot dispense with that sentiment which, translated into word or action, is poetry. There was poetry in the chivalry which inspired the three heroes who, at risk of their own lives, brought David water from the well of Bethlehem, and poetry in the lofty sentiment which prompted the king's refusal to drink the water obtained at such cost. All readers feel the touching poetry of Ruth's plaintive cry, "Entreat me not to leave thee," or of the touching story of the friendship of David and Jonathan. And, not to multiply examples, what poetic sentiment, as well as true-hearted loyalty, was there in that costly gift by which Mary expressed the tenderness of her devotion and the anxious thought of her heart towards her Lord. This element ought ever to have a place in our religious life. It refines, elevates, beautifies. It softens the hardness of logic, glorifies the common service of daily life, sheds a halo of beauty round the sterner conflicts and severer tasks to which we are called. It is impossible to cast it out without robbing the truth of one of its mightiest forces and stripping holiness of much of its beauty. The things that are lovely, of good report, that have virtue and praise, make up the poetry of Christian life.

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Some men would make religion all sentiment, while others would make it all logic. It is hard to say which of these extremes does it most injustice or works the greatest mischief. Certain it is that to exclude either is to develop a dwarfed, stunted, and one-sided religion. In personal character, in our mode of conducting Christian work, in the spirit and form of our public worship, our effort should ever be to combine robustness and force with those more gracious and gentle qualities which the old chivalry honoured in its knights. "Strength and beauty are in his sanctuary;" and the union should be found in everything that belongs to the service of God. The world will no doubt recognize the strength in a stern, rugged, and consistent system of belief; but it is much more likely to yield to its influence if it is suffused with the glow of true feeling and human sympathy. Can any one suppose that the New Testament would have cast such a spell on human hearts if it had all been in the style of the Epistle to the Romans? Who can measure the loss that it would have sustained if the fifteenth chapter of Luke's Gospel alone had been omitted? It touches a side of human nature which cannot be, and ought not to be, ignored. Man is weak indeed if he is all sentiment, but he is hard and repulsive if he is all logic. The glory of a high religious ideal is its many-sidedness. The "epistles of God to be known and read of all men" should be as many-sided as God's book in Nature, where the useful and the beautiful are so wondrously blended—as the volume of His word, where minds of all variety of culture and diversity of taste find that which charms and instructs; so that the learned and the simple, the quiet thinker and the hard worker, the phlegmatic and the enthusiast alike can say, "I rejoice in thy word as one that findeth great spoil."

## II.—ECCLESIASTICAL.

Convocation has held a session during the past month. But the world is certainly not the wiser nor the Church the more tranquil for its gathering. It met in the midst of a crisis which, even on the showing of the most devoted friends of the Establishment, is one of the most severe and trying that has occurred in the course of its recent history; but so far as supplying any help towards the solution



of the difficult problems of the hour it might as well never have met at all. A Primate at present (especially one with the liberal spirit and statesmanlike views of the present archbishop) must anticipate the assembling of this clerical assembly with even more anxiety than the Premier awaits the meeting of Parliament. Of course the Lower House cannot get rid of the bishops, but to a sagacious ecclesiastic it must be mortifying to have all his strivings after moderation baffled by the excessive ardour of men who do not understand the signs of the times, and cannot perceive that every new outburst of clericalism is a distinct injury to the Establishment. The difficulties in the way of the co-operation of the two Houses in the Southern Convocation, to say nothing of the further one of the co-operation between the Convocations of the two provinces, is apparent in every session. The Upper House is Erastian, the Lower as distinctly clerical in its tone. Of course there are exceptions. The Bishop of Lincoln breaks in upon the Erastianism of the Upper, as Dean Stanley introduces a jarring note into the clerical harmony of the Lower House. But the archbishop is the true representative of the one, while Canon Gregory is the typical cleric of the other body. Nothing more need be said in order to indicate the wide interval that separates the two Houses. The Lower House has certainly no idea of deferring to the wishes of the bishops who had agreed to ask for "letters of business," which (to quote the description of *The Guardian*) "would formally have directed the whole matter to be taken into consideration and reported upon to the Crown after full inquiry and deliberation." It is not surprising that this humble request that the Crown would allow Convocation to attend to its own business should be offensive to men of high clerical tendencies. The Lower House, at the instigation of Canon Gregory, rejected the resolution, even though anxious to effect a reform by which the parochial clergy may be more fully represented. It is certain, however, that reform never can be effected without an Act of Parliament, and should Parliament ever take the subject in hand we venture to predict that it will not rest content with securing a fuller representation of the clergy. The armistice which appears to be intended in the Ritualist conflict, we must reserve for fuller discussion.

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*The Catholic Presbyterian* has made unfair use of our article on "Congregationalism and its Young People" in our December number. We said in it, "Some Ritualistic journals are very fond of prophesying the utter downfall of Dissent, and, *on their showing*, the process has not only commenced, but has already made considerable advances. The party to which they belong is robbing us on the one side and the Plymouth Brethren on the other." But, while acknowledging that there were some seceders of this kind, as there always have been, we distinctly remarked, "The triumphant tone of Ritualism is not justified by facts. We have lost some, especially of those in higher social position, but we are training now, as we have always done, a larger number who are pressing on to occupy places quite as important." There is nothing new in this. We have always had in our ranks a large proportion of the earnest, active, and rising members of society. We have always been liable to lose those who have risen. Our belief is, we sustain fewer losses of that kind to-day than at former periods of our history. But the aim of *The Catholic Presbyterian* is to make out that our young people are forsaking us because we have forsaken the faith. It says, "Mr. Rogers makes some suggestions as to the best way of counteracting these movements. Might he not have added, a fuller and bolder preaching of Christ crucified (in substance), according to the old Puritan interpretation?" Strange to say, one object of the article is to insist that "the power of Congregationalism has been derived from its Evangelical spirit and teaching, *and on these its principal reliance must still be placed.*" Had we believed that the gospel was not faithfully preached in Congregational pulpits, we would have said so. We do not believe it, and we did not write a word which could help to propagate such a slander. We might write more strongly on this point, but we have an aversion to these controversies with Evangelical brethren in other free churches. Strife between any of us can only help the principles and aims of a party to which we are all equally opposed. Our Presbyterian friends may be assured that Congregationalists are as firm in their maintenance of Evangelical theology as they are themselves, though it may be that they, or some of them, retain more of distinctive Calvinistic views than we do. Among

them, as among us, there are those who have been attracted by what they are pleased to describe as "broader" views; but instead of either party taking occasion from this to direct a reproach against the other, it would be wiser as well as more Christian that both should heartily unite in earnestly contending for the faith once delivered to the saints. There is room for us to dwell together in this great nation, "provoking one another to love and to good works," but there is not room, nor is this the time, for mere sectarian conflict. At all events THE CONGREGATIONALIST will not seek to elevate the *status* of the denomination which it seeks to serve, by an attempt to depreciate the work of others. It will contend against a Rationalism which seeks to undermine all faith; against a Clericalism which is the enemy of true liberty and freedom; against an Erastianism which would corrupt the spirituality of the Church; and against an Establishment which interferes with the rights of the Supreme Head of the Church, as well as with the liberty of His people. But with the various forms of free church life, whether in Methodism or Presbyterianism, it will have no quarrel. As to Baptists, it would be well for those who make so much of the comparative statistics of Congregationalism and Presbyterianism to remember that Baptists are Congregationalists. We are one in our doctrine and polity, divided only by a simple question of rite.

### III.—POLITICAL.

The Transvaal war, in all its incidents, is a sore trouble to many Liberal hearts, and to our own among the number. But we cannot, therefore, yield to the unreasoning sentiment which appears to have taken possession of some who ought to have been able to keep their heads even amid this painful excitement. In the first place, the Boers are not very reputable clients, and we are not disposed to whitewash them simply because they happen to be at war with the British Government. It is a mistake to which the advocates of a pacific policy are too prone. In protesting against injustice and war they seem to think it necessary to justify the enemies of their own country. In the present instance such a course appears to us singularly unwise. The real case is a very simple one. We have no business in the Transvaal, and ought to with-

draw from it as soon as practicable. To enter into discussion about the Boers is only to complicate a plain issue. But we object even more to the attacks upon the Ministry than to the defence of the Boers. The Ministry are doing their utmost to end the war even at the certain risk of reviving against themselves the old cry that they are careless of British honour. Let their friends trust them. Their difficulties are all but overwhelming, and to add to them by petty cavilling and impatient demands is the height of folly, and betrays a want of statesmanship as well as of generosity.

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### SONNET.

RACKED with remorse, and filled with guilty fears,  
 Confronted by the sins which, long before,  
 Conscience had sworn should meet me yet once more,  
 Vainly I sought nepenthe for past years,  
 Until I saw—dimly, through falling tears—  
 A sad, sweet face, with sorrow clouded o'er,  
 Bedecked with thorns and bathed in crimson gore,  
 His, who in heaven, for guilty man appears :  
 I at His feet had fallen prostrate now—  
 For to His grief my own seemed but as dross—  
 Forgetful that my gain had been His loss.  
 "Who, Lord, hath placed these thorns upon Thy brow?"  
 I said. He sadly answered, "Son, 'twas thou;  
 And for thy sins they nailed me to the cross."

WALTER BAKENDALE.

### PRAYER.

"Every wish is a prayer with God" (*Mrs. Browning*).

If the deep longing of the heart be prayer,  
 Though unexpressed, and scarcely understood,  
 Yearnings to be, to live, the true, the good;  
 Then I have prayed—yet even kneeling there,  
 Beside God's altar, breathing sacred air,  
 What meaner cries have risen! Oh, soul, that would  
 Make incense of this heart's unrest, and could  
 Trust heaven its mute appeal, its load of care,  
 The Master leaning from the skies had seen,  
 How shall thy noblest, purest prayers appear  
 To Him who counteth not His angels clean?  
 And this strange fire burning, His altar near,  
 Must He not quench?—Purge thou thy thoughts with fear,  
 The seraphs veil their face before His throne serene.

WALTER BAKENDALE.

## GENERAL MISSION RECORD.

"The Christian character is benevolence—a spirit of sacrifice and work for a lost world. A missionary spirit is the measure of it; a giving spirit, at once the measure and promotion of it." PROFESSOR G. SHEPHERD.

"The claims of missions are coming home to us as they have never done before. We have prayed that the fields might be opened, and now that God has answered our prayers we cannot refuse to take possession of them. Don't be mistaken; the time is near when some of us will have to double and treble our subscriptions, and some to multiply them even tenfold. We shall do this simply because we are not hypocrites. We do really believe in this work. We would not give even at our present rate if we did not. And because we believe, if one shall but stand up, and, with a prophet's voice, summon us to our duty, showing us the magnitude of the work, and appealing to us by the love of Christ, we shall not fail to respond in suitable manner to the appeal."—REV. DR. LANDELS.

BERLIN.—*Dr. Somerville's Mission.* This veteran evangelist, after spending four weeks in the Wupperthal, in the towns of Elberfeld and Barmen, where on several evenings he had 1,500 to 2,000 hearers, has passed on to Berlin. Here, on the occasion of his third meeting in the Reichshallen, "the vast hall was crammed above and below. There were a great number of young men and students present, and a larger proportion of the higher classes than had been there before." Strange as Dr. Somerville's method and manner are to a German audience, he is gaining many friends, and we trust also being used—though he speaks through an interpreter—as an instrument to win many for God. The clergy are coming forward, and taking part in the meetings much more readily than they did in the Wupperthal.

ITALY.—*A Village casting off Romanism.* In the neighbourhood of Turin is a village called Bertolla, with about 2,000 inhabitants. The Romish church in this place is an annexe of the parish church of Abbadin di Stura, although there are fewer inhabitants in the latter place. The priest of Abbadin di Stura, desirous of getting grist for his mill, said that the Bertollese should go to Abbadin di Stura for baptisms and funerals; but this they would not do. Consequently, the disappointed man went to the archbishop and induced him to deprive the chaplain at Bertolla of the right of saying mass. The church at Bertolla was therefore closed; but the people were unwilling to be deprived of all religious services, and so sixty-three heads of families signed a petition asking the Waldensian minister at Turin to come and preach to them. The pastor gladly accepted the call, though perfectly aware of the motives that led to it. Taking with him a few friends, they started for Bertolla. A deputation met them half-way, and formed a sort of guard of honour as they marched into the marketplace, where some 450 persons were assembled. Mounted on a table, the pastor and one of his friends successively preached to the people in Piedmontese, carefully avoiding all controversy. They were listened to with great attention, and every hand was raised at the close in support of the proposition that they should return. This they have done, and will continue to do. Of course the church was soon re-opened, and two priests were sent to the village on an extraordinary mission. The confessional is being used, and already the number of women gathering around the Protestant pastor has decreased; but there is reason to believe that some of the people are really desirous to know and possess the truth, and that a Protestant congregation will be gathered.

EASTERN PALESTINE.—Now that the Palestine Exploration Fund is about to undertake a survey of Palestine east of the Jordan, the following extracts from the journal of a missionary who has lately visited the five schools of the C.M.S. in the Druse villages of the Hauran will be read with interest. In the course of his journey the Rev. F. Bellamy crossed El Lejah, an island of black basalt rock, about the size of the Isle of Wight, in the midst of the great grassy plateau of Bashan. Its Greek name was Trachonitis (stony). Its modern one, Lejah, means place of refuge, and such it is—for outlaws. Here, too, are “the giant cities of Bashan.” “We went to Darna, in the centre of El Lejah, for the night. We put up in the guest-room, a large square building, the roof of long flat slabs of basalt, the materials of ancient rooms, supported on arches. Many years pass by before a European traveller penetrates to the centre of El Lejah, so we were objects of curiosity. But wherever we went among the Druses we were welcomed as Englishmen; this holds without exception, and is a proof among many others that the system of Druse organization of religion and of government must be very close and strict. English Eastern foreign policy is known and talked about; the names of Gladstone, Beaconsfield, Derby we have heard in these lonely places; and wherever we went among these Druses it was the one remark, ‘We Druses are English,’ ‘We are the servants of the English,’ ‘We are under your Government.’ Having crossed El Lejah, the traveller came at length to El Hit, ‘an ancient ruined Greek city—treeless, without gardens, earth, and stones, black as iron, ruins everywhere. If one wants to test the effects of Islam, come to Hauran. Christianity builds, Islam destroys.’”

The most important place in the Hauran is Kunawat (Kenath), the head-quarters of the Druses. The ruins here are unusually magnificent. Sheik Hussein, the head of the Druse religion (neither Christian, Mahomedan, nor heathen), dwells here. “On my return to Kunawat in the evening I had an important conversation with our schoolmaster about the Druses. In every place where we have halted the never-failing inquiry has been, ‘When are the English coming?’ ‘What is this gentleman’s business?’ ‘Surely he is sent to supply information to his Government before they come and take possession of the land.’ The question occurs, What is the origin of this loyalty to the English? I think it is to be sought deeper than our good offices in protecting them from Turkish oppression. If I am correctly informed, it is to be sought for in their religious writings or traditions. I am told by a Christian who obtained a copy of their religious book in the confusion of the war in Hauran last year, that they are counselled to attach themselves to the strongest and most advanced nation. So long as they keep their own religion in their heart, their outward assent may be changed like their clothes, to suit their supposed interests. As to Christianity, they have not the hearing ear. We have watched for every opportunity to speak to them on the subject. When we have made the effort, they have assented; never in one instance have they disputed; they have turned the subject, or abruptly interrupted it. It appears to me this must be by agreement. The question then occurs, If the Druses are so indifferent to Christianity, why do they send their children to our schools? why are they so

importunate for us to open a school in every village? We teach Christianity without reserve. We examine the children publicly in the New Testament. Yet the adults do not join the Church. Perhaps the parents think that they will be able to eradicate the religious impressions the children receive in our schools. They see the necessity of education if they are to hold their ground with the Christians of Syria, who are fast becoming an educated race through the influence of Protestant Missions."

Farther east is Orman, the ancient Philippopolis. "The influence of the American Syrian Schools has reached even this lonely place, for I found readers, and was able to give away some little books and tracts."

AFRICA.—*Basutoland*. All mission-work is, for the time being, at an end. Many of the natives have willingly, and others unwillingly, risen to resist the taking away of their arms, which they had been assured again and again by Mr. Sprigg and other authorities should be left them, as they had always been loyal to the English Government. Nor is it merely a question of arms or no arms. Undoubtedly, the object of the English war party in the colony is to obtain further territory, and this the Basutos know. Sad that so-called Christians should thus transgress the laws of their religion, and sadder still that this should be done in the name of Christianity. Said Mr. Sprigg to eleven theological students from Stellenbosch, whom he has compelled, in spite of their protests, to join his forces, "Let us hope that they will be able to display all the manly qualities of their Christianity." Several missionary societies have been at work in Lessouto, as the country of the Basutos is called; but it is the Paris Society that has laboured longest and with the greatest measure of success. Begun in 1833, when through war and famine the country was in a sad state of disorder and wretchedness, the mission has persevered, and after forty-seven years of labour was able to state to Lord Kimberley that about 20,000 of the natives were being instructed in the truths of Christianity, and that more than 6,000 had become regular Church members. There were thirteen stations with seventy annexes; also many chapels, schoolhouses, &c., had been built. Schools had been established, and with the help of a Government subsidy were all supported by the natives. *Moreover, as many as 160 native evangelists were at work among their fellow-countrymen, and all at the sole expense of the native Churches themselves.* Of late, attention has been directed to the regions beyond the Zambesi, and attempts made to form a mission there. At the present time there are four Basuto evangelists on the further bank of the river waiting for reinforcements in order to push on towards the centre. Surely few missionary societies have been blessed with such success. And all this work is now stopped, and very much of it threatened with destruction, by the greed of the Cape Colonists!

The *Missions-blatt* of the Moravian Church for January contains sad news of the breaking-up of some of their stations, and of the flight of the missionaries. One tribe after another is joining the rebels, as we suppose they are termed, and thus the "gospel of blood and iron" is being proclaimed in place of that which offers peace and life. M. Ellenberger, a French missionary, writing from Massitissi in November last, says, "All the tribes are rising against the Colonial Government, and even, it is

said, against Christian institutions. The magistrates, merchants, and missionaries among the tribes on the other side of the Malritis have been obliged to flee from their posts, stores, and stations. Everything is being pillaged and destroyed; churches even are being burnt. The Basutos alone have hitherto respected the missionaries and their stations."

**MADAGASCAR.**—*The Antsihanaka Mission of the L. M. S.* The Antsihanaka Province lies to the north of Imerina, the journey between the respective capitals occupying six days. It covers an area of some two thousand square miles, and contains a population of about 40,000. Since the year 1875 mission labours have been carried on in the district by the Rev. J. Pearse, assisted by native evangelists. The ignorance and superstition of the Sihanaka as a tribe are proverbial; and these characteristics manifest themselves less in active opposition to the gospel than in stolid indifference to its message. Every vestige of public idolatry has been swept away, and the population may be described as non-idolaters and non-Christian. The great mass of the people, however, are still undoubtedly heathen at heart, and also in many of their beliefs and practices. They observe the Sabbath and attend public worship, but fail to take any personal interest in the truths taught, and are too unconcerned either to question or to contradict them. Notwithstanding these drawbacks twenty-four adults have been baptized during the last five years, and some of them admitted to the church; and this number might have been greatly enlarged were the probation to which candidates are submitted less thorough and searching. Three Sihanaka youths are under a course of training in the Normal School at Antananarivo, who, it is hoped, will in due time return as teachers or evangelists to their countrymen.

Mr. Pearse says: "The giant evil with which we have to contend, and the greatest practical hindrance to our work, is the extensive manufacture of rum, and the rum-drinking by which the Sihanaka are enslaved. Around Ambatondrazaka there are extensive patches of ground cultivated with sugar-cane, and the same is the case around every village in the district. Nearly every stem of that sugar-cane means its equivalent in rum, for not more than one in a thousand is used for any other purpose than distilling the vile spirit which is obtained from it. In almost every village and hamlet through the length and breadth of the district there are rude native-made stills constantly worked in the manufacture of rum. I sent to count the number in one hamlet close to Ambatondrazaka, and am informed that the total there is over a hundred!"

**NATIVE EVANGELIZATION.**—*Munificent Gifts.* In 1873 the C. M. S. received from W. C. Jones, Esq., of Warrington, the sum of £20,000 as a thank-offering for the recovery of a beloved son from a dangerous illness, and in 1878 the same gentleman contributed £35,000 New Three per Cents. The object of both these gifts was to promote native agency, in the former case by enabling the C. M. S. to employ an increased number of such helpers in India, Africa, Mauritius, and Palestine, and in the latter by encouraging the Native Church Councils of India to engage the services of some of their own members as *evangelists* "in regions where no other Protestant missionary effort is carried on." The grant in any one year

is not to exceed the actual amount raised by the Native Church itself for purely evangelistic work.

We think we are correct in saying that it is not many years since this princely donor had no faith in missions. He has now proved his faith by his works. Are there no other believers in missions who will follow his example?

**THE ROMISH CHURCH AND MISSIONS.**—In the *Missions Catholiques*, the weekly chronicle of Roman Catholic Missions, occurs the following (Jan. 7, 1881): "If our contributions increase we shall be able to open a Catholic school at the side of each Protestant school. This must be our policy in every Christian settlement" (of India).

The *Missionary Herald* (A. B. C. F. M.) says: "It is reported that a third detachment, consisting of seventeen Roman Catholic missionaries, was recently despatched by a single steamer to Zanzibar, destined for the northern side of Lakes Victoria and Tanganyika. These men are sent by the Archbishop of Algiers."

Two hundred Jesuits, it is said, driven from France, have landed in Constantinople. An American missionary says: "They are showing themselves somewhat about here (Marsovan), and trying to get schools under way."

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### CURRENT LITERATURE.

*The Last First.* Sketches of Some of the Less Noted Characters of Scripture History. By ALEXANDER SYMINGTON, B.A. (The Religious Tract Society.) A series of pleasant discourses which will be found suitable for quiet home Sunday reading. They will be suggestive of bright, practical themes for village preachers. Without startling novelty, they are pervaded by a thoughtful earnestness.

*My Scarlet Shawl; or, out of Debt, out of Danger.* By GEORGE E. SARGENT. (The Religious Tract Society.) The story of the young wife of a working man tempted by the tallyman to purchase a shawl she did not want, at an extravagant price, is well calculated to expose and guard the poor against a system which has wrought ruin in many a happy home. The other stories in the volume about "Bad Language" and "Honesty" are very good.

*Ethel Graham's Victory.* By Mrs. H. B. PAULL. (The Religious Tract Society.) Mrs. Paull has not lost the power she manifested in her first stories, of dealing wisely with moral subjects. In style she resembles some of our early female writers, and there is an almost classical English purity about her composition. The story of the Indian officer's child, spoilt by undue indulgence on the part of her Scotch grandmother, to whose care she had been entrusted, and of her Indian ayah, and by the equally undue harshness of Scotch uncles and aunts, is so like an actual biography, that the idea of its being fiction fades into indistinctness as t



proceeds. There is nothing forced or unnatural in the process which effects the marvellous change in the character; and we thank the authoress warmly for a wise lesson wisely told.

*Holidays at Newhall.* By the author of "Boys of Highfield." (The Religious Tract Society.) A real book for boys, with a healthy, manly, virtuous tone ringing through it. The old farmer and his dog, as well as the village families, wear the look of old acquaintances. There is nothing of the goody good sort in the author's spirit; and the boys will thank us for recommending, which we do heartily, a story they will enjoy immensely.

*Thoughtful Joe, and how he gained his Name.* (The Religious Tract Society.) A pretty quarto, with original pictures by Robert Barnes, with explanatory letterpress in large type for little boys. The stories have the true ring in them, and mothers will not have much trouble with the little folks who have this volume to engage some of their holiday hours.

*Philip Gainsford's Profit and Loss.* By GEORGE E. SARGENT. (The Religious Tract Society.) This is a new edition of a story written by the author many years ago to counteract the baneful delusion that money-getting is the chief end of man. The writer is now more than three-score years and ten; but he has seen no reason to change his opinion of the baneful passion which he attempted to wrestle with many years ago. The story has been revised, in some parts re-written, or compressed. Its characters are drawn from real life. Young men, especially in the prospect which is before us of another outburst of the speculative fever, would do well to ponder the lessons of this true and well-told tale.

*The Age of the Great Patriarchs.* By ROBERT TUCK, B.A. (London: Sunday-School Union.) Mr. Tuck has prepared with painstaking diligence two handy volumes on the early Bible histories, in which he has brought together a considerable amount of information which will be most useful for Sunday-school teachers and others. He has laid under contribution writers of all departments and of many generations; and to those who cannot possibly possess themselves of expensive works illustrative of Holy Scripture or critical commentaries, the work will prove a great boon. It has our hearty commendation.

*Ecce Veritas; or, Modern Scepticism and Revealed Religion weighed.* By Rev. J. HILES HITCHENS, D.D. (London: Houghton and Co.) A pastor's discourses to the young men of his own congregation on topics of the day are hardly open to rigid criticism even when they appear in print. There is danger, however, in a popular treatment of such topics as are now in debate concerning the essential elements of religious life and Divine revelation, doing more harm than good. The statement of objections and of sceptical theories, which are not adequately and exhaustively treated, creates or fosters the very doubt which it is the author's object to remove. Discourses on such topics as

Inspiration which really do not meet the prevailing thought on the question, or probe it to its depths, are worse than useless, because they lead men to cherish the impression that all has been said which can be said on the matter. Dr. Hitchens has done his best to help those for whom his volume is intended; and we join him in "the sincere hope that what he has written may confirm their attachment to the Living Word." He is evidently a preacher who tries to keep abreast of the topics of the day.

*Fan's Silken String.* By ANNETTE LYSTER. (London: Society for Promoting Christian Knowledge.) A capital story of humble life. The little girl's faith in the loving care of the heavenly Friend is portrayed in a way as natural as it is touching; and its influence in keeping Ben in ways of honesty and truth, after he had become ashamed of his sin, will suggest many a wise lesson to those who labour amongst the humbler classes. To village libraries and those for mothers' meetings it will be found to be a welcome addition.

*My Lonely Lassie.* This is a tale by the same authoress. It is somewhat higher in style, as its characters move in other circles; but there is a like beauty and purity in the moral life portrayed, and neither Mr. Graeme, Dr. Ruthven, nor Selina can fail to become favourites with our young lady readers. It would be impossible to peruse it without pleasure and healthful stimulus in the discharge of painful duties.

*Bertie and his Sister.* By ALFRED H. ENGLEBACH. (Society for Promoting Christian Knowledge.) The tale relates the history, not uncommon by any means, of two orphans, brother and sister, born in New Orleans, whose father and mother were both unexpectedly cut off by fever. Their treatment in England by two uncles, to whose care they were consigned, is described in a strong, pleasant fashion by a capital story-teller.

*The Atonement, and other Discourses: a Second Series of Plain Pulpit Talk.* By THOMAS COOPER. (London: Hodder and Stoughton.) These eight rather long discourses will be regarded as pleasant memorials of Sundays which Mr. Thomas Cooper has spent with Christian congregations in various parts of the country. There are racy bits of talk in some of them; and the characteristic, humorous common-sense of the author appears in many a page of earnest, religious exhortation. The theological disquisitions on the great central theme of the gospel will not carry the assent of many readers with them, especially those who have been training in the school of the first lights of modern Nonconformity. Plainness is not Mr. Cooper's chief characteristic. He has, however, done so much good work, and has been so usefully employed for so many years, that we cannot forbear the expression of our regret that he should have joined the croakers in relation to the condition of the modern pulpit, and especially in the matter of doctrines in which he himself may be easily shown to have fallen into not unnatural mistakes. It may be true that many modern preachers would reject Mr. Cooper's theories; but that is no ground for charging the majority of ministers of the gospel nowadays

with having given up the Bible doctrines of substitution and atonement. The practical discourses are the best, and can hardly fail to do good.

*Isabel; or, Influence.* (The Religious Tract Society.) A simple and pleasing treatment of the practical aspects of human responsibility, suitable for the young and not unlikely to profit the old. In fourteen short chapters it deals with such themes as home influence, the responsibilities of the gifted, friendship, book, conversation, the places we frequent, and related topics, including the memory of the dead.

*Good Tidings for the Anxious.* (The Religious Tract Society.) Not by any means the book we should wish to see in the hands of inquirers. Some of its statements of Christian doctrine are more than questionable, and we can only wonder that the Society should have given them currency. In tendency the book is likely to prove misleading.

*Harmony of the Four Gospels.* Edited by BENJAMIN DAVIES, Ph.D. (The Religious Tract Society.) This attempt to bring the records of the evangelists into order and agreement is based on Dr. Robinson's well-known work. It has been compared with Greswell's "Harmonia Evangelica," and Wieseler's "Chronological Synopsis." It is a handy and useful little volume for Bible students.

*Between the Locks.* (Society for Promoting Christian Knowledge.) The waifs and strays of our civilization are in danger of being forgotten, and of lapsing into utter heathenism. This story, which presents their claims and the wise way of dealing with them, is well worthy the careful attention of Christian philanthropists. For ordinary readers it will prove to be unusually interesting. The Kentish scenery is portrayed with a graphic pen, and it will delight those who have gone over the ground, and strangers will be glad to make its acquaintance. The hop-grounds and the hop-pickers have due prominence given them; and there is a fine, healthy, breezy, moral sentiment running through every chapter. We shall be glad to meet the writer again.

*The Rescue of Child Soul.* By REV. W. F. CROFTS M.A. (London: Sunday School Union.) This work is much better than the affectation of the title-page led us to expect. It really deals with the philosophy of child-life in an admirable and effective way; and there is much wise counsel for teachers in the discharge of their important duties. It would hardly be possible to read and study it without lasting benefit to parents, teachers, and scholars.

*Wrecked Lives; or, Men who have Failed.* By W. H. DAVENPORT ADAMS. First Series. Mr. Adams is right in his opinion that the lesson of failure is one which this age specially needs to have enforced. We worship greatness, or what appears to be greatness, rather than solid merit, and we judge of men by their success more than by their qualities of brain or heart. Never was it more necessary to insist that a life may be prosperous, famous, rich in the material blessings of the world, and yet a failure. This is the principle which the author desires to illustrate in his book. Whether the examples are the best that might have been

chosen for this purpose is open to question. Certainly the tribune, Rienzi, Dean Swift, Richard Savage, and Thomas Chatterton, are all properly described as men with "wrecked lives." Our only doubt about the selection is that there was so little in their external life to suggest the idea of success. Cardinal Wolsey comes nearer our notion of the kind of man who is the most appropriate illustration of such a moral as it is desired to point. But this is hardly an objection. All these short biographies are very suggestive and useful as beacon-lights on the voyage of life, and they are all well done. Perhaps the judgment on Rienzi is a little hard, or it may be that our own view of him has been too much influenced by Bulwer's genius.

*Sermons and Notes for Sermons.* By W. A. SALTER. (Eliot Stock.) Few will read these sermons without a feeling of regret that Mr. Salter's ministry was not prolonged for many years. Such teachers can ill be spared. Here we have no mere professional manipulator of texts, but one whose whole soul is manifestly imbued with living truth, and who therefore speaks with an intensity of earnestness which must have reached the hearts of those who listened to him, and cannot fail to influence those who read. In style these discourses are clear, simple, and direct; and in tone thoroughly evangelical. They give evidence of very careful and conscientious study, and of independence and breadth of thought. Although inferior in intellectual grasp to the sermons of the late Frederick Robertson, the spirituality of Mr. Salter's teaching, and the freshness and originality with which the truth is often put, frequently remind us of the gifted Brighton preacher.

*The Incarnation of God and other Sermons.* By the Rev. HENRY BATCHELOR. (Hodder and Stoughton.) No doubt many persons will open this volume expecting to find a critical and argumentative discussion of some of the great questions with which the theological and philosophical controversy of the day has been mainly occupied, but such people will be presently disappointed. Mr. Batchelor proceeds upon the assumption that no question is raised as to the reality of the Incarnation and the truth of the various doctrines with which he deals, and seeks to make such practical application of them as he deems most likely to be useful to such as compose the majority of congregations like those to which he has been called to minister. Judged from this point of view, the sermons here published deserve a high place. They are eminently practical, constructed upon the old evangelical lines, clear and unmistakable in their teaching, pointed and forcible in expression, so arranged as readily to fix themselves in the memory, and withal stimulative to thought and cogent in their appeal to the conscience. We cannot read some of the longer and more elaborate of these discourses without a feeling of surprise at the announcement that "they appear as they were thrown off at the end of the week, and in the midst of the toils of a laborious pastorate and an exacting public life;" and we recognize at once the testimony which they bear to the diligence and faithfulness of the pastor. Perhaps they would have been none the less excellent had they generally been somewhat shorter; but whatever their length, they never lack

interest or instructiveness. Mr. Batchelor has a vigorous intellect, which has already done good service to the truth, and might do much more if he would somewhat widen his horizon and take a broader survey of the field which within certain circumscribed limits he has explored so well. Evidence that he done this will, however, perhaps be forthcoming in the volumes which may be expected to succeed the one at present under review. In the meantime we have here a contribution to the sermonic literature of the day which will rank amongst the best productions of the kind, and will extend the influence of a ministry which cannot fail to be helpful and edifying to those who come within its reach.

*Commentary on Romans.* By JOSEPH AGAR BEET. (Hodder and Stoughton.) We are not surprised that this commentary has reached a second edition. It is, by a long way, the ablest exposition of the Epistle to the Romans which has appeared for many years, and is peculiarly adapted for the requirements of the time. Taking nothing for granted, Mr. Beet begins by building up an argument for the genuineness and authenticity of the Epistle which the most competent judges have again and again pronounced to be unassailable. There is no evasion of difficulties and no disregard of strict scientific rules, but with perfect ingenuousness, with faultless logic, and with unimpeachable scholarship, the writer clears his way, step by step, to a resistless conclusion. Proceeding with his exposition, he brings out with singular vividness and force the Apostle's meaning, throws a surprising light upon difficult passages, sweeps away misconceptions in which many of them have been enveloped, and leads us to an intelligent comprehension of this wonderful letter which is in many parts so "hard to be understood." Bound by no traditional interpretations, Mr. Beet pursues his own independent course, carefully and impartially weighs the evidence with which he has to deal, brings a varied store of learning and an unwearied patience to the examination of every point and, without a shadow of dogmatism, inspires our confidence by the definiteness and depth of his own convictions. The book deserves a much more extended notice than we have now the opportunity of giving to it; it is full of information and suggestiveness; bold and fearless in its inquiry, it is deeply reverent in tone, and forms an expository treasury for which all earnest biblical students may well be thankful.

*Cecily: a Tale of the English Reformation.* By EMMA LESLIE. (Wesleyan Conference Office.) The writer of this little book has before given evidence of her skill in weaving historical events into the fabric of an attractive story. Her present attempt is quite equal to anything she has previously done. The exciting incidents of the Marian persecution presented in a form which will ensure their being eagerly read by young people, and which will bring home to those who read many excellent lessons.

*The Old Miller and His Mill.* By MARK GUY PEARSE. (Wesleyan Conference Office.) Whether Mr. Pearse writes for young or old he is always racy and instructive. Here is an allegory in which the little ones

will delight, and which will do much to make them wiser and better. It is less interesting, however, than it would have been had not the solution of the allegory been so obvious from the beginning.

*Hours with the Bible.* By CUNNINGHAM GEIKIE, D.D. (S. W. Partridge and Co.) Dr. Geikie has set himself a great task, but we have no doubt, should life and health be spared, he will successfully accomplish it. He has undertaken the attempt to bring all that he can gather from every available source to bear on the illustration of the Scriptures, with a view of supplying what Dr. Arnold used to long for—"a people's handbook of the Bible." The present volume, which brings us down to the close of the patriarchal age, gives proof of the patient research, independent thought, and careful sifting of evidence which characterized the author's "Life and Words of Christ." There is brought together a vast amount of valuable and interesting information of great importance to the intelligent understanding of the sacred writings, but usually quite inaccessible to the ordinary reader, and only secured with difficulty even by the scholar. At the same time the book is no mere collection and classification of dry materials, but "a pleasant, attractive illumination of the Bible," which will be read with deepening interest from beginning to end. Dr Geikie's style is singularly lucid, and whilst he is in strong sympathy with evangelical religion, and is earnest in its vindication, he is not held back from his search after truth by any iron bond of creed, and manifests a readiness to be guided by the discoveries of modern science not always shown by his Evangelical brethren.

*Slieve Bloom.* By ELIZA KERR, Author of "The Golden City." (Wesleyan Conference Office.) A skilful variation of an old theme. Two little children, brother and sister, are, by the desertion of their father and the death of their mother, left to the care of their grandmother, an old Irishwoman, who prides herself on being a Protestant and a Christian, but who is merely an ignorant Pharisee. The children, full of the true Christian spirit imbibed from the training of their mother, although they have at first much to endure, succeed at length, by their simple, child-like, and unconscious goodness, in winning their grandmother's confidence, and revealing to her what "inside religion is." The story is full of incident and pathos, is told in an easy, natural style, and whilst it is sure to interest, will be thoroughly healthy and stimulating in its influence.

*The Cup of Consolation; or, Bright Messages for the Sick Bed.* From the Two Great Volumes of Nature and Revelation. By an INVALID. With an Introduction by J. R. Macduff, D.D. (Hodder and Stoughton.) Brightness will come into many a dark chamber with the advent of this attractive little book. Its contents consist of a series of texts from Scripture, followed by portions from favourite authors in prose and verse, which were written from week to week by an invalid for the comfort of a sister invalid at a distance. The extracts have been culled from a very wide field with much care and good judgment, and with a sympathetic insight into the needs of those for whom the book is intended. There is nothing of the morbid pietism which is too often the fault of books of this kind, but every page is cheery, hopeful, and exhilarating. The healthy

as well as the sick will always find an invigorating draught in this "Cup of Consolation."

*Garden Graith; or Talks among my Flowers.* By SARAH F. SMILEY, Author of "The Fulness of Blessing." (Hodder and Stoughton). A better title might surely have been found for this book. It is not every one who knows that in some parts of the North of England "Graith" has the meaning of "furniture, goods, riches;" and those who do not will be in danger of passing over what is well worth their attention. Miss Smiley takes us into her garden and turns it into a spiritual school, making its flowers, weeds, fragrance, seed, and whatever else it includes, spiritual teachers. There is considerable charm in the way in which this is done. Though sometimes, to our thinking, a little over-fanciful, the author seldom errs in this direction, but talks sensibly and pleasantly of the higher ministry of nature, and shows us how to gather from the garden much that thoughtless people never dream to be in it, and that will be a precious possession long after its flowers have faded and its fruits perished.

*The Evidential Value of the Acts of the Apostles.* The Bohlen Lectures, 1880. By the Very Rev. J. S. Howson, D.D. (W. Isbister.) The four lectures which this volume contains, and which were delivered by Dean Howson in Philadelphia, are intended to point out how, in itself and in its relation to other things, the Acts of the Apostles justifies its position in the Canon, what is the Divine recommendation upon its face, how it stands unharmed the closest scrutiny, how it furnishes the needed link between the gospel history and the Apostolic writings, and what practical benefit in the way of instruction and edification is to be derived from it. The book is worthy of the reputation which its author long ago earned for himself. His life-long researches in this field of the Bible, and his consequent thorough acquaintance with the subject, his care and conscientiousness in dealing with evidence, the clearness and strength of his own convictions, and the admirable lucidity and vigour of his style, give these lectures a rare value as a contribution to the study of the questions with which they deal.

*Philip II.: a Dramatic Romance.* By JOHN ELFORD. (London: C. S. Palmer.) Notwithstanding what has been done by Alfieri, Schiller, Otway, and others, Mr. Elford is of opinion that the pathetic story of Don Carlos, Prince of the Asturias, and Isabella Valois, Philip II.'s young and beautiful queen, has never been fairly presented, and that their characters have not been fairly delineated. He has evidently been at considerable pains to collect facts from well-authenticated sources, and to give their due weight to the circumstances by which the principal actors in the dark and sorrowful tragedy were surrounded, in estimating the moral qualities of their actions. The story is one which lends itself readily to treatment of the kind here adopted, and although we do not discern in the book any indications of special dramatic or poetic power, the author at least succeeds in sustaining our interest, and also in awakening our sympathy for Carlos and Isabel in their troubles.



*Good Thoughts in Bad Times.* By THOMAS FULLER, D.D. (London: Hodder and Stoughton.) More than needless, it might even be accounted presumptuous, to criticise Thomas Fuller. His works, so rich in thought, in truth, and in devout feeling, so racy, pithy, and trenchant, have struck home to the hearts of generations, never failing to suggest and inspire "good thoughts," never failing to help in "bad times," and always bracing, invigorating, and elevating. In his companionship we can never be dull and unprofitable, and we never part company with him without wishing to meet again. We are glad to call special attention to the edition before us, because of the exceeding appropriateness and beauty of the paper, type, and general get-up of the volume; it is one of the best productions of its kind that we have seen.

*Jane Hudson.* (London: Wesleyan Conference Office.) An interesting story of an American girl who became a schoolmistress, narrating her experiences, conflicts, and conquests, and showing that the habits formed in youth abide. Girls will be glad to read it, and be the better for doing so.

*The Forgotten Truth; with selected Hymns of the Spirit.* By the Rev. CHARLES BULLOCK, B.D. ("Hand and Heart" Office.) The intention of this book is to call attention to the necessity of the Holy Spirit's influence for effective Christian teaching and work; a truth which the author thinks is so much overlooked by preachers that many congregations might justly complain, "We have not so much as heard whether there be any Holy Ghost." The addresses are simple, pointed, and evangelical.

We have received a series of charming sixpenny story-books, published by the Society for the Promotion of Christian Knowledge, which deserve a word of hearty commendation. They are principally concerned with the experiences of boys and girls at school, are well written, and thoroughly healthy in tone. We had thought the ingenuity of publishers in the matter of devising new and attractive designs for such books had been well-nigh exhausted, but the series before us presents yet another novelty so bright and pretty that we have rarely seen anything of its kind more pleasing and appropriate.

*The Ten Years' Tenant.* By WALTER RICE and JAMES BESANT. Three Vols. (Chatto and Windus.) We do not profess to understand how a literary partnership is carried on; whether it involves unlimited liability, how the honour accruing from success is divided, or, in short, how to answer any of the questions which are suggested by a book which, like several predecessors, bears on its title pages the names of two authors. It is certain, however, that Messrs. Besant and Rice know how to interest a large circle of readers, who are quite content to enjoy their books without attempting to determine their respective shares in the joint authorship. In the present work there is not any necessary difficulty, since it consists of three stories, but we should hesitate a long time before saying that an entire tale was written by either of them. Without



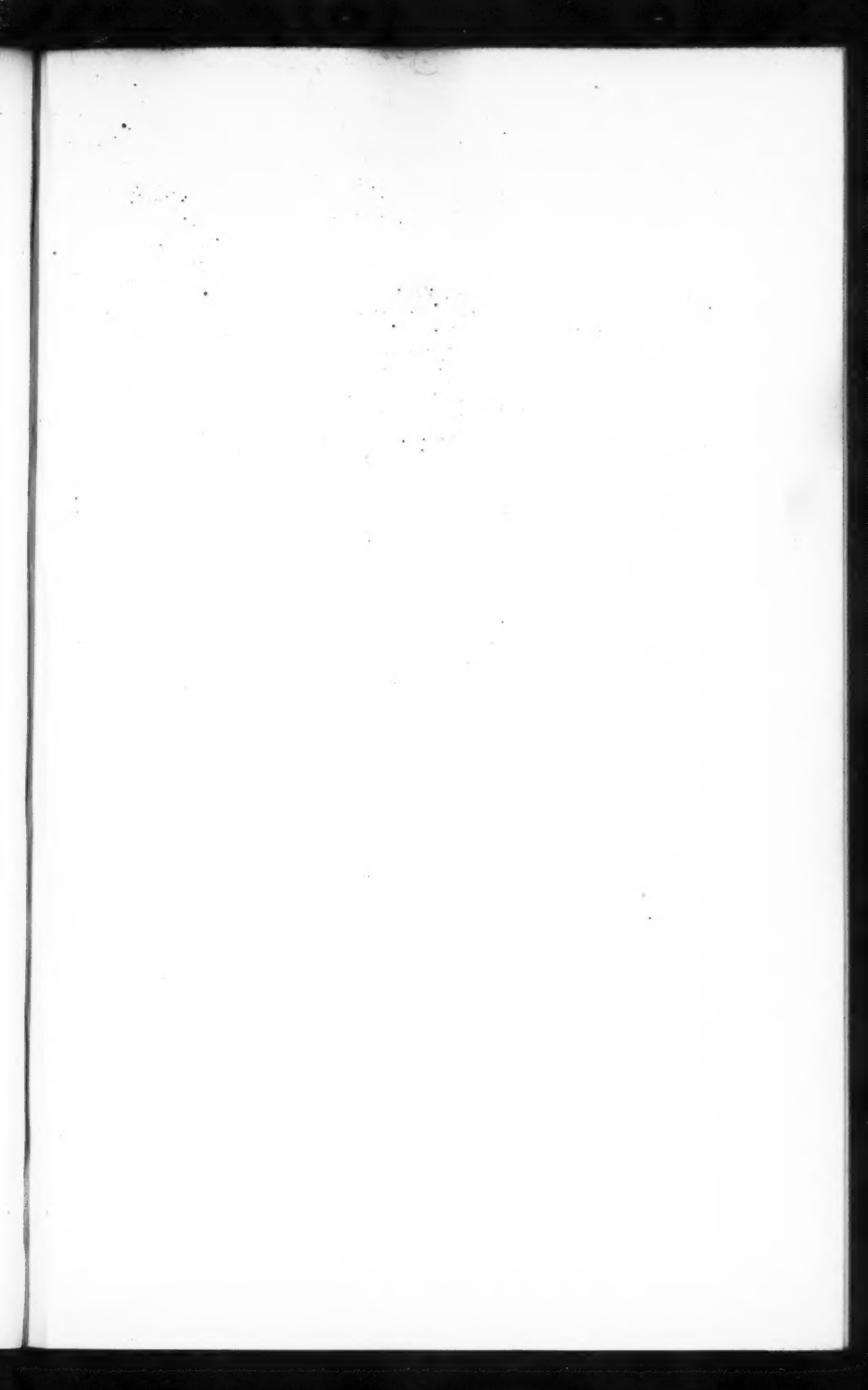
pretending to assign the separate parts to either, it may be said in general that the same combination of qualities is found in all of them. The "Ten Years' Tenant" is an original conception, somewhat strange and fantastic, but striking, and worked out with considerable power. The "tenant" is more than two hundred and sixty years old, having early learned a secret by which he could arrest the flight of time and continue for years at the same age, renewing his lease of life at the end of that period by having recourse to the mysterious process which had already given him this strange immunity from the ordinary conditions of humanity. It is unnecessary to point out that we have here a field for a very extended flight of imagination, and yet there are certain limits within which it is confined. The skill of the artist is shown in the maintenance of consistency, even where the main idea is not only an outrage on probability, but on possibility. Very high credit is due to the writers on this ground. The difficulty of keeping the attention when the incident and surroundings alike are so unreal is very considerable, but it has been cleverly mastered. Not only has the tale a distinct attraction of its own, but the lessons it suggests are sound and useful. "Sweet Nelly, my Heart's Darling," is a picture from the past in which we are introduced successively to Virginia as it was a hundred and fifty years ago—first to its dismal swamp and then to one of the luxurious homes of the planters, and afterwards to London, at the time of the South Sea Bubble. The plot of the story is clever, and the interest well sustained throughout, but the graphic sketches of life at the time is to us more attractive still. The story is told by the heroine, and the occasional quaintness of observation and simplicity of style increase the *vraisemblance* and add to the charm. Especially is this the case in relation to some of the opening scenes in Virginia. Take, for example, the quiet hit at the "learned men" "who demonstrate that, at the present rate of increase, our own population, long before the end of the eighteenth century, will be so vast that there will not be enough food for all, and thousands—nay, millions—will yearly perish of starvation." There are wise and confident predictions made to-day which a century hence will provoke a smile at their absurdity just as these gloomy forecastings of eighteenth century pessimists and alarmists do now. Or, again, how true to nature is this: "As for our overseers and people, my father was ever of opinion, in the which I agree with him, that the arts of reading and writing should only be taught to those who are in a position of authority, so that they may with the greater dignity admonish unto godliness and contentment those placed under them. The Church Catechism warrants this doctrine, to my thinking." But taken altogether this is a story of considerable ability. The third, which we cannot notice more fully, is "With a Sailor," and is marked by great life and spirit.

*Ida Vane.* By ANDREW REED, B.A. (J. F. Shaw and Co.) Mr. Reed has made a second venture in a tale of ecclesiastical history, and has achieved considerable success. The time which he has chosen for his story is one of stirring interest to all Nonconformists, and the characters he has introduced are sure to invest the story with attraction. Isaac Walton, Sir Harry Vane, Marvel, Milton, and others of their contemporaries have their place in these pictures of the closing days of the

Commonwealth and the early times of Charles II. To place such characters on the stage is always attended with some difficulty, but it is unjust to Mr. Reed to say that what wide reading about the men and their times, deep sympathy with the Puritans and their principles, and anxious care to be faithful to truth, could do to ensure success, has been done. The result is a book of considerable attractiveness. We want more literature of this kind for our families. It would inspire them not only with a desire to know more of the history, but with a hearty admiration of those religious and political principles which lay at the heart of Puritan heroism. Mr. Reed deserves thanks for the good service he has done.

*The Other Side—How it Struck us.* By C. B. BERRY. (Griffith and Farran.) Englishmen do not easily tire of records of American travellers; and if all American tourists could produce a book as fresh and racy as that before us they would be sure to find appreciative readers. Mr. Berry knows how to travel, how to observe, and how to write, and as he has travelled far and seen much it would be strange if he did not produce an attractive book. Happily, too, he does not affect to be philosophical, and occupy himself with drawing very wide inferences from very narrow premisses, nor does he attempt to moralize and weary his readers with profound disquisitions. Possibly some critics may say that his work is not solid; but, to tell the truth, we have plenty of books of statistical, or historical, or social information, and we are heartily glad to have one that is simply entertaining. It is not that there is any lack of instruction, but it is given in so pleasant a form as to be attractive instead of being wearisome. We have pleasant records of the journeyings and of the places visited, amusing sketches of individuals and of conversation with them, and capital stories interspersed through the whole. These pen and ink pictures tell us more of the country and of the people than pages of elaborate description. The book is as full of life and variety as a novel, and we lay it down with deeper interest than ever in our Transatlantic kinsmen. Mr. Berry visited them everywhere—in the prairie, village, and in the crowded city, in Toronto and in Washington, in New York and in Chicago. He covered, as will be seen, a wide range, including Canada as well as the United States, and the pictures he has drawn of the whole are done with a great skill and real geniality.

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A. Brothers, Photo, Manchester

Unwin Brothers, London.

*Very truly yours,*

*Alexander Thomson*  

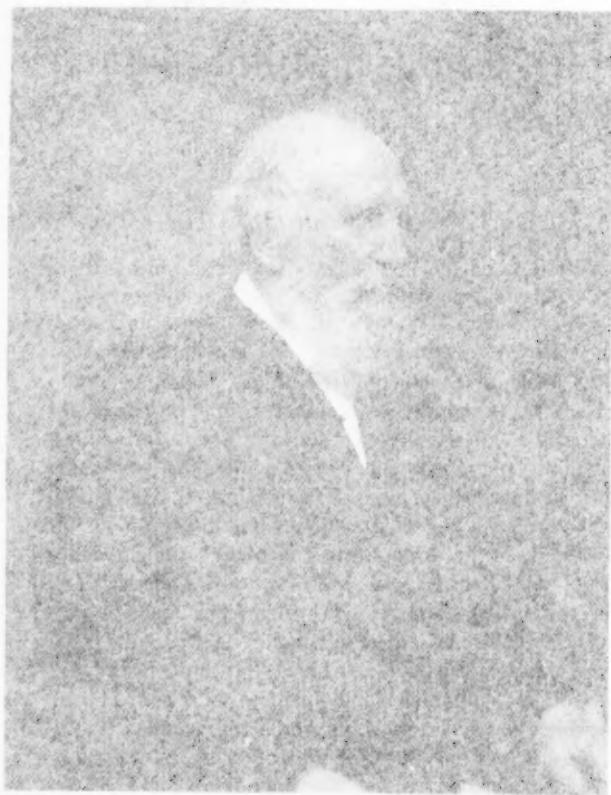

# The Congregationalist.

APRIL, 1881.

REV. ALEXANDER THOMSON, D.D.

For more than a quarter of a century Dr. Thomson has held a position in Manchester in which he has, year by year, been gathering extended influence by the force of personal character and faithful pastoral service. He is one of the ablest and most consistent representatives of the older theology to be found in the Congregational ministry, and he has never shrunk from the exposition and vindication of its principles. But his geniality of spirit softens any harshness that opponents might find in his theology, and wins for him the hearty respect of those who differ most widely from his opinions. It would not be easy to exaggerate the feeling of confidence which is reposed in him by his brethren in the district, and indeed in the much wider circle to which he is known. He has considerable reputation as a scholar, is honoured as a faithful and successful pastor, is trusted for the sobriety and soundness of his judgment, and inspires affection by the Christian spirit which pervades his words and works.

Dr. Thomson is a native of Aberdeen, where he was born in 1815. He was educated at Marischal College, and the University, where he early gave evidence of the ability and industry which have won him such high distinction in after life, gaining the first classical prize, and taking the degree of M.A. with honours in 1837. From Aberdeen he went to Spring Hill College, and having completed his course there succeeded the late Greville Fyfe in the pastorate of Nile Street Chapel, Glasgow, in 1842. From 1846 to 1855 he acted as Professor of Biblical Literature in the Glasgow Theological Academy, and the students who enjoyed the benefit



A. Thomson, F.R.S.E., F.R.S.

Edinburgh, Scotland.

Very truly yours,

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*REV. ALEXANDER THOMSON, D.D.*

FOR more than a quarter of a century Dr. Thomson has held a position in Manchester in which he has, year by year, been gathering extended influence by the force of personal character and faithful pastoral service. He is one of the ablest and most consistent representatives of the older theology to be found in the Congregational ministry, and he has never shrunk from the exposition and vindication of its principles. But his geniality of spirit softens any harshness that opponents might find in his theology, and wins for him the hearty respect of those who differ most widely from his opinions. It would not be easy to exaggerate the feeling of confidence which is reposed in him by his brethren in the district, and indeed in the much wider circle to which he is known. He has considerable reputation as a scholar, is honoured as a faithful and successful pastor, is trusted for the sobriety and soundness of his judgment, and inspires affection by the Christian spirit which pervades his words and works.

Dr. Thomson is a native of Aberdeen, where he was born in 1815. He was educated at Marischal College, and the University, where he early gave evidence of the ability and industry which have won him such high distinction in after life, gaining the first classical prize, and taking the degree of M.A. with honours in 1833. From Aberdeen he went to Spring Hill College, and having completed his course there succeeded the late Greville Ewing in the pastorate of Nile Street Chapel, Glasgow, in 1842. From 1846 to 1855 he acted as Professor of Biblical Literature in the Glasgow Theological Academy, and the students who enjoyed the benefit

of his teaching and guidance still speak in highest terms of the work that he did and the influence that he exerted. In 1855 he entered on the pastorate of Rusholme Road Chapel, Manchester, as successor to Rev. James Griffin, than whom a more devoted and loving minister never presided over a Church. There was, of course, considerable anxiety as to his successor. Mr. Griffin had built up the Church from the foundation, and lived in the hearts of the people whom he had gathered around him, and amongst whom he had laboured for so many years, and it was feared that no one would speedily fill a position such as that which he held. But Mr. Thomson soon dispelled all such anxieties. At that time Manchester had a strong band of Congregational ministers. Dr. Vaughan was at the College. Dr. Halley was the pastor of Cavendish Chapel, and Mr. Bubier was at Hope Chapel, Salford. The new minister at Rusholme Road Chapel took an honourable place in a noble fraternity, and, despite the difficulties which gather round all Churches situated in our large towns, in consequence of the migration to the suburbs, has steadily held his position. For the last few years he has combined with the pastorate the Professorship of Hebrew and Old Testament Criticism in Lancashire College, and there has found a congenial sphere for the wise use of his scholarly attainments. In 1875 he was Chairman of the Congregational Union of England and Wales, and won golden opinions by the urbanity of his manners as well as by the ability of his addresses from the chair. In 1877 his University testified its sense of his merit by conferring on him the degree of Doctor of Divinity. Altogether he is one of those men of sterling principle, ripe culture, high character, and proved worth, of whom any Church may be proud.



### *THE MORAL TRIUMPH OF MR. GLADSTONE.*

TWELVE months ago the country was in the excitement of, perhaps, the keenest political battle that has been fought in this generation, and the Liberal party, long humiliated and depressed, was tasting the first sweets of the most decided



victory it has ever won. Mr. Gladstone was still contending, with a gallant resolution that had in it something of the heroic, against the powerful forces by which he was confronted not only in Midlothian, but throughout the country; and the nation, divided into two hostile camps, was waiting the issue with intense anxiety. We have now had a year's experience of the administration of the great statesman whom the voice of the country at that time once more designated as the chief Minister of the Crown. Perhaps there are sanguine Liberals who, on looking back, may not be fully satisfied with the results of the victory they helped to win. The Ministry have had work to do which they would much rather have left undone, and they have been forced to leave undone work which it was certainly their desire to do. Lord Sherbrooke (before he was called to the Upper House, whose atmosphere, serene as it is supposed to be, seems already to have exercised a disturbing influence upon his Liberalism) expressed his desire that the Government should enter on the necessary work of reform with energy and promptitude, and urged in support of his view that the reforming zeal even of a Liberal Parliament would soon be used up, and that the true policy was to utilize its force while it was still fresh and vigorous. But nearly a year has passed and there are some who would say that the Government have hardly as yet entered on their work. Considering what was done in the brief session of 1880, this is a very unfair view. But the stormy scenes of the present session seem almost to have obliterated from many minds the recollection of the great results even in the way of legislation which have already followed the return of the Liberals to power. During the whole period of the last Administration no measures were passed which can compare in importance with the Burial Act, the repeal of the Malt Tax, the Employers' Liability Bill, and the inroad made on the game laws by the Ground Game Bill. These necessary pieces of legislation were passed in little more than three months, in face of the opposition of the House of Lords to some features in most of them, and notwithstanding the large consumption of time on a piece of Irish legislation and on the debates relative to the Northampton election. These are familiar facts, but they need to be re-stated for the benefit of those impatient Liberals

who seem to forget past achievements unless they are continually startled by new ones. A brief survey of the general features of the situation may help to clear the minds of many who have been disquieted by the apparent waste of time and strength on legislation which, however necessary, was certainly very unpalatable to Liberals, and may at the same time give even those who have not shared this feeling a more just conception of the signal success which Mr. Gladstone has been able already to secure for his policy.

In an article on the "Limitations of Absolutism," suggested by the accession of the new Czar, *The Pall Mall Gazette*, which has on more than one occasion been more trenchant than discriminating in its criticism on the Government, makes this very true observation :

An autocrat, be he never so autocratic, cannot work miracles, and Czars, like other men, must often submit to circumstances over which they have but little or no control. Although the autocratic power is theoretically as unlimited as it was a hundred years ago, it would be utterly impossible for Alexander III. to reverse the policy of his father as suddenly as the Emperor Peter, who signalized his accession to the throne by suddenly becoming the ally of the sovereign against whom his predecessor was actually waging war.

Much more strongly may such remarks be made in relation to Mr. Gladstone's accession to office. He had a powerful majority in the House of Commons, and its force was greatly increased by the fact that it had just been returned by the constituencies. Still he was not absolute. The moral effect of the election was enormous, but it could not convert the social influences at work on the opposite side ; it could not disarm the hostility of the aristocracy and the plutocracy, especially in London ; it could not change the opinion or weaken the authority of the House of Lords, where an embittered rival reigned, as he still reigns, supreme ; in short, it could not remove the limits to Mr. Gladstone's power. *The Pall Mall Gazette* adds what it would be well for itself had it always remembered :

Even if the new Czar were as vehemently hostile to the policy of his father as Mr. Gladstone is opposed to the policy of Lord Beaconsfield, we hardly need refer to our Transvaal war and the presence of our garrison in Candahar to see that the task of reversing the policy of a great empire is both difficult and slow.

The words may be turned round thus, "Even if Mr. Gladstone had possessed the power of the Czar, it would have been impossible for him immediately to disentangle the national policy from the complications in which he found it involved." But Mr. Gladstone had no such supremacy. He had not even the amount of power which had been wielded by Lord Beaconsfield, whose influence in the House of Commons was increased considerably beyond the strength of his normal majority by the authority he commanded in the Lords. Had this been kept in mind, the wild accusations and heated denunciations in which some speakers and journalists have indulged would have been spared, to the benefit of their own reputation as well as for the good of the party which they profess to serve.

The impatient and heated Radicals who, forgetful of all the story of the past and indifferent to the real facts of the situation, have been so ready to criticize their chiefs, to suggest that they have forgotten in office the pledges given us in opposition, and even to raise the cuckoo-cry that there is no difference between a Liberal and a Tory Government, must be difficult to teach if they do not now, in the presence of the results that have been accomplished, both in the Transvaal and in Afghanistan, repent their ill-advised attempts to scatter seeds of distrust and division in a party whose continued union is essential to its retention of power. The necessity laid on the Government to protect property and to restore order in Ireland was singularly unfortunate. But there is this at least to be said in their favour, that their case was so completely proved by the conduct of the Home Rulers in the House that the support of the independent members below the gangway, with a few exceptions, was given as heartily as that of the members who sit behind the Treasury bench. *The Newcastle Chronicle*, whose communications are inspired by the eccentric Liberal who represents the borough, says that a bitter antagonism has sprung up between these English Radicals and the Irish members, and the animus shown by Mr. Finigan in the "scene" of March 8th, and by Mr. O'Donnell in his protest against his own suspension, goes far to confirm this idea. There could scarcely be a more satisfactory evidence that the Ministry were right. These advanced Liberals were all pre-

judged against any measures of coercion, and there can be little doubt that had Parliament been convened in November or December last, and especially if the Irish members had not been present, the majority of them would have been very difficult to convince that the Government should receive the power for which they asked. Even when the Session began Radicals were reluctant to vote for a policy which at heart they detested. The action of Mr. Parnell and his friends removed every scruple from the minds of such men as Mr. Dillwyn, who love liberty, but were not prepared to support anarchy and violence.

But though their independent support is a very strong argument in favour of the Government policy, it cannot remove the distaste with which it is regarded by many who were forced to admit its necessity. This may account for the suspicions of the Ministry which have been so recklessly and unfairly scattered. The Irish party have considerable influence on London journalism. Many of them are connected with the press, and have the opportunity of giving currency to any stories they may think fit to disseminate. Where and how the rumours are hatched which are whispered in the lobbies, discussed in the clubs, and then sent through the country by the agency of the London correspondents, we have no means of ascertaining. But there has been a prolific manufacture somewhere. Now, after all the angry feeling that has been displayed, and the foolish words that have been spoken, sometimes by men who ought to have known better, it is found that the course of the Ministry has been consistent and straightforward throughout, that they never hesitated about the reform of the Irish land Laws, that they never wavered as to that policy of righteousness in Afghanistan, which Lord Hartington so manfully enunciated in his reply to a Jingo deputation, that their one anxiety in relation to the Transvaal has been to end the war with as little delay and bloodshed as possible.

This means the complete triumph of a policy extremely repugnant to feelings all too strong in English hearts. The House of Lords has not concealed its bitter displeasure, and the vote of some so-called Liberal (?) peers in opposition to their party shows how deep and widespread is the feeling among the aristocracy. But it is not confined to them.

Wherever there are any smouldering embers of the Jingo temper, the action of the Government is denounced as a betrayal of the honour of the nation. The Ministry have determined to face all the consequences rather than connive at a policy of wrong-doing.

The action of the Government in Afghanistan may be said to be the inevitable result of the principles professed in opposition. But circumstances so changed after their accession to office that, had they desired to modify their policy, they might have pursued a course different from that they have taken without being fairly open to any charge of tergiversation. Ayooob Khan had tried another throw with our army and had been utterly routed; but with his defeat there came a greater disorganization of the Afghan people, and if the Ministry had been desirous to retreat from their original position, they might have argued that the peace and good order of the country, as well as the security of India, required the continued occupation of Candahar. There are plenty of military authorities who would have sustained them in such a view; and had the leaders of the Cabinet been men of less decided principle, the temptation to retain Candahar might have proved irresistible. The Ministry have been loyal to all their professions, and have sought to strengthen their position in India by proving that this country is powerful enough to do right, and by trusting for the defence of British power to the confidence of the people in British justice, rather than to the extent of the British dominion, or the scientific character of the frontier, which British valour had secured for the Empire.

The Transvaal affairs presented far more difficulty. In Afghanistan we were victors, but in South Africa we had been three times defeated, and in a way which reflected little credit on the English army. This alone was held by numbers to be a sufficient reason for prosecuting the war to its bitter end. Considerations of right or even expediency were to be regarded as of no account, so long as the prestige of the British name was sullied by defeat. It might be true that we had no right to annex the Transvaal, and that the annexation was as impolitic as it was unjust; but such a plea was not to be entertained until the honour of our arms had been redeemed by the slaughter of a number of Boers, even at the sacrifice of

numbers of our own brave men. This was the tone of the "Jingo" journals on that Black Monday when we found lying on our breakfast tables the story of the defeat and death of Sir George Colley. We had suffered a disaster the disgrace of which could only be wiped out by blood. Suggestions of peace were scouted as unworthy, and even those who were not carried away by the passion of the hour were mournfully compelled to admit that the hope of an early settlement was at an end. With all the fire-eating journals revenge was the cry, and the only thought was how to send the troops in sufficient numbers and with sufficient rapidity to make it prompt, and complete, and consoling.

The reasoning by which these conclusions were reached is certainly more curious than convincing. We are not willing to say anything severe of the dead, but in the interests of truth it is necessary to say that the difficulties in which we found ourselves were mainly due to the action of our own general. Sir George Colley's too hasty advance into the interior rendered abortive the attempts which were being made to settle the question without an appeal to arms. As in the beginning of the campaign so at its close. His premature and ill-advised seizure of Majuba Hill, at the time when negotiations were in progress, exposed his own troops to a crushing overthrow, and complicated the whole situation. Yet it was argued that until General Colley's mistakes were redressed by victory over the Boers—that is, by the slaughter of men who were contending for their own freedom—there could be no thought of peace. Sir George Colley had blundered, therefore Boers and Englishmen must go on killing one another until Great Britain was able to put such a force in the field as would sweep away all her enemies. Monstrous as such propositions are when boldly set forth, they are accepted by multitudes as the axiom of a patriotic creed, which are not open to controversy or dispute. The taunting questions addressed to the Ministers by Lord Randolph Churchill and others abundantly proved that this was the secret thought of the Opposition, and that if the Government took a different view, their rivals hoped to make political capital out of the assumed indifference of the Government to the military honour of the country.

It needed no little courage to brave a sentiment which has in it at least this element of nobility, that it is based on a professed patriotism, and this great element of strength, that it is in harmony with all the traditions of the country and the deepest instincts of the people. Englishmen have yet to learn that it is a greater victory for a nation, as for an individual, to subdue its own spirit than to take a city or conquer a people. The lesson is not an easy or a pleasant one, for it seems to involve humiliation ; but unless it can be learned, there will go on the old dreary round of war, by which such misery has been inflicted from age to age. There were plenty of advisers ready to encourage the nation to a display of its accustomed "pluck," and at one time it seemed a foregone conclusion that there must be more fighting before a peaceful issue could be reached. One curious element in the case was the complication arising out of the relations between the Boers and the native tribes, which led some true friends of humanity to oppose the demands of the former for independence, lest they should abuse their power for the oppression of the aborigines. The policy was wrong in principle, and we believe it to be an utter mistake in tactics. There is no evidence that the Boers treat the natives worse than do the English colonists ; and after their experience of Sir Bartle Frere and his plan for converting and civilizing the Zulus, it may be doubted whether these tribes are quite as anxious for English rule as some of their friends in this country assume. Some of the colonists are glad enough to foster this belief, and to excite English suspicions about the conduct of the Boers, in the hope that out of the conflicts which may be the result they may get some advantage. It is high time they should be made to understand that England will have nothing more to do with these frontier wars, however specious the pleas by which it is sought to justify them. At present this philanthropic feeling certainly throws on the side of energetic and aggressive action a force which, under other conditions, would be opposed to war. We hold it to be utterly wrong, but it cannot be denied that it is a formidable element. Colonial interests, philanthropic sentiments, and blind Jingoism, which decks itself out in the robes and assumes the tones of patriotism, are a strong combination to defy.



Mr. Gladstone has braved them all. No other statesman ever took a course so daring. It is all the more courageous because it exposes him to a renewal of the accusation which has wrought him such damage before, that he is careless of the country's honour. The "spirited foreign policy" was the favourite cry of the late Government, and it is not to be denied that it brought them no little popularity and *éclat*. And now Mr. Gladstone enables them to raise it once more. It is true that the Boers have shown no disposition, so far as appears from the telegrams, to presume on the victories they have won, and in fact that their submission betrays their consciousness of the hopeless folly of maintaining the fight. It is true also that the promptitude with which the Government despatched reinforcements and placed them under a general so distinguished as Sir F. Roberts, proved that England meant to assert her power, and that a victory was won by this display of force as effectually as though it had been arrayed on the battle-field, and a defeat inflicted on the hitherto successful Boers. But the battle was not fought, the enemy was not defeated, and consequently there ought to have been no peace. Disinterested politicians abroad, and among them many who have not been supporters of Mr. Gladstone, are profoundly impressed by the moral grandeur of his policy, and admit that it has given England a position on the continent such as no victory in the field could have secured for her. But that this will impress the fire-eaters among ourselves is not to be expected. They are balked in their fondest hopes. They were anticipating a grand victory of disciplined English troops over a number of Dutch farmers, but these said farmers have refused to give them this gratification. They have followed the counsel to agree with their adversary while they were in the way with him. Conscious that they could not with their thousands meet those who came against them with tens of thousands, they have sought peace, and Mr. Gladstone, like a high-minded statesman, who is superior to the idolatry of modern *prestige*, has granted it. The terms are what ought to satisfy every reasonable man. Indeed, the only question is whether we are likely to derive any advantage from the control over the Republic, which is still to be left in our hands. But



the Jingoës are angry, and the less ground there is for complaint the more certain are they to gnash their teeth with indignation. They wanted peace with *honour*. As *The Pall Mall Gazette* says, it is "peace with common sense" that has been obtained, and common sense, as we all know, is one of the last things desired by a Jingo. Mr. Gladstone will have to bear the brunt of their anger, but thrice is he armed who knows his quarrel just.

It is because of their belief in his adherence to a policy of righteousness that Nonconformists have been such warm supporters of Mr. Gladstone. They have watched the proceedings in relation to these foreign difficulties with extreme interest, but without any misgivings. Appreciating fully the difficulties by which he was surrounded, and trusting absolutely in his fidelity to the principles which were emblazoned on his flag, they have been content quietly to wait the progress of events. And now their confidence is fully justified. As for Mr. Gladstone himself, his position is prouder and stronger than ever. After a year of unusual anxiety, increased by the unfortunate circumstances which have twice disabled him at a very critical period, he has secured an amount of success which is only the fitting reward of his unsullied integrity, his undoubted purity of motive, his transcendent ability, and his unrelaxing devotion to duty. His value to the Liberal party is recognized more fully than ever before, and all the differences arising out of the Irish question have made no breach in the unity of his supporters. Mr. Joseph Cowen continues to deliver those marvellous pieces of invective which leave the hearers whether most to admire the brilliancy of the rhetoric or to condemn the wildness of the sentiment and the fury of the passion by which they are inspired, but assuredly they do more to degrade the speaker than to damage Mr. Gladstone. Mr. Cowen has no followers, for even the few morose and eccentric Radicals, who are so anxious to proclaim their independence, would not acknowledge the member for Newcastle as their leader. The Liberal party has seldom been more harmonious, and the country will not easily forgive any who should interrupt a concord essential to the triumph of that great policy for the sake of which the majority of last April was returned.

This is evident by the overwhelming majority by which Mr.

Stanhope's very mild motion of censure was defeated. Nothing could be more gratifying than such a manifestation of unity in the Liberal ranks. Mr. Cowen, the eloquent declaimer on behalf of liberty and right, voted of course in favour of high-handed justice and wrong, because it seemed to be a part of that Imperialist policy which has so fascinated his imagination as to make him blind to the true interests of liberty. But only two English Liberals—for we decline to reckon Sir Edward Watkin as a Liberal at all—accompanied him into that division lobby where a true Radical must have been astonished to find himself. Even Home Rulers showed none of that vindictive temper which it was feared that recent legislation would have provoked, and the fact that the more intelligent of their company supported the Government, justifies a hope that any irritation which is at present felt may soon pass away, and a wise land measure establish a better understanding between the true Liberals of both countries. As it is in the House of Commons, so it is in the country. Even the Tory journals betray a consciousness that the set of popular opinion is against them. Indeed, the collapse of the endeavours to arouse public indignation against the Ministry is so conclusive as to the decay of Jingoism, that it is useless to ignore a fact so palpable. "Even in these days," says *The Saturday Review*, "the constituencies take some time to imbibe the ideas which influence their conduct, and the platform eloquence which was so powerful in favour of the present Government is likely to be wanting against them." It would certainly be remarkable if the said "platform eloquence," having, on the admission of this advocate of Jingoism, done so much to discredit his cause, were now employed for the purpose of undoing its own work. It would, however, be at the service of Mr. Gladstone were he called to fight the battle of righteousness over again. Those who took part in that great effort to deliver the nation from the power of illusions, and to introduce a new policy, may well congratulate themselves on the result, and render higher honour to the noble leader by whom it has been secured. It would have been a world-wide calamity had he bent before the influences which would fain have had him swerve from the straight path he had marked out for himself. His constancy is a positive gain to

political morality. But those who knew him best knew it could not be otherwise. A party which has leaders like him and Mr. Bright will never be afraid to speak with its enemies in the gates.

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THOMAS CARLYLE.

II.

THE revolution, as illustrated by Byron, knew nothing of the sacredness of this virtue. It admired a passionate wilfulness. It made heroes of Corsairs. It burst out into wild resentment against the hard conditions of human life. It seemed to claim for nations the right and the power to dissolve all their relations to the past, and to construct constitution and laws precisely as they pleased. It asserted, in a form especially offensive to Mr. Carlyle, the doctrine that one man is as good as another; that all men are equal; that authority, government, law is in itself an evil, and should be reduced within the narrowest possible limits. Against all this Mr. Carlyle protested.

This part of his teaching is hardest to construe. It would take a long time to disentangle and separate what is altogether good in it from what is doubtful and what is positively mischievous. It may, perhaps, be regarded as including all that is most characteristic in his teaching. It is the great mountain range which runs continuously through all his books—is as distinctly present in his *Cromwell* as his *Frederick*, or his *Latter Day* pamphlets; and from this mountainous region—the watershed of all his doctrine—there ran down streams which have taken the most opposite directions; streams which have fed the strength of modern Puritanism; streams which have fed the strength of the great Anglican Revival which we now call Ritualism; streams which have contributed to the growth of a tyrannous, brutal spirit in dealing with subject and inferior races; streams which have contributed to the growth of wise, and just, and generous conceptions of industrial and political life. Men of all religions, men of all politics may find something in this part of Mr. Carlyle's teaching to satisfy them.

He was impatient, vehemently impatient, with the revolutionary resentment against the conditions of human life. All Europe was filled with the eloquent and passionate outcries of Lord Byron against the miseries of his lot; all Europe was moved by the tragic and melancholy loneliness into which he withdrew himself while he lamented his woes. The same passionate discontent, as Mr. Carlyle believed, was shown in a great deal of the political and social life of our days, and he maintained that it was useless, mischievous, and a mere waste of strength. You must take the universe as it is. You will do nothing to make it better by quarrelling with it. Find out the laws on which the real well-being of human life depends, and obey them. You cannot alter the laws. They listen to no eloquence. They crush all resistance. No man can fight them with any hope of success. 'Learn what they are and submit. And so with nations. Legislate as you please, and you can never repeal the unwritten commandments by which the fate of nations is determined. No legislation can make the pint pot hold a quart, or secure for idleness and inefficiency the wages of industry and skill. Adopt by universal suffrage a law which is not in harmony with the laws of the universe, and universal suffrage will do nothing to make the law workable. The higher law will have its way, and the nation which commits itself to revolt against the invisible and supreme authority will be destroyed. In the nature of things certain homely virtues are of absolute necessity to the well-being of mankind: where these are, human life will be wholesome and prosperous; where these are not, no legislation can avert ruin.

The influence of national institutions on national character he always disparaged. He maintained rightly enough that only when men themselves become better is there any chance of their condition becoming permanently better; but he did not see—or at least in his most characteristic moods he forgot—that national institutions may assist in educating and ennobling the national character.

His one hope for the race was in the power of the men whom he called heroes. Now and then a man arises with great clearness of vision, and with great sincerity. He sees how the facts of the universe lie, and he insists on their being acknowledged. He becomes the natural ruler and

governor of men. He himself has the virtue of obedience in the highest form; he is not wilful, he accepts the laws which govern all things. He resolves that other men shall accept them too. The commonalty of mankind can never have discernment enough to see for themselves the right way, but they may be able to recognize the truth and worth of a man whose discernment is keener than their own; and it is their first duty to obey him; to obey him as the visible representative of those laws which *he* has discovered and which they have not—laws which must be kept if men are to escape perdition. To make such a man their ruler, to submit to him willingly, to give him their perfect confidence, to place all their strength at his service—this is their only chance of getting the affairs of the world ordered wisely and justly. Such a man reigns by Divine right. He, in the strength of his alliance with facts, may set aside all mere political constitutions, all the formal guarantees of personal liberty. He is sent to bring order out of chaos, and he must do it, or he himself will be untrue to the Eternal Powers which have sent him.

And so Mr. Carlyle has immeasurable admiration for Cromwell—an admiration which, indeed, he justifies on other and surer grounds. He has also admiration for Frederick the Great, and a qualified admiration for Napoleon.

The doctrine has most noble elements in it. When Mr. Carlyle was in his best moods it amounted to this: that all real and enduring human strength comes from alliance with the laws which are eternally supreme over the destinies of mankind; and these laws are just. In the long run—so he was in the habit of maintaining—right and might are one. That is a generous and lofty faith. But to apply it wisely we must take care to say Right is Might; to put it the other way, and to say Might is Right, is to imperil the very foundations of morality. And Mr. Carlyle was so penetrated and possessed with the identity of right and might that he sometimes seems to satisfy himself that where there is strength there must be righteousness.

Too often he appears to ask nothing more of a Government, or of a Governor, than the single question, Are you strong? If so, you have a right to rule, and the weak must obey; if they will not, you have authority to make them. And so, as it

seems to me, Mr. Carlyle sometimes became untrue to one of the central elements of his creed, that justice is after all supreme. He confounded the strength which verifies itself by immediate and visible successes with the strength which is in alliance with the higher laws of the universe, and which may sustain for a time apparent defeat.

To the man who sees as I cannot see the invisible and eternal, I *do* owe—not, indeed, the unmeasured submission which Mr. Carlyle claims for his heroes—but a large confidence and a qualified submission. But to the man who only sees as I cannot see the visible and the actual, the conditions of immediate practical success, I owe no moral allegiance at all. Frederick and Napoleon were men of this inferior type, and have no real claim to a place in Mr. Carlyle's pantheon.

There is a passage in his "Frederick" which shows, as I venture to think, how he sometimes confounded two widely distant provinces of human discernment;—

He knew well (says Mr. Carlyle) to a quite uncommon degree, and with a merit all the higher as it was an unconscious one, how entirely inexorable is the nature of *facts*, whether recognized or not, ascertained or not; how vain all cunning of diplomacy, management, and sophistry to save any mortal who does not stand on the *truth of things* from sinking in the long run—sinking to the very mud-gods—with all his diplomacy, possessions, achievements, and becoming an unnameable object, hidden deep in the cesspools of the universe.

He begins by speaking of "*facts*," he ends by speaking of "*the truth of things*." But the *facts* for which Frederick had so keen a vision belonged to the merely seen and temporal. His vision of that diviner order, of that more enduring universe which surrounds all visible and transient things, was surely less keen than that of multitudes of simple-hearted Prussian peasants who were compelled to do his will.

But the doctrine had, as I have said, its noble elements. Believing that, according to the unchanging constitution of things, it is for some men to rule and for others to obey, he insisted on the great responsibilities of all who occupy positions of authority. For an aristocracy—a true aristocracy, consisting of the wisest and ablest men of the nation, and animated with a genuine and unselfish desire to govern all

ranks of the people justly and efficiently—he had an immense respect.

By such an aristocracy—possessing wealth, leisure, education, and inheriting the traditions of statesmanship—a nation on Mr. Carlyle's principles might be saved from destruction. The Young England party, which made some stir in England thirty or forty years ago, might have appealed to some pages in Mr. Carlyle's writings as containing the very substance of their remarkable political creed. But for an aristocracy which cared for nothing but self-indulgence and luxury, was zealous for its rights and careless about its duties, refused to acknowledge that where the duties are not discharged the rights lapse—for such an aristocracy he had nothing but scornful denunciation and menaces of certain and righteous ruin. If you claim the prerogatives of government, you must have the ability and the virtue to govern.

He applied his principles to those who have risen to wealth by commerce and manufactures. It was he, I suppose, who first called the masters of iron works, brass works, collieries, and cotton mills the *captains of industry*. They are commanders in the great army which is fighting with want and misery; and if they hold a higher position than the men who are fighting in the ranks, the position they hold is not conferred on them for their personal profit and their personal honour, but for the benefit of society. They have to organize and to lead to peaceful victory the great hosts of industry. Not their own wealth, not their own distinction, should be the object for which they carry on their business, but the prosperity and safety of the whole community. All that Mr. Ruskin, all that many other ethical teachers have said on this topic, may be found in germ at least, in some of Mr. Carlyle's writings.

The necessity of government and the responsibilities of governors, the necessity of government and the duty of obedience, are principles which you will find illustrated by him in innumerable forms. And these principles he carries out through the whole order of human life. The necessity of government in the family, and of obedience in the family; the necessity of government in the organization of industry, and of obedience on the part of those who are included in the



organization; the necessity of government in the city, and of prompt, cheerful, obedience by the citizens; the necessity of government in the nation, and of obedience by the people; the duty of nations themselves to recognize the august and irresistible laws which through century after century control all human affairs, and render to these laws fearless obedience—these are the main principles of Mr. Carlyle's practical ethics. Find the man who has a right to rule, and obey him; this is one of his chief precepts.

In maintaining these principles it was natural for him to be betrayed into scorn—sometimes humorous, sometimes fierce and fiery—of the common mass of mankind. He was always insisting that it was not safe to leave men to themselves; that unless we are under the hand of a strong government we shall be certain to go wrong. The greatest concession he would make was that we may be able to recognize our rightful governor when we see him. But in some of his moods he seems unwilling to concede this. There are thirty millions of people in these islands, he said, mostly fools. To attempt to govern the nation by public opinion always seemed to him sheer insanity; public opinion is almost certain to be wrong. The wisest and best, according to him, have the right to govern. For Parliaments, therefore, as representing national opinion, he was accustomed to express great contempt, especially for modern Parliaments which are very much under the influence of the electors. When, on one occasion, some member of the House of Commons told Mr. Carlyle that he had given a certain vote in obedience to the wishes and opinions of his constituents, the old man broke out, "*You will be damned, not your constituents.*"

For the sufferings and poverty of the large masses of the people, for the cheerless life of many who are not miserable, he had a profound and affectionate pity. He was eager and vehement in his demands that these terrible evils should be redressed. But the impression produced on my mind by much that he has written is that he habitually under-estimated the real power and sagacity of the great mass of mankind. I am not clear that the thirty millions of people in these islands are mostly fools. Perhaps I am not a competent judge; but I think that I have found among them a great deal



of good sense, a great deal of industry, of patience, of courage, of hopefulness, of justice, and charity. The noblest service which men of Mr. Carlyle's intellectual rank can render to us is, not to govern us merely, but to help us, by their teaching, to recognize the laws by which we ought to be governed, and so enable us to govern ourselves. For the details of political administration and policy we must trust the wisest and strongest men we can find; but that nation is noblest whose people are so instructed by their wisest and best men that they are able to see for themselves what are the true ends of national life and by what methods these ends can be secured.

And now what is to be said concerning Mr. Carlyle's teaching on those great subjects which affect the innermost anxieties and the loftiest hopes of man?

Many of his readers will say that he of all men in these days had the most vivid and energetic faith in the living God, and insisted with the most solemn energy on the necessity of doing His will. Many of his readers, on the other hand, will say that his thought was overpowered and paralyzed with an awful dread as soon as it passed beyond the narrow limits of the visible and the temporal. To him indeed, as he says in "Sartor," man stands in the centre of Immensities, in the conflux of Eternities, and man himself is wonderful. He quotes with admiration the saying of Chrysostom, "The true Shekinah is man;" and adds, "where else is the God's presence manifested, not to our eyes only but to our hearts, as in our fellow-man?"

He is always under the power of the infinite mysteries which surround with their mighty shadows this mortal life. He is always plunging into the abysses beneath; travelling into the darkness around; trying to ascend to the sublimities above. But the Immensities and Eternities are silent.

That in the long run justice will assert itself he is certain, and he looks back with pathetic regret on the ages of faith, speaks with sadness of the time (two hundred years ago) when the English nation finally closed its Bible, dug up the dead body of Cromwell and hung it at Tyburn, and received Charles II. for its king; but he speaks as though that old faith could not return.

And yet at other times his heart seems to palpitate, as if

he had just heard the Divine voice, and as if some ray from the splendours of the face of God had fallen on his vision. Who can tell how it was with him? For those of us who have a living and earnest faith in the living Christ, the manifestation of the living God, the Light and Life of men, the Way to the Father, his writings may do much to add to the awe, the depth, the strenuousness of our religious and moral life, and for this we are thankful to him.

There is one consideration in relation to his religious teaching which may be deserving of some serious thought. He saw that to Luther, and Knox, and Cromwell, and to other saints, God was very near; that they had immediate access to Him; that His light shone round about them. Did he forget that *they* had found their way to God, that God had found His way to *them*, through Christ; and that in Christian lands this is the law of the Divine action?

That beyond the boundaries of Christendom, or among those to whom the Christian revelation was obscured by Christian superstitions and crimes, God has found His way to some men from the first, apart from the historical Christ, does not affect the law of the Divine movement in Christendom itself, and where there is the open vision of Christ. His own theory about heroes might have led him to the truth. For he believed that to a few elect souls the clear light comes from heaven, and that the rest of us have to discover our path through their ministry. We, too, may see for ourselves the eternal realities, but we must first accept the guidance—so he taught—of those who are nearer to God than ourselves. What is this but an illustration of the law of which the manifestation of God in Christ is the supreme fulfilment? Christ lives in the light, knows the Father, and no man cometh to the Father but through Him. The highest confirmation of his principle on the uses of great men, Mr. Carlyle seems to have missed; had he grasped it, its effect on his whole thought would have been wonderful and sublime.

And yet he himself may have had a faith, which in his later years at least was suppressed, latent, and denied utterance. Some three years ago he wrote words which show how his mind and heart were yearning for an ampler life beyond life:

Three nights ago, stepping out after midnight and looking up at the stars, which were clear and numerous, it struck me with a strange new kind of feeling. "In a little while I shall have seen *you* also for the last time. God Almighty's own Theatre of Immensity, the Infinite made palpable and visible to me. That also will be closed, flung to in my face, and I shall never behold it any more." The thought of this eternal deprivation, even of this, though this is such a nothing in comparison was sad and painful to me. And then a second feeling rose in me: What if Omnipotence, that has developed in me those pieties, those reverences, and infinite affections, should actually have said, "Yes, poor mortals, such of you as have gone so far shall be permitted to go further. Hope; despair not. God's will, God's will, not ours, be done."

And in this direction lies the irresistible confirmation of our faith in that immortality which Christ has brought to light through the gospel. We are sure that God has not brought us home to Himself, made us glad with His righteousness and love, to lose us again for ever, at the touch of passing accident, or under the breath of passing disease. Having found God we have found Him for ever.

R. W. DALE.

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## AN AMERICAN PICTURE OF ENGLISH CELEBRITIES.

### THREE GREAT WOMEN.

I do not think that anywhere out of England could we have been so saddened by the death of George Eliot as here in Florence, where she had been much in our thoughts, because her great Florentine novel had been much in our hands. The heavy news took all the gladness out of the Christmas *fiesta*. The bells of Florence, whose "solemn hammer sound" she used to love, seemed to be tolling for the "large-brained woman and great-hearted man." In the morning of the new year we are still under the shadow, and we feel that it will not lift for many a day. Indeed, the sense of loss deepens as we realize more acutely that a guiding star of thought has been quenched in sudden night; that a large, tender, pitying, brooding soul has been removed from us. We go about the streets of the dear old city, tracing out the scenes of "Romola," always read with a new interest here, where we recognize the marvellous accuracy of its local colouring, where

even its purely imaginative portion seems more real than history, more true than fact. I see this work rather lightly spoken of as "a sketch of Savonarola and his times;" but to me the presentation of the great *F'rate*, the martyred prophet and seer, in that wonderful book, is infinitely more than "a sketch." It is a bold, strong, broad, flesh-and-blood portrait, such as Michel Angelo might have painted. It is this Savonarola, and not that of the historians, which we half look to see in his cell at San Marco, in the prison-chamber of the Bargello, in the Chapel of the Last Sacrament in the Palazzo Vecchio. But beyond even this masterly portrait, beyond the statuesque figure of Romola—grand, heroic, sweet, solemn Romola—the noblest woman ever created even by George Eliot, whose soul seemed to be an inexhaustible quarry of noble womanhood, was that consummate work of art, Tito Melema. Here was a marvellously profound, complex psychological study, yet a creation warm with all the hues of life, made possible and probable by all the attributes of a distinct and consistent human personality. What a wondrous fascination there is about that beautiful, sensuous, pleasure-loving, ease-seeking young Greek! Yet what a feeling you have, when he takes his first hesitating steps in evil, that the river beside him can as easily be turned back on its course as he on that which he has allowed his steps to slide into. The great sea calls to the Arno. Fate lays its *fiat* on the soul of the man. It is this grim element of the fateful which enters into every life-tragedy in George Eliot's novels. You cannot question motive or necessity. You feel they are what they are by as certain a law of evolution, by as stern a law of retribution as directed the great tragedies of Æschylus.

When I was in Florence, five years ago, from that sacred house opposite the Pitti, marked by a marble tablet which tells us that here lived and died Elizabeth Barrett Browning, I went in search of a certain house in the Via de' Bardi, described vaguely as "one of those large, sombre masses of stone building, pierced by comparatively small windows, and surmounted by what may be called a roofed terrace or loggia." The personality, so noble, yet so ineffably sweet, which made of Casa Guidi a "pilgrim shrine," and something dearer for me, was scarcely more real than that which, "though of

imagination all compact," imparted a strange, sad interest to the home of Romola de' Bardi.

I had the happiness of knowing George Eliot in London, many years ago, meeting her occasionally at the house of Mr. Chapman—then, I think, her home. She was at that time known only as Miss Evans, a young lady of remarkable intellect and acquirements. I did not divine her genius. She was not brilliant in the ordinary sense; yet she made a deep impression upon me, and I have yet a distinct recollection of her. She was fair, and struck me as slight and thin for an English woman; perhaps because of the unusual size of her head and the massive character of her features. Her hair, which I have heard described as "auburn," was almost blonde and very abundant. She wore it, after what was then an English fashion, in large clusters of curls on either side of her face. I must still think that a beautiful mode for beautiful hair. It certainly served to soften the lady's heavy jaw and somewhat too prominent nose and cheek-bones, as a similar arrangement served to richly frame the small, pale face of Elizabeth Barrett Browning.

Miss Evans certainly impressed me at first as exceedingly plain, with her aggressive jaw and her evasive blue eyes. Neither nose, nor mouth, nor chin were to my liking; but as she grew interested and earnest in conversation, a great light flashed over or out of her face, till it seemed transfigured, while the sweetness of her rare smile was something quite indescribable. It is over the massive or craggy features so often belonging to men and women of genius that the sunlight of a great soul plays most gloriously. She was then, as I heard she always continued, singularly modest in regard to her own work and aims; but she could no more hide her prodigious learning than an Egyptian obelisk, carved from base to summit with hieroglyphic lore, could present a blank face to the world. I remember I was a little afraid of her erudition, and kept in the very outer circles of the after-dinner discussions on scientific or ethical questions, in which she was at home. Still she was very considerate, and more than once shifted the conversation to topics more familiar to me, showing a generous and intelligent interest in our American institutions and literature. Slavery was then "the burning

question," and I was grateful to find her more tolerant of our great inherited national sin than most English people, as she more clearly comprehended our great national difficulty. That unhappy "institution" was then a great barrier, a sort of sea of ice between the English and American mind. They pitied and they reprehended us. Perhaps it was because of my too sensitive Americanism; but Miss Evans seemed to me to the last lofty and cold. I felt that her head was among the stars—the stars of a winter night. This was before "Adam Bede" had revealed to us the heart of fire under the snows of Hecla.

Her low, soft voice, which is now spoken of as "sweet and exquisitely modulated," seemed to me wanting in that something sympathetic and endearing which such voices usually possess. It was not exactly indifferent; but it seemed to have no vibrations of human weakness, whatever later sorrow and passion may have imparted to it. Subdued as it was, it was the voice of a strong woman; of one who needed not to assert herself and cared not for recognition.

Before I revisited London, Marian Evans had been merged in George Eliot, and I never met her in the period of her greatest greatness, though now I am grieved to think that I might perhaps have done so. I was long prevented from attempting to renew our slight acquaintance by fear of intruding, thinking she must have forgotten me—as though she ever forgot anybody or anything! At last, encouraged by a friend who knew her well, I wrote to her, and received a kind response, assuring me of her remembrance and wish to see me, but stating that she was then absent from London. Not long after her return I heard of the illness of Mr. Lewes, then of his death, and knew, of course, that it was not a time to try to see her; then (ah! how soon it seemed!) I heard of her marriage, and felt it was not yet time; and now there will never be a time. But if ever I return to London, I will make a pilgrimage to that grave in Highgate Cemetery. I am glad they did not bury her in the Abbey, where thousands of curious, casual visitors might tramp about her and over her, hurrying on to the chapels where the queens lie; but on that lovely height of repose where all who come to the spot shall be real pilgrims. She belonged to the whole world; she lies

out in the world, yet but a little way removed from the vast city over whose struggling, aspiring, suffering human life her great heart yearned with a Divine trouble. Over the grave of the greatest woman of England no bannered arches rise, no stained windows turn light into dusky glory, around it shall come no sacerdotal splendour and stir; but above it, shall unroll all the pomp of the heavens, and by it shall pass the grand procession of the seasons.

Florence reverently keeps the dust of another great English-woman, "whose poetry was a golden link between Italy and England." She lies under the Tuscan sunlight, among the Tuscan flowers she loved so well. Elizabeth Barrett Browning and George Eliot should have been friends. They seem to me complements—the devout singing soul; the grand, creative mind of Anglo-Saxon womanhood. Milton might have stood sponsor for the one, Shakespeare for the other.

During my first visit to Florence I knew Mrs. Browning, and spent golden hours with her in Casa Guidi, where I absolutely sunned myself in the gentle warmth of her heart—of her gracious, generous, most sympathetic spirit. What most impressed me in this great little woman was not her genius, nor her erudition; but her rare spirituality, her insight into the Divine mysteries, her knowledge of things glorious and unutterable, which eye hath not seen and ear hath not heard. Great as is my reverence for George Eliot, it seems to me that just here was her lacking—the want of spirituality. One of her critics has stated that she held as a solemn conviction—the result of a lifetime of observation—"that in proportion as the thoughts of men and women are removed from the earth on which they live, are directed from their own mutual relations and responsibilities, of which they alone know anything, to an invisible world, which can alone be apprehended by belief, they are led to neglect their duty to each other, to squander their strength in vain speculations, which can result in no profit to themselves or their fellow-creatures, which diminish their capacity for strenuous and worthy action during a span of life, brief, indeed, but whose consequences will extend to remote posterity."

In this portion of her philosophy, in this tenet of her "religion of humanity," George Eliot seems to have grappled



with a tremendous truth ; but after all it is but a half-truth. The "anointed eyes" of Elizabeth Barrett Browning beheld this "invisible world," saw its immanent nearness to ours, which, in fact, is included in it, as the crescent moon is included in the unseen circle of the perfect orb into which it must grow. Much has been said of late of "George Eliot's philosophy." It is held, and I think justly, to have had on her readers, and more on those who came in personal contact with her, a refining and an elevating influence ; and yet it seems at times as dreary as it is lofty, as cold as it is pure. The heart of the good woman was moved and melted by the noblest and tenderest charity—a charity essentially Christian, the imagination of the poet stretched toward the mysterious, the immortal, the infinite ; but the massive intellectuality of the philosopher inclined toward the materialistic and the fatalistic. There were pagan proclivities in her unbelieving belief. It is to this "philosophy" that her novels owe that "depressing effect" of which many complain, and which, more than her immense learning, "caviare to the general," must make her place in popular history as lonely as it is lofty. It seems to me that even her faith in love was partial and halting, lacking spiritual courage, so to speak. She never dared to follow her happiest, most loving lovers into the toil and tug of actual every-day married and middle life. She left them in the enchanted garden of youth and passion, and went out and shut the gate.

In connection, or rather in contrast, with George Eliot, I have thought much of late of our Lucretia Mott, that large-brained, soft-voiced woman, whose sweet benignant face, though withdrawn from us, yet lights the way to "dusty death" and shines beyond. She also was in religion an "advanced Liberal," with a spirit as broad as the heavens and thoughts as free as their winds ; but if she had not a theological belief or creed, positive and defined, she had yet a serene, steadfast faith, a profound though child-like trust in the supremacy of Good, in the omnipotence of Love. They were her divinities, though she did not always name them God and Christ. The two noble women, the Quakeress and the Positivist, were moved with equal love and pity for their fellow-creatures, equal sympathy with the sorrows and needs of every form of



"creation which groaneth and travaileth unto the perfect day;" but the one saw "the perfect day" in the face of fair humanity, the other divined it from the imperative want, the immense dissatisfaction of her own great soul. Both at one time came in conflict with existing laws, but "with a difference;" the one in defence of the rights of a race to "life and liberty," the other in assertion of the right of the individual to the "pursuit of happiness." One leaves a memory in which there is nothing for the tenderest love to regret, nothing to cause a "brother to offend;" the other leaves a record and an example over which the judicious may grieve and weak and unwary feet may stumble. Yet I believe they were equally brave and sincere, equally unselfish in the beginning; perhaps always. I dare not judge, both were mighty workers. One, the woman of action, toiled cheerily amid the rush and turmoil of the world of her time, eagerly watching the advancing day and the broadening horizon of human progress—toiled for the humblest of God's creatures; the other, the woman of thought, wrought finely, patiently, and somewhat sadly, in retreat from the world, for the most part, for already enlightened souls and advanced intelligences, ever haunted by a sense of laws immutable, inexorable, the stern doctrine of the eternal consequences of human actions. One rejoiced in the grand possibilities of life; the other was pained by its fatal limitations. One worked in the sunshine; the other in the shadow. One inspired in us infinite hope, the other infinite patience; or the one roused us to heroic struggle, the other nerved us to sublime endurance—the prophetess of the New World, the sibyl of the Old.—*Grace Greenwood.*

#### THOMAS CARLYLE IN HIS HOME.

WHILE the name and literary exploits of this extraordinary Scotchman are before the public eye and are the theme of universal discussion, I wish to note down in these columns a fuller account of two very interesting interviews I enjoyed with him than any I have ever made before. But few Americans ever saw Mr. Carlyle; for he led a very secluded and laborious life, in his little brick house at Chelsea, in the south-western London, and he never kept open doors. His life

was the precise opposite of that of Dickens and Macaulay; and he was never lionized, except when he went to Edinburgh, to deliver his address before the University, several years ago.

During my college-boy visit to England, in 1842, I ventured to call on Wordsworth, Dickens, Montgomery, Carlyle, and several other celebrities; and, as they all said to me that, while they met Americans of older years, they seldom saw one of our college boys, they all received me very cordially. In reply to my note to Mr. Carlyle, he responded promptly: "You will be very welcome to me at three o'clock, the hour when I become accessible in my garret here." I found his "garret" to be the comfortable front room on the second floor of his modest home. It was well lined with books, and a portrait of Oliver Cromwell hung behind his study chair. He was seated at his table, with a huge German volume open before him. His greeting was hearty; but with a comical look of surprise he said, in broad Scotch: "You are a vera yoong mon." I told him that we Yankee college boys all devoured his books, and I could not resist the temptation to come and shake hands with him. "Aye," said he, "your Mr. Langfellow came to see me yesterday. He is a mon skilled in the toongues. Your own name is Dootch. The word Cuyler means a delver, or one who digs under the ground. Ye must be a Dootchman." I told him that my ancestors had come over from Holland, a couple of centuries ago. "Ah! the Dootch are the brawvest people of moodern times. The world has been rinnin after a red rag of a Frenchman; but he was naething to William the Silent. When Pheelip of Spain sent his Duke of Alva to squeleh those Dootchmen, they joost squalched him like a rotten egg. Aye, they *did*."

I asked him why he did not visit America, and told him that I had observed his name registered at Ambleside, on lake Windermere. "Nae, nae. I niver scrabble my name in pooblic places." I explained that it was on the hotel register I had seen "Thomas Carlyle." "It was not mine," he replied. "I niver travel only when I ride on a horse in the teeth o' the wund oot o' this smoky Loundon. I wad like to see America. Ye may boast o' yer dimmoeracy or any ither 'cracy, or any kind o' poleetical roobish; but the reason why yer

labouring folk are so happy is thot ye have a vost deal o' *land for a vera few people.*"

In this racy, picturesque vein he ran on for an hour, in the most cordial good humour. He was then in his prime, hale and athletic, with a clear blue eye, strong lower jaw, stiff iron-grey hair, brushed up from a capacious forehead, and had the look of a sturdy country deacon, dressed up for church. He was carefully attired in a new suit for visiting, and as I rose to leave he said: "I am goin' up into Loundon, and will walk wi' ye." Seizing his cane, we sallied out, and he strode the pavement with long strides, like a ploughman. I told him I had just come from the land of Burns, and that the old man at the native cottage of the poet had drank himself to death in drinking to the memory of Burns. At this Carlyle laughed loudly, and remarked: "Ah! a wee bit drap will send a mon a *lang way.*" He then told me that when he was a lad he used to go into the kirkyard at Dumfries, and, hunting out the poet's tomb, he loved to stand "and joost read over the name—Robert Boorns, *Robert Boorns.*" He pronounced the name with deep reverence. That picture of the country lad in his earliest act of "hero-worship" by the grave of Burns would be a good subject for the pencil of Millais or Holman Hunt. At the corner of Hyde Park I parted from Mr. Carlyle, and watched him striding away, as if, like the de'il in "Tam o' Shanter," he "had business on his hand."

Thirty years afterward, in June, 1872, I felt an irrepressible desire to see the grand old man once more; and I accordingly addressed him a note, requesting the favour of a few minutes' interview. His reply was perhaps the briefest letter ever written. It was simply "3 p.m. T.C." He explained to me afterward that his hand had become so tremulous that he seldom touched a pen. The Rev. Newman Hall asked the privilege of accompanying me, as, like most Londoners, he had never put his eye on the recluse philosopher. We found the same old brick dwelling, No. 5, Cheyne Row, Chelsea, without the slightest change, outside or in. But during those thirty years the kind, good wife, whom I had met in 1842, had departed, and a sad change had come over the once hale, stalwart man. After we had waited some time, a feeble and stooping figure, attired in a long blue flannel gown, moved

slowly into the room. His grey hair was unkempt, his blue eye was still keen and piercing, and a bright hectic spot of red appeared in each of his hollow cheeks. His hands were tremulous and his voice deep and husky.

After a few personal inquiries, the old man launched out into a most extraordinary and characteristic harangue on the wretched degeneracy of these evil days. The prophet Jeremiah was cheerfulness itself in comparison. Many of the raciest things which Mr. Carlyle regaled us with were too personal for publication. He amused us with a description of a half-the-night's debate with John Bright on political economy, while "he thee-ed it and thou-ed it wi' me for hours, while his Quaker wife sat and laughed wi' us baith. I tell ye," said Carlyle. "John Bright *gat* as good as he *gie* that night." I have no doubt he did.

Much of his extraordinary harangue was like the eruption of Vesuvius; but the sly laugh he occasionally gave showed that he was "mandating" about as much for his own amusement as for ours. He was terribly severe on Parliament, which he described as an "endless babblement o' windy talk, and a grinding o' hurdy-gurdies, grinding out lies and inanities." The only man he had ever heard in Parliament that at all satisfied him was the old Iron Duke. "He gat up and stammered away for fifteen minutes, but I tell ye he was the only mon in Parliament who gie us any credible portraiture o' *the facts*." He looked up at the portrait of Oliver Cromwell, behind him, and exclaimed, with great vehemence: "I hae gone doon to the vera bottom of Oliver's speeches, and naething in Demosthenes or in any ither mon wull compare wi' Cromwell in the piercing into the veritable core o' *the fact*. Noo 'parliamentary eloquence,' as they call it, is joost everlastin' babblement and lies." We led him to discuss the labour question and the condition of the working classes. He said the turmoil about labour was only "a lazy trick o' both moster and mon, to do joost as little honest work and to get joost as much for it as they possibly can. *Thot's* the lawbour question." It did my soul good, as a teetotaller, to hear his scathing denunciation of the drinking usages. He was fierce in his wrath against "the horrible and detestable damnation of *whuskey* and ivery kind o' strong drink."

And in this strain the thin and weird-looking old iconoclast went on for an hour, until he wound up with declaring that "England has joost gane clean down into an abominable cesspool of lies and shoddies and shams—down to an utter and bottomless *domnation*. Ye may gie whatever meaning to thot word that ye like." He could not refrain from laughing heartily himself at the conclusion of this eulogy upon his countrymen. If we had not known that Mr. Carlyle had a habit of "exerceeing himself" in this style of talk, we should have felt a sort of consternation. As it was, we enjoyed it as a postscript to "Sartor Resartus," or "The Latter-day Pamphlets," and stared and laughed accordingly.

Wonderful old man! We parted from him with a cordial and tender farewell, as he followed us kindly to the door. About his voluminous works, his glorious eulogies of Luther and Knox and Cromwell, his fiery histories, his pessimistic utterances, his hatred of falsehoods, and his own true, pure, laborious life, I have no time to-day to speak. He was the last of the giants in British literature; he will outlive many an author who slumbers in "the great Abbey." For one, I owe him grateful thanks for many quickening, stimulating thoughts, and shall always be glad that I ever grasped the strong hand of Thomas Carlyle.—*Theodore L. Cuyler, D.D.*

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### SUNDAY GLEANINGS.

It is no uncommon thing to hear men talk of the self-sacrifice of our Lord who, nevertheless, deny the divinity of His Person or the atoning efficacy of His death. It is hard to see how, on their theory, there is anything special in the sacrifice which was made by the Master. If Jesus of Nazareth were nothing more than a man, in what did this wondrous display of self-sacrifice consist? It is true that throughout His life there breathed a more unselfish spirit than is to be found in any human life beside, but even this does not justify the glowing language in which the apostle speaks of His love, "who loved me and gave Himself for me." The difference between Him and other men is one of degree not of kind;

and it is not easy to see why it alone should become the theme of such eloquent description, and the inspiration of such humble and devoted love. For how did He sacrifice Himself? He spoke truth which people were unwilling to hear, but which it was necessary they should hear. He obeyed that noble impulse which both before and since has made many a man a martyr. Gracchus was a martyr of liberty, Socrates a martyr of philosophy, Savonarola a martyr of reforming energy, and Cicero was a martyr for the republic he loved so well. Yet no one commends their sacrifice as especially worthy the homage of human hearts and the service of human lives. Why should this one confessor of truth, however heroic, be singled out from all the rest, and to Him attributed a power by which the world itself has been moved? Take the humanitarian view of Christ and no answer can be given. Courage, loyalty, devotion to truth, may all be found in His suffering unto death, but there is no special element of sacrifice for the sake of which the world should do Him reverence and service. He could not but die, unless He would abandon His own service of the truth. It is only as we see in Him something more than man that we begin to understand the rapturous devotion and love in which the apostles ever speak of His sacrifice. Nothing could be more misleading, therefore, than to attempt a divorce between Christian doctrine and Christian sentiment. Our estimate of the self-sacrifice of Christ must depend upon our view of His person. Strip Him of His divinity and there is nothing left. Our choice is between a Divine Saviour who, in the greatness of His love, came down and died for us men and for our salvation, and a man of the same nature as ourselves, in whose teachings we may find much to instruct us in His perfect example everything to imitate, but in whom we fail to discover any manifestation of a self-sacrifice so unique and sublime that it becomes to us at once the law and the model of our whole Christian life.

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Our Lord's warning, "Beware of the leaven of the Pharisees which is hypocrisy," is often mistaken. It is a caution against unreality even more than against deliberate deception. The hypocrite of old was an actor, one who sustained a part not

necessarily with any intention to deceive, but in the exercise of his profession as a dramatic performer, or for the mere sake of showing his skill. Now this is one of the dangers of the Christian life. It was that into which the Pharisees fell. We have no right to say that all, or even the majority of them, were false at heart; that they had no belief in that law to which they professed such absolute devotion; that in their souls they had no desire to serve the God for whose very name they showed so much outward reverence; that while they were reputed the most religious people of the day, they really had no religion at all. Such a judgment would be inconsistent with charity, and is opposed to facts. Nicodemus was a Pharisee, and evidently he was a sincere, conscientious man; his case illustrates perhaps, as well as any other we could select, the truth we seek to present. The leaven of the Pharisees—the spirit in them, and with which they infected those with whom they came into contact—was hypocrisy, and this was even in Nicodemus. He was startled with the suggestion that a man must be born again, because he had no conception of the spiritual element of religion. He expected to hear of a new code of law, not of a new life. This was the idea of his sect. Their principle was that religion consisted in conformity to a certain standard laid down by their class and the Rabbis to whose authority they owed submission. They were expected to be of a sad countenance; to let everything in their words and actions impress other men with a sense of their great devoutness and piety; to act the part of God-fearing men. The danger of it all was that many might confound this outward religiousness with real piety, might do the acts, or wear the appearance, or pray the prayers, not because their hearts prompted them to the service, but because it were essential to the character they were desirous to maintain, of religious men. If they had been gross profligates or secret idolaters, keeping some images at their homes to which they rendered worship, while in the synagogues they were the first and loudest in their praise of Jehovah, they would have been hypocrites as we esteem hypocrites. But this they were not, they were simply endeavouring to do what was expected of them by the custom or general opinion of their sect, fancying all the time that they were



quite right in doing it, and strangely blind to the want of harmony between this show of goodness in their outward life and the absence of its qualities in their heart. The external sanctity should have been the sign and symbol of inward humility, but they were proud; the readiness to pay tithe of mint and anise and cummin was precious only as the evidence of self-sacrifice, but they sought only to exalt and ennoble themselves, and thus there was inconsistency between the heart and the life.

It is in this that they become a warning to us; for the self-same danger lurks near us. Christians are expected—the extent of the expectation varying in different circumstances, but in most religious circles being distinct and definite enough—to correspond to a certain prevailing idea. They must hold certain doctrines or they will not be regarded as orthodox believers. They must abstain from certain specified practices or they will be considered examples of worldly-mindedness. They must observe a well-understood code of laws, and attend to certain specified duties, or they will not be esteemed earnest and consistent Christians. Now the danger is, that this being the case, many may comply with the demand of a conventional religion without examination of its claims,—without being satisfied as to the authority of a precept or the scripturalness of a dogma,—without the heartiness which is the very essence of all religious life and service. And it is thus that the element of unreality is introduced. Assent is given to what has never been tested, perhaps is not fully professed; there is a show of interest in services which really are viewed with utter indifference, outward submission is given to certain requirements which in the heart may be disapproved, and so the man himself is injured by an inconsistency between the inner life and the outward conduct. It is thus that the greatest of all spiritual calamities may overtake a man, and the very light that is in him may become darkness.

What a remarkable illustration of the wisdom and comprehensive Christian charity of the Apostle Paul is furnished by his advice to the Romans on matters of doubtful disputation. To appreciate them fully it is necessary to remember that he was a Jew, after the straitest sect of his religion, a



Pharisee, a pupil of Gamaliel, and on all these accounts predisposed to take a narrow and bigoted view in relation to all points of external observance. Yet he writes about the difficulties which had already begun to present themselves in the Church with a catholicity not only in advance of his own time, but even of ours also. We have no doubt there are numbers who are prepared to be extremely liberal, even on more vital points than those of which the apostle speaks, but their liberality is too often the result of uncertainty in their own convictions quite as much to any special capacity for tolerating the contradictions of opponents. Hence we may sometimes find extreme tenacity about some secondary question in relation to which their sympathies are deeply engaged, while there is an almost latitudinarian indifference to the essential principles of the the gospel. We have heard of men who are zealous almost to vehemence in the defence of an Establishment, but who, nevertheless, will insist on the duty of charity and forbearance to those who would undermine the foundations of the Christian faith, and deny the supreme authority of its Divine Lord. This was altogether different from the breadth of which Paul was an example. About every point which relates to the essence of that "glorious gospel of the grace of God" which he was commissioned to preach there is unbending firmness. "Though we, or an angel from heaven, preach any other gospel than that which ye have received, let him be anathema." But on questions that do not involve the glory of the Master or the fulness of His gospel, he is generous and forbearing, tolerant of idiosyncrasies, compassionate to weakness, prepared to recognize the existence of wide diversities, and to honour the sincere faith and love which may underlie them all.

This is the spirit in which he pens the exhortations to the Romans in relation to their conduct to the "weak in the faith." He urges that, instead of attempting to coerce their consciences, or even to overbear their scruples by argument or persuasion, respect should be shown to their opinions, and he enforces his advice not simply by consideration for them, but by the assertion of a great principle, too often forgotten even now, that in these lesser matters of law there may be sincere religiousness on the one side as well as on the other. How

much trouble has been caused in the Church, and how seriously has its progress been hindered by the indifference with which this counsel has been systematically treated. Paul teaches us to expect variety, and not only to tolerate but even to honour it. The guides of the Church have, on the contrary, ever been too ready to cry out for uniformity. Endless divisions have been the result, and now after the experience of centuries there comes the fierce reaction against all definiteness, and even in relation to the cardinal principles of Christianity. The bitter contests in which the mere forms and services of religion have been confounded with its essential truths, and men have been excommunicated from the "Holy Catholic Church" because they would not acknowledge the authority of a bishop or profess belief in the efficacy of a sacrament, have led to a state of things in which it is gravely contended that spiritual fellowship should be independent of opinion altogether, and the Church of Christ should include even those who do not believe and worship the Christ Himself. We should have been spared much of this if Paul's teachings had been remembered and carried out. He discriminates between the "necessaria," about which there should be no opening for discussion or dispute in the Church, and the "dubia," in which there should be perfect liberty. Would that we could rise to his spirit, as unflinching in loyalty to Christ, but as generous in our judgments of those who love the Master, though they do not follow with us. There are many points, and some about which we may feel strongly, in which others feel bound to take an opposite course of action from ourselves, and do it from principles as deeply religious as those by which we are governed. Instead of judging them, let us see that we are fully persuaded in our own minds, and then we may, even as they, quietly await the judgment of the one loving Master whom in our different ways we both seek faithfully to serve.

### THE MILLAIS EXHIBITION.

THE Fine Art Society, in exhibiting a collection of Mr. Millais's works this season, is worthily maintaining the precedent of former years, in which were displayed works illustrative of the genius of Turner, Prout, and William Hunt. This exhibition, though numbering only seventeen canvases, and inadequate inasmuch as it contains no examples of Mr. Millais's speciality in portraiture, is a valuable one. It illustrates a brilliant career, which, beginning in childhood, has now, in the fulness of manhood, ripened into masterly command of hand and unerring keenness of vision. It shows the three stages of the artist's style—(1) The period in which he was one of the little Pre-Raphaelite brotherhood: (2) that in which he was an exponent of modern sentiment: and (3) that in which he has devoted himself to portrait, and, subordinately, to landscape. It is proposed in this review to indicate what Pre-Raphaelitism is; how far Mr. Millais was identified with it; and, finally, the bias under which he has drifted away from that particular school.

JOHN EVERETT MILLAIS was born in Jersey, the Norman Isle of the English Sea, in June 1829. Enjoying facilities and opportunities of study under the best tuition, the faculty and skill which he manifested in earliest childhood were quickly developed and wisely directed. At nine years of age he gained the silver medal of the Society of Arts: and at eleven entered as a student at the Royal Academy; where, during a period of six years, he carried off prizes for drawing in competition with many who were his seniors. He exhibited his first picture at the Royal Academy Exhibition when only seventeen. This was "The Capture of the Inca by Pizarro"—a work brilliant and harmonious in colour and admirable in draughtsmanship; but greatly lacking in imagination and poetic perception. There is scarcely anything in history more beautiful than the incident in which heathen faith and Christian perfidy were brought into bitterly ironical contrast; but neither then, nor since, has Mr. Millais shown the capacity to grasp the moral of such an historic incident, or to appreciate the underlying romance of such a situation. This instance, in con-

junction with subsequent failures in these particular respects, lends force to the contention of a recent reviewer that the artist has not lost, but never possessed, the quality of spiritual insight which, in combination with his other powers, might have made him one of the greatest, if not the greatest, of the masters of the modern British School. "The Inca" was followed in 1847 by "The Widow's Mite," which, like its predecessor, was marked by the conventionality of style which prevailed immediately previous to the rebellion of the Pre-Raphaelite Brotherhood, which came about in 1848.

That year was not only an era of revolution in political Europe, but also in artistic England. It was in that time of travail on the Continent that the band of Pre-Raphaelites—Gabriel Dante Rossetti, William Michael Rossetti, Holman Hunt, Millais, Woolner the sculptor, R. Collinson, and Stevens—threw down the gauntlet to conventional authorities and established the Republic which, whatever its errors of crudity and of taste, and its often rejection of the fittest, has shed an influence over English art and English literature, elevating them in character and tone, and imparting to them an ethic quality—a Puritan element, if you will—which is not discernible in the classicalism or romanticism of other lands and schools. English Puritans have always enjoined morality in conduct: the reaction on six years of Semitic "play-acting" strongly enforced it in politics: Mr. Tennyson displays it in literature: but, strangely enough, Mr. Ruskin's contention for it in art is not yet understood nor accepted, because perhaps it is not understood in the fulness of its verity.

And now the inquiry may be made—what is Pre-Raphaelitism and what was Mr. Millais's relation to it?

It has been said that the English Pre-Raphaelitism of 1848 corresponds to the French Romanticism of 1830. This is only partially true. In as far as they have both been a rebellion against conventionality, and a presentation of the claims of modern knowledge as opposed to the unscientific treatment of the past, the parallel may be drawn. But there is an essential quality in the former which has no correspondent in the latter. Hugo, the leader of 1830, has made a new departure from Corneille, for instance. Not only in style, but also in sentiment. Says Corneille:

I adore one God only, Master of the Universe,  
 Under whom trembles the heaven, the earth, and hell ;  
 One God, who, loving us with an infinite love,  
 Was willing to die for us a death of ignominy,  
 And who, by an effort of that excessive love,  
 Wishes, the victim of it, to be offered for us every day.\*

That's the Mass. Says Victor Hugo :

A God for peasants, a Jesus for soldiers,  
 See what we must have. Man-God. . . .  
 He must be visible, he must be eatable ;  
 He must have something of our passions.

That is the Mass too : but it is also an example of what is called " Romanticism ; " and it may well be asked, if we reject old conventionalism, if that is the kind of art which is to take its place. Is there anything in the vulgar materialism of modern French literature to which English taste responds, or which presents a parallel to the English Pre-Raphaelite movement, whether in literature or art ? Surely not ! This movement, it is true, does reject the absolute art standard set up under the influence of old Pre-Reformation superstition. So far it is iconoclastic. But more than that, it is synthetic, and it lays hold, as Mr. Tennyson and Mr. Holman Hunt have done, of the everlasting verities, whether in art, nature, or faith. And more than that, too, but springing out of it, it enjoins a loving, child-like and modest study of nature, and of the truths which she teaches to those who love her : it claims reverence for the humble and lowly, as well as for the grand and the superb : and, finally, it insists upon realism in form, but, in alliance with that realism, poetry in imagination and purity in spirit. All that is brightest, best and most wholesome in English literature and art at this moment have their foundations in these requirements of the Pre-Raphaelite school. Besides these qualities expected to be found in the disciples, there are also certain conditions imposed upon them which none but enthusiasts can long sustain, namely, indefatigable industry, painful laboriousness, and seclusion from the fashionable world. From close application springs contempt

\* One does not pretend to render the solemn cadence of Corneille, recalling the *Credo in unum Deum* of the Catholic Church : nor does an English translation of Victor Hugo lilt so pleasantly as the French original.

for fatal facility of hand; from painstaking there comes devotion to an avocation which admits of no two-master service; and in seclusion is bred spontaneity and originality of imagination. It is not in lordly mansion or in the light and glittering *salon* that imagination can play, free from conventionality. It was not at Palace Gate, but in the little house at Cheyne Row, that the most originally imaginative history of modern times—the French Revolution of Thomas Carlyle—was indited. It was not in the purlieus of Belgravia, but on the Bethlehem side of the Moabitish hills, that Holman Hunt, going lovingly to Nature, listened for the voices unheard of ordinary ears, and watched for the visions unseen of vulgar eyes. And so it must ever be with every true Pre-Raphaelite.

There are three pictures in this collection which show Mr. Millais's relation to the movement of 1848—the "Ferdinand," the "Isabella," and the "Jesus in the Carpenter's Shop." The first, "Ferdinand lured by Ariel," is a realization of Shakespeare's text purely original in conception, not wholly satisfying, but wondrously fine in workmanship for an artist at any stage of maturity, but especially so in one scarcely out of his teens.

*Ferdinand.* Where should this music be? in the air  
or the earth?

*Ariel.* Full fathom five thy father lies,  
Of his bones are coral made;  
Those are pearls, that were his eyes,  
Nothing of him that doth fade,  
But doth suffer a sea change  
Into something rich and strange.  
Sea nymphs hourly ring his knell.

(*Burthen, ding, dong.*)

Hark! now I hear them, ding dong bell.

Beautifully painted is the portrait head of Ferdinand (said to be that of the painter's friend, Mr. Stevens, the art critic of *The Athenæum*); exquisitely delicate and painstaking are the chestnut leaves, and every detail of the grass-grown way; and richly imaginative is the clinging Ariel, goblin rather than ethereal sprite, with his grass-green garment fringed with faces of elves. Rich, too, in workmanship is the "Isabella." We all know the sweet, sad tale of Boccaccio, retold by Keats in "Isabella, or the Pot of Basil."

Fair Isabel, poor simple Isabel !

Lorenzo, a young Palmer in Love's eye !  
They could not in the selfsame mansion dwell  
Without some stir of heart, some malady.  
They could not sit at meals, but felt how well  
It soothed each to be the other by.

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These brethren having found by many signs  
What love Lorenzo for his sister had,  
And how she loved him too, each unconfinés  
This bitter thought to other, well-nigh mad  
That he, the servant of their trade designs,  
Should in their sister's love be blithe and glad,  
When 'twas their plan to coax her by degrees  
To some high noble, and his olive trees.

This is one of Mr. Millais's earliest works, it is highly finished, and affords evidence of the influence exercised upon him by the new ideas. In invention and composition it displays the powers inherent in the painter, and is rich in the minute detail which honourably distinguished his work then and during the succeeding decade. The family is at table, each head is a portrait of the artist's friends, the two Rossettis, an Italian type of face suitable to the subject, Mr. Millais senior and the rest. Lorenzo and the fair maiden sit to the right, unveiling their love, and awakening the jealousy of those "ledger-men" her brothers. The brother kicking at the hound across the picture, in his venomous and cruel hate, well disposed for the murder of the poor hireling lad which afterward befalls, is a wonderfully clever treatment, but, at the time it was painted (1849), a bold and most novel assertion of originality and of protest against the accepted proprieties. This was a subject with which Mr. Millais's nature was in sympathy. The "Jesus in the Carpenter's Shop," painted in the same year, was, on the contrary, ill adapted in subject to his mind: and is full of all that made Pre-Raphaelitism objectionable upon its first introduction. The painter, said the brotherhood, should not shrink from delineating common things, nor from representing them as they are. Mr. Tennyson accepts the doctrine, and this is how he does it. A dilapidated cottage, rusty nails, and all untidiness. Aye, but the artist's poetic genius lending a charm even in these.

With blackest moss the flower-plots  
Were thickly crusted, one and all :

The rusted nails fell from the knots  
 That held the peach to the garden wall.  
 The broken sheds look'd sad and strange :  
 Unlifted was the clinking latch ;  
 Weeded and worn the ancient thatch  
 Upon the lonely moated grange.

Not thus are mean things glorified in the picture before us. Its title is a quotation from the grand words of the prophet Zechariah, words which to a painter with a glimmering only of spiritual insight should have been an inspiration as of a breath from behind the unripened veil itself. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." \* *Words to awaken a thousand thoughts of the suffering sorrowing one: a picture*, as has been said, one cannot look at without a shudder! Horrors in pigment! Commonplace to a degree of vulgarity! and every indication that the painter certainly could never have read the context. faces of Joseph, interrupted at the bench by the trifling accident to the child, and of the mother, the sweet Hebrew, whose lineage and high distinction must have rendered her features and figure comely, are of a vulgar English type, suggestive of nothing but the drudgery and anxiety of life which degrade. He, a handicraftsman, and she, of royal nativity, and both subject to the fair influences of the Galilean hillside, though humble of degree undoubtedly, were noble, as we fain believe, in every line and lineament. And as the figures, so the accessories. Every tool and board and nail painted with the most perfect realism; and not a poetic idea to redeem the picture from the horribleness of waxwork.

In 1852 Mr. Millais began the series of pictures which have tended to make his name popular in the wide circles in which English sentiment and masterly painting find a response. Beginning with "The Huguenot," a struggle between love for a woman and loyalty to the sacred cause of French Protestantism, there followed "The Order of Release," now on exhibition in New Bond Street, "The Black Brunswicker," "The Proscribed Royalist," and "Trust me." The first is perhaps the greatest of the series, and the richest in the excellence which marked the young painter up to about 1857,

\* Zechariah xiii. 6.



since which time he has devoted himself to the remunerative fashionable portrait-painting, which enables a man to live like a lord, but adds little glory to an artist's fame. Many will remember the lament of Mr. Ruskin at the close of this the second stage in the artist's career, when the great art critic bemoaned that Holman Hunt's picture was too late for the Royal Academy Exhibition, and Everett Millais's was in time for it. It was then that Mr. Millais seemed to have lost the prophetic vision of which earlier work gave promise, and to have despised the great imaginative faculty with which, for a season, he seemed to be endowed; but "in quiet perfectness of work" there was hope of his again becoming the great light of his school; and it was to that that Mr. Ruskin clung. A baseless hope, admirable as much of his later work has been!

Coming to the third stage in the career we are sketching, we have an instance in "Chill October," painted in 1870, of Mr. Millais's quick eye and dexterous hand. This was his first purely landscape picture, and it illustrates how fully may be realized the Pre-Raphaelite condition, that, while natural facts and detail should be drawn with laborious and pains-taking minuteness, the prevailing poetic sentiment of nature, even though a transient one, must not be lost. The scene is on the Tay, in Perthshire. "Tall crested water reeds, with long plumes and soft brown seeds," adorn the foreground, and a broad expanse of water, dim clouds and the grey distant hills, make up a scene of nature's sad and pensive loveliness, and a landscape picture worthy of almost any school of art in ancient or modern times. "The North-West Passage," a portrait of Mr. Edward Trelawney, "The Boyhood of Raleigh," and "A Yeoman of the Guard," are examples of later work. There is also in this collection "The Princess Elizabeth in Prison at St. James's," a recent production, and never before exhibited. It is said to be a portrait of the artist's daughter. A sweet young girl seated at a table, backed by a magnificent cabinet, the original of which belonged to Charles I., but was purchased by Mr. Millais in ignorance of that fact. Probably this fine article of furniture suggested the title, for, apart from the intimation that the girl of fifteen is writing to the Parliamentary Commissioners praying that she may retain her old

servants, there is little to indicate that she is a royal princess ; nor do the tearful eyes reveal the fact of the tragedy with which her young life was identified. As an example of his latest work, it is worthy of comparison with the productions of early days. Richness of colour, highest skill in manipulation, and grace of treatment are all manifest here ; and the picture is one which, when engraved, promises to be as popular as some of those of his halcyon days. It marks, too, the maturity of his powers in the style with which he will probably close his career—a partial return to old conventionalism, and a masterly facility, but little of the splendid minuteness of “The Huguenot,” “The Woodman’s Daughter,” and the like.

There are other pictures in this collection it would have been well to notice, especially the “Autumn Leaves,” “The Vale of Rest,” “The Gambler’s Wife,” and “The Princes in the Tower,” but space forbids ; and, with a last word, we end. At the beginning of this review a reference was made to Mr. Millais’s birthplace as the Norman Isle of the English Sea. The Channel Islands are now a British possession ; but in language, tradition, and habit of mind the island of Jersey is French. And so with Mr. Millais. While essentially an Englishman, the order of his mind strikes the ordinary English observer as largely French. The typical Frenchman is susceptible to transient influences, a lover of splendour, and subject to *ennui*. And these are the characteristics of Mr. Millais as his mind reveals itself to the public. Intellectually susceptible to any influence of a noble type, the classic, the romantic, the conventional, the Pre-Raphaelite—all and every have played upon the refined organism of his brain, and left impressions there which again have been reflected in the canvases which adorn these walls. Who, casually glancing at them apart, could see the same hand in the “Autumn Leaves,” “The Woodman’s Daughter,” with its exquisiteness of detail, and his “Cherry Ripe” ? Perceptive of loveliness in form and colour, he is an artist-born : cynical and gregarious, the loneliness of the poet and the philosopher must necessarily be to him *ennuyant*. And so in the world of fashion Mr. Millais makes a refuge from himself, but finds there no quiet bower or resting-place. Not for him

are the visions of the Galilean hillsides which his fellow Pre-Raphaelite, Mr. Holman Hunt, has seen. For him the passing glory of the hour of fashion: for the other, the fame of the ever-living story of the Divine Tragedy.

SYDNEY ROBJOHNS.

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### TRUST-DEEDS.

THE decision in the case of Mr. Stannard has naturally caused a considerable amount of anxiety, especially among the younger ministers and students, who do not hold a Calvinistic creed, and are apprehensive as to the effect which such a judgment may have upon their own future prospects. I had myself failed to realise the extent and reality of this feeling, until it was brought home to my mind in a very interesting conversation with a body of students, who, so far as I could judge, were perfectly evangelical in their theology, and who, like a large majority of those already in the ministry, were not prepared to express their belief in "universal total depravity" or in predestination, or to commit themselves to any positive theory as to the future destiny of the wicked. It was a cause for thankfulness that they did not show any intention or desire to accommodate their views to the requirements of a trust-deed which they could not honestly accept, but their determination not to have recourse to any of the unworthy artifices for the evasion of law. But their very conscientiousness increased their difficulty. They were uneasy and apprehensive lest their entrance to the ministry might be barred by the enforcement of some clauses in a trust-deed which they could not honourably accept.

The first alleviation which I suggested was that the trust-deed affected a question of property only, and that the probability was, were such a point raised in relation to the settlement of a minister to whom a Church was really attached, the result would be the erection of a new place of worship. It cannot be too frequently reiterated that Vice-Chancellor Hall did not sever the relation between Mr. Stannard and the Church of which he was pastor. He simply decided that if that Church resolved to maintain the con-

nection, it must migrate to some other home. The majority even of those who have criticized the proceedings in a spirit of hostility towards Dissent have frankly recognized this fact. The second consideration which I suggested in alleviation of their anxiety was, that the articles of a trust-deed are not, unless in exceptional cases, presented to a minister for his assent. They are a kind of law for the Church which trustees have a right to enforce, but which, as a matter of fact, is seldom heard of, unless there be an egregious departure from the principles for the promotion of which the building is erected.

It must be admitted that where there has been any material departure from the doctrines contained in the schedule, even though the points may not belong to the essential truths of the gospel, the position of the minister is not a pleasant one, and to some it may be absolutely intolerable. He is conscious that he is not preaching what the authors of the deed intended him to preach, and yet he is not in any important respect at all divergent from the views held and taught by the vast majority of his brethren in the Church with which the building is connected. Assuredly it seems, and is, very hard that he should be expected to give up a chapel because his teaching is that of the present time, and not that of a hundred years ago. But conscience does sometimes exact hard sacrifices, and if a man feels in his own heart that his position is not a sound one, or one which could be justified by the law of right, he can have no option but to surrender it. It is useless to appeal to the example of others, for this is a case to be tried *in foro conscientie*, and in that court it is vain to quote the opinion or conduct of others so long as his own heart condemns him. Better lose many chapels than crucify human consciences.

To what extent the practical difficulty reaches it is impossible to determine. There has been an extensive reconstruction of our buildings, and a large number of our chapels are comparatively new, and under less stringent deeds. The number of deeds which are fashioned after the type of that at Ramsden Street Chapel, and, still more, that of Highfield Chapel, Huddersfield, it may be hoped, is not considerable, and is not likely to be increased. The tendency at present is

very strong in the opposite direction, and it is a point of the highest importance that it should be wisely guided. The numerous letters and articles which have appeared in the papers show a great diversity, and in some cases great crudeness, of opinion on the subject, and suggest the necessity for a careful consideration of it on all sides. Perhaps the most necessary thing to be done is to influence the opinion of the Chapel-Building Societies, since they have most to do with determining the character of trust-deeds. Some indications as to the method adopted by the London Society are certainly not very hopeful. The accounts of references to individual ministers assumed to be authorities, the introduction of references to private conversation with Dr. Raleigh, the pleasant attempts to get rid of difficulties are not very edifying. The idea of a secretary writing to some ministers, and talking with others, in order to elaborate a formulary for the Congregational Churches has in it an element of the grotesque. The question must be approached in a more statesmanlike spirit. We have no authority to legislate, but right principles once accepted will diffuse and assert themselves rapidly among Congregationalists. It is but a slight contribution that I can profess to offer towards the formation of a policy for the future, but the subject is so pressing that I feel bound frankly to state the views which commend themselves to my own judgment. There are fallacies to be cleared away as well as truths to be stated.

I am certainly not prepared to acquiesce in the sweeping denunciations of those who think it right to build or endow places of worship with the distinct object of perpetuating the creed they hold down even to its minutest articles. It may be said that they are enemies of progress; but even so, if they only use their own resources for the purpose of maintaining their stolid theological conservatism, it is not easy to discover the principle on which they are to be condemned. They may be proved to be engaged in a very unprofitable and even hopeless undertaking, but if the history of the past does not convince them of the folly—as we may regard it—of their attempt, there is no more to be said. They are not to be excommunicated from Christian fellowship because they are narrow, nor has the State any right to interfere with their mode of dispos-

ing of their own property, simply because their action is not accordant with the ideas of advanced and liberal thinkers. Indeed, unless it is contended that no restriction whatever should be put upon the use of a chapel, there can be no valid reasons for preventing a body of High Calvinists from insisting that every article of their creed shall be taught in the building which they erect. There are comparatively few who go so far as to say that there should be absolutely no definition in the deed of the objects to which the building is to be appropriated ; but if you agree to admit the simplest clause, the principle is conceded, and it becomes a matter of expediency as to where the limit should be drawn. I may contend that the Calvinist goes too far when he introduces into his doctrinal schedule all the points of the old theology, but on the other side of me is a disbeliever in the resurrection of our Lord, and in the supernatural generally, and I cannot answer him without laying down principles which will be equally applicable to the case of the Calvinist. As a matter of Christian right, the difference is very wide between the man who would have the portals of the Church wide as the gates of heaven, and would shape the trust-deeds of chapels accordingly ; and the believer in an exclusive theory, which would reduce the family of Christ to a very little flock, and give them exclusive possession of such places of worship as he could control. But here the question is one of logic and of law, and my contention is, that the same freedom which is given to one must be conceded to all.

There is a very influential school of political thinkers who either wholly remove or greatly limit the power of the "dead hand." If their view were carried out, of course chapel deeds might be placed under the same conditions as all other documents of the kind. Were a man, however, absolutely forbidden to fix the use of his property after his death, there would be a very great reduction in the number of chapels built. But this view of the subject cannot enter into the practical discussion to which this paper is devoted. Should there ever be a proposal for legislation in the direction indicated, it would be necessary to examine it in all its bearings. It is not easy to conceive that a law will be introduced forbidding the permanent appropriation of a place of worship

to a particular Church ; and while it is very possible that there may be proposals for at least restricting the endowment of opinion, no advantage could accrue from anticipating the discussion upon them. They are not before us, and what is to be considered is whether, in the present state of law, the action of those who propose to secure a "local habitation" for their own distinctive opinions is open to censure. Granted that it ought to be discouraged in every legitimate way, it must after all be left to every separate community to determine how it can best fulfil its own sense of duty.

Let us take a case. Suppose the decision in the recent Huddersfield suit had been in favour of the defendant. Then a number of excellent people, as conscientious on their side as the most liberal thinker on the opposite side, would have been forced to seek a new religious home for themselves. It is hardly to be supposed that they would erect another building, and leave it open to the same chances as those which had driven them from their old chapel. They would in all probability seek for new safeguards and securities, and if they believe that this is the only way for maintaining and propagating their opinions, why should their liberty be curtailed ? It may be that they are using their liberty unwisely ; but if we undertake not only to give freedom but to ensure its wise employment, we have an arduous task before us. We simply have no right to do anything of the kind. It must be remembered, however, that this was practically what Mr. Stannard and his friends sought. There was no doubt what the deed meant, and equally little as to Mr. Stannard's non-compliance with its conditions. What was argued was that the "dead hand" must not be laid on the living Church ; in other words, that those who built the chapel had exceeded their own rights, and that their will must be set aside. The same reasoning would have applied and the same process might have been carried out if the old trustees and their friends had built another place. Of course the principle could not be entertained by a Vice-Chancellor, for it meant nothing less than the wholesale sweeping away of trust-deeds, and the denial of the right of those who adhere to doctrines which some modern thinkers pronounce "unbelievable," to take such securities as the law permits for the appropriation of buildings erected with their own money to the teaching of the truths they love.



Nothing is easier than to indulge in sentiment on this point, to declaim about the "dead hand," or about being bound in grave-clothes, and the like, but why should this righteous indignation be expended on men who, after all, have only been guilty of the offence of giving their money for objects which they held dear, and of taking certain precautions to secure that their gifts shall be appropriated to these objects? What evil have they done? They seem to us to have shown a dread of free inquiry and a want of strong faith. But that is not an iniquity to be punished by the judge. We may not sympathize with their aims and be unable to comply with their conditions. It may appear to us that they have unfairly handicapped certain opinions, or that they have sacrificed the interests of religious liberty and truth to their own prejudices, but what wrong have they done us, or others of liberal opinions? We are unable to profit by their benevolence because we do not accept their creed. Probably it would have been more honourable to them, as it certainly would have been more pleasant for us, if they had left their gifts more open. But they have done us no real injury, and though we may think them narrow-minded, surely we should be able to have tolerance for the intolerant. One thing certainly we cannot honourably do, and that is to get rid even of the "dead hand" by unworthy evasion.

I have written thus strongly, not because I believe in the wisdom of such procedure, but because I feel that the adherents of the older theology receive hard treatment. There will certainly be more hope of securing their acquiescence in a more liberal policy if their position is fairly recognized. My own judgment is strongly in favour of a form of trust-deed so free as to leave sufficient room for changes in the beliefs of the Churches with which the building may be connected, but I am not prepared to do violence to the opinions of those who have a rigid system of theology and believe that it ought to be protected by these legal formularies. Undoubtedly, where deeds of a more drastic character exist, there is every probability that many of the chapels they are intended to protect would in the present condition of thought be left without congregations, and probably without ministers of independent thought or popular power. What benefit the



mere bricks and mortar would be when the people were gone it is not easy to say, but if there are those who attach that importance to the retention of buildings it would be tyrannical to restrain them in the disposal of their own money by any laws which do not apply equally to all kinds of property.

It is still more important to insist that, the conditions being there, it is immoral to tamper with them. Nothing is more painful in the whole of the present discussion than the facility with which questions of moral obligation are treated wherever it is thought expedient to secure theological freedom. The end is supposed to justify the means because there is a prior assumption that those who have thus tied up buildings intended for religious purposes have done some injustice to the rights of conscience. It is only necessary to examine this assumption closely to discover its fallacy. So long as a community acts clearly within its own right there is no just ground for disturbing its regulations of its own estate, unless they could be shown to be so plainly contrary to the public good as to demand the interference of the State to forbid them. It will hardly be contended that this is so, even in the case of the most hyper-Calvinistic deed. The creed may be extremely narrow, contrary to the whole spirit and tendency of modern thought, displeasing to those who believe in the glorious liberty of Christ's gospel, but no one would venture to say that the State ought to suppress it. And if not, it must allow its professors to take legitimate methods for its propagation. When this is once admitted, it must be confessed that however unpleasant these provisions may be, sound moral principle will not justify Christian men in setting them aside on the plea of their conscientious objections to them. They do not affect them unless they desire to enjoy the property; but if they want that, they must meet the obligations. A man is justified in claiming the most perfect liberty of thought and action for himself, but it is not essential to the completeness of his freedom that he should be able to take advantage of every private institution which exists in the country. Perhaps the widespread confusion of thought which prevails on this subject may be traced to a failure to note the distinctions between a public and a private church. In a National Church

theological restrictions ought not, in strict equity, to exist at all, though if an attempt were made to establish a National Church on this broad basis the result would be disaster to the National Church. The exclusiveness of the arrangements of the Establishment constitutes a grievance to all outsiders. But this does not apply to any private church. A man is born with certain rights as an Englishman, but not with any inherent claim to the privileges either of Methodism, Congregationalism, or any other of our dissenting Church systems. If he should find that he cannot accept the conditions on which those privileges are enjoyed, he must be content to live without them, and he suffers no personal wrong in consequence.

But how, it may be asked, about a pastor who, though he may be in harmony not only with the wishes of his own congregation but with the general line of opinion and teaching in the denomination, does not conform to some special provisions of the deed? Must he and the Church over which he presides leave the building in which their work is carried on, and at the bidding of a few trustees who are bent on enforcing conditions which in the present state of opinion have become not only intolerable but practically obsolete? There is really only one reply to such a question. It may sound very hard, but the surrender which the law would enforce ought to be made in common honesty. Nor is it easy to see how any help can be found in the case of old foundations. But such examples ought certainly to serve as beacons for ourselves. In the case supposed there is a positive hardship. The minister and congregation are in harmony with their brethren generally, and in accord with their predecessors on all essential points. If they have departed from the old paths, they have done so in common with those who represent to-day the principles of the men by whom the chapel was built. It is probable that had these pious ancestors been alive now they would have been on precisely the same lines as the present occupants of the structure. Yet the latter must be exiled from the home which their spiritual fathers reared, and in the possession of which they would confirm them had they power to speak. It may be that the real intentions of those good men will be defeated in consequence of the excessive precautions they adopted to ensure their accomplishment. Surely there could be no more

emphatic warning against the repetition of so grave a mistake. The one thought of the builders was to build a Congregational chapel, but they have so tied up the property that the great body of Congregationalists are excluded from all participation in it.

What is really needed is a form of deed which shall not unfairly restrict freedom of opinion, but which shall secure the building for the uses of the denomination for which it is intended. I am not aware that any body of Christians, however liberal, would willingly see their property alienated from its original design, and appropriated for the teaching of the doctrines to which they are opposed, and I do not see why Congregationalists alone should pursue this ultra-liberal policy. The notion that a casual body of worshippers, collected perhaps by the attractiveness of a particular ministry, or possibly only by local convenience, not necessarily having any sympathy with the principles of the denomination to which the building belongs, acquires some right over the property because it enjoys its benefits, is contrary to common sense. To represent it as Congregationalism is absurd. Certain it is that if this view were to prevail among Congregationalists very few chapels would be built. Those who have most faith in liberty, and are most desirous that the living Church should control the use of the property, would not agree to the view that that voice is to be heard in the resolutions of a congregation thus accidentally associated. They would trust to the general opinion of Congregationalists, believing in the presence of the Spirit of God in the Churches, and believing also that if the time should ever come when the Churches had lost that, it was of very slight importance what became of the buildings in which they had been accustomed to meet. It surely cannot be impossible to construct a deed based on the general principle of securing the property for Congregationalists. That there would still be openings for litigation under the most liberal form is perfectly true, but as much may be said of any plan that can be proposed. We have to choose between different proposals, all of which are open to possible abuse, and to select, not that which promises to entail the smallest amount of difficulty in the working, but that which is most in agreement with the principles of Christian

freedom. Elaborate doctrinal schedules have been tried, and have failed. It is high time that recourse should be had to a more liberal policy—the most liberal that is compatible with the preservation of chapels for the preaching of the glorious gospel of the blessed God, and for the work of the Congregational Churches.

It is not for me, as a layman, to undertake lawyers' work, and even suggest what the special form of deed should be. The deed of Carr's Lane Chapel, Birmingham, would, I believe, supply a model, and the fact that it had the approval of one whose devotion to the Evangelical faith was so unquestionable as that of the late John Angell James may lead even some anxious spirits to believe that it would afford all the security which can be needed. As to the fear that contributions to chapel building would not be forthcoming if a spirit of faith shaped the trust-deed, it may be dismissed as groundless. What is desired by those to whose liberality appeal has to be made is, not that opinion should be stereotyped, but that the rights of the Churches which they wish to benefit should be safeguarded. J. GUINNESS ROGERS.

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### *THE LOVE OF GOD REVEALED BY JESUS CHRIST.*

“God is love.”—1 JOHN iv. 16.

THERE was a day in history when a man of genius discovered the law of attraction which holds all worlds in mutual relations. Throughout the ages this law had been in operation, acting upon the most remote bodies, affecting the most various substances, governing the tiny molecule and the distant star; the same invariable, all-pervading, ever-active force, before men had learnt to spell out the simple formula of gravitation which from the time of Newton has become familiar to every child.

That which attraction is to the physical, the love of God is to the moral world. God is unchangeable. There is in Him, as St. James says, “neither variableness nor shadow of turning.” God is love, and ever has been love. This was His essential attribute before the world was, for the God of Christians is not the isolated God of the deist. He was love

even when the error and superstition of men represented Him under the fearful form of Moloch or Baal; when atheistic philosophy denied His existence, or regarded Him only as pitiless destiny. He was love when beneath the very shadow of the cross men distorted and defaced His image by ascribing to Him all the pettiness, malice, hatred and uncharitableness which have too often characterised the priestly caste. He was love in the dark ages when violence and craft were triumphing upon earth. He was love when the great inroads of barbarous hordes left in their track ruined cities, desolated fields and slaughtered peoples. He was, He is love, even while suffering decimates humanity, while war and famine cover with corpses the ground which seems accursed, and while man, driven to despair, has sometimes ceased to believe in anything but a blind Fate. God is ever at work, and ever the same, just as the sun is in the heavens through the long polar night, though the mournful dwellers in those frozen regions might suppose it was for ever set.

But on one day in history this love of God was revealed to man by Jesus Christ, and it is through Him alone that it is really known. There were no doubt foreshadowings of it in the wisdom of the ancient world, and we have often been reminded that Plato, as well as St. John, said, "God is love." But it was in a sense very different from that of the gospel. It was in the æsthetic sense which regards God as the great Artist, not in the Christian sense which sees in Him the great Creator, Redeemer, Father of mankind. Unquestionably the grand summary of the law which affirms that its very essence is love to God and love to man, was contained in Deuteronomy; but for many ages it remained there—a mere dead letter. It was Jesus Christ who gave it its first realization, through whom it found entrance not simply into the mind of the doctors, but into the hearts and consciences of the simple, the ignorant, the unlearned. Until Christ came, mankind knew nothing of this great law; out of Jesus Christ man still knows nothing of it. And whenever man becomes alienated from Christ, he returns inevitably to the old fatalism, as is shown indisputably by the infidelity of our own day. Jesus Christ is the Revealer of the love of God. He showed it to humanity alike by his teaching and his life. For the Christ is not

simply the Teacher of Nazareth, the Rabbi whom rationalists represent as bringing home some moral truths to His fellows; the Christ whom the Church has always worshipped is the very incarnation of God, the visible image of the invisible Father, so that in seeing Him we see the Father, and learn all that we can know of God. "No man hath seen God," says the apostle of love. "The only Son which is in the bosom of the Father, He hath revealed Him." No mere teaching, however sublime and God-inspired, would have sufficed to bring to humanity belief in the love of God. Something more was needed,—even that short life, the like of which the world has never seen, in which it may truly be said heaven came down to earth. It needed the infinite tenderness of the Son of man revealed in His compassion to the lowest and most degraded of the race; it needed finally the blood of His cross.

Taking this as our key-note, and desiring to show what is the love of God to man, I open the gospel in order to see how Jesus loved His fellow-men. The love of the Son will reveal to us that of the Father, according to the saying of Christ Himself: "As the Father hath loved me, so have I loved you." I shall only be able to bring out a few salient points of this marvellous picture, but I trust I may say enough to make your hearts thrill with gratitude, and to inspire you with something of the Apostle's rapture when he said, "We love him because he first loved us."

The first point which strikes me in the love of Christ to men is its *disinterestedness*. To use a favourite expression of St. Paul's, He loves us freely. It was for no selfish reason; it was for their sakes that He loved His disciples, and on this the apostles fondly dwell, repeating how He gave Himself for them. Never was sacrifice more utter and complete.

Nothing so effectually deadens trust in human affection as the suspicion that somehow self-interest is at the bottom of it. As soon as we find out that we are loved only from some selfish motive in the background, not for ourselves, but for what can be got out of us, our heart instinctively shuts up, and a repetition of such experiences will be enough to harden it altogether. On the other hand, when we are brought in contact with a purely disinterested love, with a

devotion that never counts the cost, our heart thrills in return, and the stoniest eyes grow dim with tears. I say, then, that if there is such a thing as the love of God, it must be known by this, that it surpasses all human loves, for if earth held anything higher than heaven, our heart and our treasure should be here, not there. The love which Christ has revealed to the world is the most disinterested of all love. On whom did it spend itself? On the poor, the ignorant, the wretched, of whom no one thought, for whom no one cared. What was it that Jesus Christ asked of men? Not even a place to lay His head. He meekly accepted ignominy for glory; thorns formed His crown; a reed was His sceptre; insults and scorn were His ovation; as the recompense of His love He was forsaken of all, and the cross was His triumphal chariot. But it was in beholding this wondrous sacrifice that man first realized the love that God had towards him and responded to that love. My friends, God does not need us. We can add nothing to His blessedness, to His eternal glory, and yet God has loved us; loved us so as to ask for our hearts—our defiled and worthless hearts; and there is joy unspeakable in heaven over one sinner that repenteth. This is the substance of the glorious doctrine of grace; it is this which constrains us to exclaim with St. John: "We love him because he first loved us."

The second feature in the love of Christ to which I would draw attention is this: *it is a love about which there is no illusion.*

We shrink from the sight of humanity as it really is. That which sometimes forces itself upon our knowledge is too appalling. Thoughts and feelings cross our own hearts which we blush to own. How ludicrous has the contrast often been shown to be, between what men really think and what they say! We join in the laugh; and yet is there not rather in all this, cause for humiliation and shame? It has been said that if people could read each other's inmost hearts there would not be two friends left upon earth.

Even in the misfortunes of our friends do we not find sometimes cause for self-gratulation? It may be urged that these are but the morbid fancies of a misanthrope, but we know well that there is more truth in them than we are



ready to allow. We do not know mankind, if we only judge of it by certain happy lives. Ask those whom poverty, sickness, or bereavement has placed in a position of isolation and dependence, what they think of the value of the conventional expressions of affection common in society. A bitter smile, a shake of the head, will soon show you how much value they have learned to attach to this false coinage of sympathy. When we see how much of selfishness and pettiness there is still remaining even among the best and most pious of men, we may judge what is the case with others. Listen to a conversation among worldly people, when wit, sharpened by the desire to be brilliant, breaks through the conventional hypocrisies of society; note, if you can, all the small misrepresentations, the half-truths, the biting sarcasms with which such talk abounds, and you will be slow to say that even Laroche-foucauld has calumniated humanity.

So much is this the case that the great art of the worldling consists in creating and keeping up an illusion. Humanity is transfigured by artificial means. Just as in a theatre things are made to assume unreal colours and false proportions by aid of the footlights, so in the world people make a great effort to hide the mournful reality beneath fictitious and imposing appearances. Sometimes the illusion succeeds, and is carried to the point of idolatry. The heart, with its infinite longings after perfection, clothes the creature with its own ideal, and beholding it through the magic prism of its own ardent devotion, makes it a god. The great art to be learned by those who are the objects of this worship, is how to keep their ideal unimpaired in the hearts of their worshippers; but in this all soon fail. The time comes when the idol falls, and human nature betrays its innate frailty. The spell is broken, and one long stony gaze, one freezing word, reveals that the disenchantment is complete. Thus does every such farce end in the bitter cry, "All is vanity."

A deep love not based upon any such illusion about its object seems to us impossible, and yet this is what the gospel offers us. It was thus that Jesus loved mankind. He saw it just as it is, with all its pettinesses, frailties, sins: "He needed not that any should testify of man, for He knew what was in man." He read the heart as an open book. He knew



how weak His disciples were. He anticipated all their mistakes, their selfish and carnal thoughts, their falls, and the cowardly desertion of which they would all be guilty in His hour of supreme sorrow. Yet He loved them, loved them as they were. It needs that we grasp this thought fully in order to help us to realize what the love of God is. The thought that His eye sees us just as we are, with every secret of our heart unveiled, terrifies us and makes us shrink abashed from His presence, till we read in the gospel how Christ loved men, and our heart is reassured. The love of the Son reveals the love of the Father, and that which seemed before an impossible dream becomes the sweetest of all realities.

The third trait that I would remark is *the faithfulness of the love of Christ*. St. John says with exquisite tenderness, "Having loved his own which were in the world, he loved them unto the end." A love which can never fail us is the love which Christ brings to humanity.

How often have men enlarged upon the anguish which fills the heart, as it realizes that its most precious possessions must pass away. This sense of instability in all that we possess, is an ever-haunting dread from which we try in vain to escape. When Scripture speaks of "the region of the shadow of death," it gives an exact description of the earth which we inhabit, for, however distant death may seem to ourselves, its shadow is ever falling across our path. It darkens the cradle of our children, it casts its baleful dimness over our purest joys, chilling with the prospect of separation the closest embrace of loving hearts. And there are other partings even sadder than death; nay, how many have looked with envy on those who have loved faithfully till that end came! How often does infidelity, chill indifference, and treachery pierce the loving heart with wounds which never can be healed, and wring from it David's bitter cry, "All men are liars." That which our soul craves is an eternal refuge, an ever sure hiding-place, "a friend that sticketh closer than a brother." Now this love which never faileth is Christ's revelation to mankind. Thousands of souls receiving from Him this inestimable treasure, have been ready to exclaim with St. Paul, "Who shall separate us from the love of Christ?" This has made them sublimely strong under the deepest

sufferings. They have died in full assurance that this love would not fail them. In the language of the prophet, God stoops to man and says, "I have loved thee with an everlasting love;" and this love has been proved to be stronger than death. When we celebrate here on earth the sweetest of earthly unions, our heart thrills with deep emotion over the solemn pledge "to have and to hold for better, for worse, in sickness and in health, for richer, for poorer, to love and to cherish;" but then we have to add the mournful condition, "till death us do part." But when the great God stoops to unite Himself with the human soul, when the Holy One deigns to lift the sinner into oneness with Himself, the covenant is an everlasting covenant, and death, which breaks all other bonds, only gives to this an added perfectness.

A fourth characteristic of the love which Christ bears to His own, is that it is a *love which sanctifies*.

There are loves which enervate and demoralize. Spare a child all suffering, let it have everything its own way, let it know nothing of the stern realities and sharp conflicts of life, and you strip it of the armour in which it ought to go forth to the battle, and make it a feeble, nerveless thing. Nothing is more injurious to character than this mistaken tenderness. Experience abundantly proves that those whose youth has been spent in what might be called a severe school, who have known little of indulgence and nothing of flattery, are those who have most energy for the future and most gratitude for the past.

There are loves, too, which degrade the soul. Woe to those who have fallen in their youth under this deadly spell! We see a man whose life has failed to fulfil the brilliant promise of his youth, who seems to have no strength of will, no force of character; and when we inquire into the secret of this stultification of all the higher faculties, lo! we find it in the sway of some cherished hateful passion, some Delilah at whose feet the Samson lies powerless and bound.\* That

\* Let me quote the striking words of one who spoke from experience: "Who shall say how many treasures of genius, how many noble and generous impulses, how many possibilities of blessing to the world, are crushed, scattered to the winds, sacrificed in a great city in a few dark hours of the night, upon the altar of a reckless sensuality? Here a man

sublime thing which is called love, and which ought to be the very making of the man, has its sad and deadly counterfeit, *whose name is lust.*

In Christianity, love is the central fact, the very principle of all moral activity; but it is also the most powerful auxiliary of the will. I speak of genuine Christianity, not of mysticism, for the two must be carefully distinguished. There is a way of presenting the love of God which is dangerous and harmful. With a view to stimulating piety, sentiment is sometimes appealed to in a mawkish and misleading manner. There is an unctuous and affected religious phraseology, which ill accords with the manly sobriety of the gospel. Certain manuals of devotion, certain prayers and hymns, abound with expressions which seem like reminiscences of a vicious style of novel. The soul gives utterance to its glowing emotions in terms which can only be described as amorous. Never was language of this sort more freely used than at the present day. I could cite numberless examples of what I mean, but I shrink from provoking a smile on such a subject. I will therefore simply call attention to the fact and its causes. I regard it as due in great measure to the way in which men hold aloof from matters of religion, leaving them so largely to women, so that religious language is apt to assume a sentimental and feminine tone, not in itself harmful, but prone to dangerous exaggeration. It is childish and absurd to suppose that such language will make any impression upon the rising generation, nurtured as it is in an atmosphere of liberty and democracy. It is evident that

capable of leaving to the world a noble monument of genius, will so mutilate his powers that but a few broken fragments will survive to show what he might have done. There another, whose night vigils might have been illuminated with a Divine revelation, misses the favouring moment, and the spirit never regains its mastery over the flesh. Here, again, one whose heart was naturally tender and ready to respond to every cry of poverty or pain, becomes dull, callous, hard under the spell of vicious self-indulgence. The youth of steadfast purpose grows fickle and vacillating. The finest, most subtle attributes of matter, thus abused, instead of raising and ennobling man in all his faculties, like a spark of the Divine enkindling his mortal frame, become a source of weakness, and dry up all the springs of his higher life. Mysterious but righteous nemesis, showing how inseparably all the faculties of our nature are linked together—the mystery of life and death."

religion thus treated is simply a narcotic for the conscience, and when the conscience is lulled to sleep, the imagination is free to run wild. A picture drawn by the chaste pen of a St. Bernard, and held up to the eyes of believers trained in the rude school of the middle ages, would have quite a different effect under the social conditions of the present day, when devotion is regarded as one of the necessary refinements of modern luxury, and is not found to be at all incompatible with the most frivolous habits of the worldling.

But open the gospel, and you will see what love really is, and in what vigorous tones it expresses itself. Is it not to those whom He loves, that Christ speaks constantly of the narrow way to be trodden, of the cup of bitterness to be drained, of the cross to be borne? Did He ever deceive His disciples? Did He hold up any smooth or flattering ideal of the Christian life before their eyes? No; He hides nothing, abates nothing of His high requirements. Speaking to the ignorant, to the common people, to men and women who for years had been under the degrading slavery of sin, He claims of them nothing less than holiness, self-sacrifice, complete consecration to God. Everything must yield to this supreme demand; the eye which offends must be plucked out, the offending hand cut off. There is no real rest for man, no true harmony in his life, but in the conformity of his will to the will of God.

In teaching like this the conscience recognizes the voice of God; no deception is possible here. Just as a father cherishes for his son a high ambition into which no other can fully enter, and will not shrink from any process, however humiliating and painful for the time, by which his son may be prepared for this high end, so we can understand that God sets before His children, as the ideal of happiness, the doing His will, and that He spares nothing that this end may be accomplished. Hence we feel that, while we may sometimes falter beneath the sternness of the law, and be ready in impatient moments to shake off the yoke, the truth remains that obedience is our only happiness, and that Divine love can ask of us nothing less than this.

Does this pure ideal tempt you to despair? Do you say "It is too high for me, I cannot attain to it"? Do these

exhortations to holiness, while they appeal to the highest aspirations of your own heart, arouse at the same time a latent dread and repugnance within you? Do you say, "God asks too much"? and are you tempted, like the slothful servant in the parable, to hide in the earth the talent you have received, and to exclaim in bitterness of soul: "Thou art a hard master, reaping where Thou hast not sown, and gathering where Thou hast not strawed"?

Do you wish, then, that God should lower for you the standard of His moral law? that He should accept from you half virtues? that He should be satisfied with a Pharisaic righteousness, with outside service, with impulses that always fall short of action, and a repentance which bears no fruit? Do you desire a gospel which, modifying the Divine summary of the law, should claim only half your heart for God, and leave your selfishness an undisputed reign? Nay, you yourselves would be the first to disbelieve such a gospel, and to despise him who offered it you in the name of God.

And yet you may well say that the ideal of the gospel alarms you, and that you feel overwhelmed at its contemplation. Here, then, we see the appropriateness of the other aspect of Divine love which Christ has revealed to the world. That love is as patient as it is pure, and it is so full of pity and gentleness as well as power, that the sincere believer in it never need despair.

Observe from this point of view the way in which Christ educates and prepares His people. I have just shown to what a height of moral excellence He calls them; let us see now with what marvellous patience He raises them to that height. It is a study over which the eyes grow dim with tears. Never was humanity treated with such tender respect. In all His daily relations with bigoted and vulgar souls, with cowardly, selfish, carnal hearts, He was never surprised into one word, I will not say of scorn or scathing irony, but not even of anger or bitterness.

Just before His death Philip showed how far he had been from understanding his Master. He is met only with the gentle words: "Have I been so long time with you, and yet hast thou not known me, Philip?" Just after His resurrection Thomas openly declared his unbelief. Did Jesus over-

whelm him with an anathema? Peter basely denied his Lord. Three times he said, "I know not the man,"—words which human nature finds it hard to forgive, and which rankle long and bitterly in the heart. Who does not know the tender reproach he received from his Master: "Simon, son of Jonas, lovest thou me?" And so from the beginning to the end of His life. It is full of touches of exquisite tenderness, of words which warn without wounding, which enlighten but never blind, which humble or lift up, but never ridicule. Such patience is Divine.

We cannot but contrast the history of Christ's mode of action with that of the Christian Church. The comparison may well startle us. Let us think for a moment of the crushing intolerance which for ages was brought to bear upon human thought. Think of the doom of the heretic. What would the middle ages have done with Philip, with Thomas, or the Samaritans? Tortures and gibbets furnish the ready answer. See even in our own day what bitter hatred is stirred up by religious controversy, and how freely both sides have recourse to poisoned weapons. Remember that the tolerance and softened manners of modern society are due rather to the weakening of convictions than to the growth of charity, and you will own how unique and God-like was a love at once so intense and so patient, so absolute in its claims, yet so full of consideration for human weakness—a love which, while it sets before man the very ideal of perfectness, does not break the bruised reed, which has words of hope even for fallen women, and which opens to the thief upon the cross the kingdom of everlasting righteousness.

My subject is not exhausted. It is, indeed, inexhaustible. St. Paul truly says, when he is exhorting the Ephesians to comprehend what is the breadth, and length, and depth, and height of the love of Christ, "that it *passes knowledge*" (Eph. iii. 18, 19). But while I cannot attempt to embrace the whole of this vast subject, I may indicate at least two other aspects in which the love which Christ bore to men helps us to understand what is the love of God.

The love of Christ is a universal love. He is the Great High Priest of humanity, full of human sympathies. None of the barriers by which before He came men were divided,

hinders the outflow of His compassions. He was no respecter of persons. All men, simply as men, have equal claims upon His sympathy. Doubtless He will observe, in His work, the order appointed by His Father. He will not attempt to save or even to call all men at one and the same time. Every hour will have its special task. Hence He says to His disciples, when sending them forth on their final apostolic journey, "Go not into the way of the Gentiles, and into the houses of the Samaritans enter ye not" (Matt. x. 5). But there is no ground to conclude, as hostile critics have done from this fact, that He shared in or pandered to the narrow prejudices of His people. This is clearly disproved by His first public discourse at Nazareth, when He specially called attention to the fact that the heathen also had been visited by God. It is disproved no less by those utterances in which He assigns to the heretical Samaritans a high place in the kingdom of God; it is in contradiction, in short, with the whole spirit of His life and teaching. His love breaks down all barriers. Strangers no less than the sons of Abraham, heretics as well as orthodox Jews, publicans and Pharisees, rich and poor, are the objects of His love and care; nay, these are most freely exercised on behalf of those for whom no one else has cared.

And yet this love is as special as it is universal, in the sense that every one of those who come to Him feels himself the direct object of sympathy, and is conscious that between Christ and himself there is a close and intimate relation which is to last for ever. I lay stress upon this point, because it is one of the distinctive marks of Christianity. Much has been said in our day about the love of humanity as a whole. But these broad generalities sometimes conceal a dangerous fallacy. It is possible to profess a most ardent admiration for the human race, and yet to act like a sullen misanthrope towards the individuals with whom we come in contact. This was strikingly illustrated in the case of Jean Jacques Rousseau and the Jacobins who espoused his political principles encircled the name "fraternity" with a dark and bloody aureole. They had no scruple, nay, they even gloried in sacrificing individual lives by thousands, to the great fetish which they called humanity. In our day, with less of passion, the same

sophistry still prevails. In the name of the new theory of evolution—a theory which this is not the place to discuss, and which may contain a large element of truth—it is affirmed with more and more insistence, that the species and not the individual is the essential thing to be considered. The doctrine of natural selection implies and requires the perpetual sacrifice of the individual for the benefit of the race. I hear ideas like these maintained in tones both serious and cynical. We are told of inferior races which are to disappear before the growing ascendancy of the strong. We are told that the modern idea of equality is unscientific, and that the rights of man are but a worn-out myth.\* These philosophers are not afraid to say that philanthropy is making a great mistake in concerning itself with the cripples, the maimed, the halt, and the blind, those abortions which nature rejects. The mass of humanity is regarded simply as the soil which is to produce choice spirits—the rich and rare flowers of civilization. And the strange thing is that, from mere blind hatred to religion, the plaudits of the masses are sure to be gained by those who cast such insult and scorn upon the vulgar herd of mankind.

Never, perhaps, was the cause of the gospel less popular than now among those humble classes for which it makes such large provision, and from which it chose the men who should be the spiritual teachers of mankind.

But this strange injustice does not daunt us. We still maintain that the individual is of inalienable value, and that every system in which the individual is sacrificed, is based on sophistry. We still glory in the fact that when the love of God shone upon the world, it began its ministry among the despised common people, and that from this class Christ chose and called and drew men one by one to Himself. This was the very token by which it was to be known that God had visited mankind.

When the rising sun lights up the horizon, and the slumbering earth wakes to life under his touch, the Alpine peaks first catch the rosy beams, but at their feet each tiny flower opens its corolla to drink in colour and warmth. So does God, the sun of souls, when He comes to enlighten the world, stoop to

\* I allude here to the opinions expressed by MM. Haeckel and Oscar Schmidt.



each of His creatures and shed on the lowliest His light and love.

This is the revelation which Christ brought to the world. This is the truth which in our day we are asked to surrender. And what is offered in its stead? Search, and you will see that, apart from the belief in the living God, who is love, the schools which exercise the widest influence at the present time all tend to fatalism, and recognize in all around us nothing more than a series of causes and effects linked together, by an inflexible necessity. We have often read descriptions of the temples of ancient Egypt, with their majestic propylæa, their giant columns and granite sculptures all leading to some central chamber, some mysterious hypogeum, the shrine of some base divinity. How often have I thought of these temples, in studying the scientific systems of our day, which lead through labyrinths of ponderous erudition to the desolating conclusion that the universe is one vast machine.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns which can hold no water" (Jer. ii. 12).

The extreme issues of this fatalistic teaching do not, indeed, make themselves felt at once. Christianity, though repudiated in theory, still exercises for a long time an unconscious influence. An autumn day, when the earth has been steeped for many hours in brilliant sunshine, may be followed by a night of biting wind and frost; but there is only a rime upon the surface of the ground; beneath, it still retains its heat. So atheism may spread its chilling shadow over us, but it cannot quench all at once the generous glow of love and hope which the gospel has enkindled. Nevertheless it is a mournful thing even to hear of a doctrine which treats love as a chimera for ever vanished, an idle dream of the past. If it were but a dream, it is one from which the soul would scarce dare to waken, as Plato said in speaking of the future life. But it is not so; the love of God is no false and fleeting phantom of the brain. Say rather that it makes all our future; that it is our one inalienable treasure upon earth, as in heaven it will be to us the spring of everlasting joy.

## NOTES FOR THE MONTH.

## I.—ECCLESIASTICAL.

THE Ritualists are in a very triumphant mood at present, and they are not without reason for the satisfaction they express. It is something that the signatures of one-fifth part of the clergy have been secured for a memorial which is practically in favour of the toleration of Ritualist practices. They certainly press their advantage a long way when they talk of the memorial, headed by the Dean of St. Paul's, influential though it undoubtedly is, as though it represented the clerical mind of the country, and they commit a still greater blunder when they suppose that the will of the clergy will be the law of the Church. Still there is no doubt that they have achieved a decided advantage, which has been greatly increased by the action of the Archbishop and the other prelates in proposing a Royal Commission to inquire into the present state of ecclesiastical law. This action is nothing less than a virtual suspension of the Public Worship Regulation Act. Its repeal would be impossible; but the Primate has contrived an ingenious plan for getting rid of the legal restraints upon Ritualism which he himself was the first to propose. *The Church Times*, with characteristic unfairness, endeavours to represent Nonconformists as anxious for the persecution of the Ritualists and dissatisfied with the Primate because of his proposal for a Royal Commission, during whose sittings it is understood that there will be an armistice, so far as legal proceedings are concerned, the Bishops exercising the power which the law gives them for the purpose of preventing prosecutions. For ourselves, we, from the first, objected to the Act in question; its working has not served to remove any of our objections. We certainly have no desire to see any body of clergymen harried by the law. What we do want is that those who accept the favour of the State should submit to its control. To apply to us the old saying, "*Quis turlerit Gracchos?*" is to mistake altogether the relative positions of the Ritualists and ourselves. Nonconformists have never hesitated to disobey the law when the law involved an interference with the rights of conscience. They respect any men who are prepared to suffer for conscience' sake, and

who, in matters of religion, choose to obey God rather than men. To any attempt on the part of Government to force conscience into submission to law by means of civil penalties, they will always offer decided resistance, but they can be no parties to the evasion of the obligations imposed by the State upon those who are content to accept its privileges. What they claimed for themselves was simply the ordinary privilege of citizenship. What Ritualists, on the other hand, demand is the supremacy enjoyed by the members of the State Church, while at the same time exercising the liberty of free communities. It is because the Primate's action is favourable to this attempt to set aside law in an institution which the law has established that we enter our protest. Ritualists can carry out their own ideas of worship as freely as Roman Catholics. It would be gross injustice to offer them less, there is no warrant on any ground of liberty for them to demand more. If they cannot conform to the laws of the National Church, they must simply accept the position of other Nonconformists; and if this be unacceptable, endeavour to get rid of the idea of sectarian ascendancy altogether.

The Bishops and a certain section of the clergy appear to think that it rests with them to make things comfortable all round, and, if they can thus agree among themselves, to treat the law as though it were a dead letter. In the present state of the public mind this policy may attract but little attention. When his motion was passed, the people were thinking of Irish obstructives, of Boer rebellions, of Eastern complications, of anything but of the internal difficulties of the Establishment. But the time will come when they will be able to turn their minds once more to such questions, and it may then be found that this tampering with the principles of Protestantism, adopted by the Bishops in order to patch up a temporary peace, has been as lacking in true statesmanship as it certainly is in high principle.

Either the Ritualists are acting according to law or they are not. If they are, it is well that it should be distinctly understood, if only that sincere Protestants may understand the true character of an institution which is continually pointed out as the best bulwark of Protestantism, but in which, if this be true, there is a place for the teaching of Romish doctrines

and the celebration of the Romish Mass. If they are not, the concession of toleration means nothing less than an absolute ecclesiastical revolution, and a revolution brought about by the mere exercise of Episcopal authority. We object both to the revolution and the mode in which it is proposed to accomplish it. The Bishops do not constitute an *imperium in imperio*, though there are not a few signs of a desire on their part at once to establish an autocracy within the Church, and to dictate terms of peace to the nation. Wise friends of freedom cannot look with any degree of satisfaction on such pretensions. Even those who may for the time profit by what must always be the paramount desire in the minds of Bishops to preserve the peace of the Church are ill-advised if, for the sake of a temporary advantage to themselves, they help to build up a power which, under changed circumstances, may be turned just as fatally against them. A few years ago the Primate was denouncing Ritualists as conspirators; to-day he, with the able assistance of the Bishop of Peterborough, is endeavouring to minimize the significance of Ritualism altogether. The next turn of the wheel may present him in an entirely different position. So must it ever be when a great institution is governed by principles of expediency to which even the requirements of law are made to bend. The only true safe-guard of liberty in a public institution is the supremacy of the law.

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*The Catholic Presbyterian* tries to find occasion for reproach against Congregationalism in the Stannard case. It says:

There are several things about this case far from pleasant. (1) First of all, to a Scotchman it savours of Erastianism. In the judgment of Vice-Chancellor Hall, he speaks as if, without any question, it belonged to him to sever the pastoral relationship between a minister and his flock. He allows Mr. Stannard to retain his "office as pastor" for a month, to give him time for appeal. Even forms and phraseologies are here of importance. The modern democratic State is sufficiently grasping, and to give it anything like Church power is full of peril. We need to assert strongly that there is a right of religious association unique and fundamental, even apart from what belongs to the Church as Christian, which is outside the sphere of the State.

A representation of the case more one-sided and misleading,

not to say disingenuous, could not well have been given. Whether or not the Vice-Chancellor used an unwise expression is really not material. He may have spoken of Mr. Stannard retaining the office of pastor, but it was in a connection which was perfectly understood. It was only of a Church meeting in Ramsden Street Chapel that he was speaking. Of course, if the Church resolved on continuing in the same chapel where it was worshipping at the time, Mr. Stannard must cease to be its pastor; but that would only be because it preferred to retain its property rather than its pastor. The Court claimed no "Church power;" it simply exercised that jurisdiction which the law gives it, and of which the nation will never consent to deprive it, over all disputed questions of property. To call this Erastianism is an utter abuse of terms. Such appeals at law are, in my judgment, greatly to be deprecated, but trustees must decide for themselves how far they can allow the requirements of a trust to be set at nought. Whether their action be expedient or not, it has not a touch of Erastianism about it. The Courts decide, as in this Huddersfield case, as to the tenure of a building. If, as the consequence, the connection between a minister and his people be severed, that is a mere accident of the case, for which the judge is not responsible, and which he does not attempt to determine. Further: whatever the name by which it may be called, it is a condition of things from which it is impossible to escape, except there be no property to hold. So long as a Church occupies a building, Courts of Law will exercise the right to decide on the justice of any complaint in relation to the tenure which may be brought before them by any individual who has a *locus standi*. Indeed, even were there no property, and were any question of personal right to be raised by the exercise of discipline, there would be an appeal to the law which could not even be escaped by a previous agreement on the part of the members that a decision of the Church should be regarded as final. For even in that case it might be objected that such agreement was illegal, and the Court would try the question of the illegality.

It is impossible to be too careful as to clearness of ideas upon this point. Of course a Church has a right of religious

association, which, whether it be unique or not, is fundamental. But it has no right to do anything which affects the civil rights of others in contravention of the laws of the land. To say that this is the principle of Erastianism, or savours of it, is only to play into the hands of Erastianism. No State will give a Church supremacy over common law. The most liberal and intelligent Christians would be the most earnest in their resistance to such a piece of ecclesiastical pretension, and to say that, if this cannot be averted except by the establishment of Erastianism, then Erastians they must be. But there is a manifest fallacy in the suggestion. Erastianism means the control of the Church by the State, but it is not necessary in avoiding Charybdis to steer right on Scylla, and insist on having the State controlled by the Church. In the case before us the State dealt with the title to bricks and mortar, and with that only. That, surely, is of the things which belong to Cæsar. The spiritual realm, in which the dominion of Christ is supreme, is not touched. Vice-Chancellor Hall did not hazard an opinion as to whether the doctrines were true, or even whether, if true, they ought to be in the schedule of a trust-deed. He decided only that they were in the doctrinal schedule prescribed for Ramsden Street Chapel. There must have been a very anxious desire to make a point against Congregationalism which could see Erastianism there.

*The Catholic Presbyterian* goes on to say, that "It looks as if the old Evangelical beliefs were not flourishing among English Congregationalists." This cry of our friends is so frequent that it is hard to resist the idea that the wish is in agreement with the thought, if it be not father to it. It is a poor answer to say that these beliefs—not Calvinistic, but Evangelical in the strictest sense of the term—are at least as flourishing among English Congregationalists as among Scotch Presbyterians. We should have thought our brethren had difficulties enough at home, without undertaking a crusade against Congregationalism because of its supposed heterodoxy. But such replies are forced from us by these unworthy taunts. We have no wish to reproach our brethren, or to indulge in self-righteous complacency for ourselves. The pressure of the age is on all of our Churches, and the part of Christian wisdom

is for each one to strengthen the hand of his brother, instead of magnifying and proclaiming his weakness to the delight of the common foe. But I deny the accuracy of the statement. English Congregationalists are not unfaithful to the gospel. They are liberal in their estimate of the orthodoxy of men, and perhaps they may carry this too far. It is, in truth, one of the chief causes of the difficulties in relation to trust-deeds, but it does not imply any disloyalty to the vital truths of the New Testament. There is, perhaps, too great a reluctance to speak and act decidedly in cases where the evangelical position of others is questioned on the part of some whose own theology is not open to doubt at all. The point is not of slight importance, but excess of chivalry or of charity is very different from uncertainty of faith.

But however this may be, Congregational ministers are certainly not open to the sneer contained in the suggestion that "the method of interpreting creeds which the Stannard case apparently shows to exist among English Nonconformists is far from comforting. In fact, that is at present an altogether painful and perplexing matter. If, as they say, Bible interpretation is advancing, creed interpretation is getting into thick darkness." Clearly there is a mistake here. It cannot be of English Congregationalists that the writer is thinking. They require no subscription to creeds, and therefore are not forced on modes of interpretation more creditable to the subtle ingenuity of their inventors than to their Christian honesty. There are rumours of difficulties of this kind existing in Churches which have a high repute for orthodoxy, but happily Congregationalists are not tempted to resort to them. In the case of the students already referred to, the difficulty arose out of a proper sensitiveness of conscience.

## II. POLITICAL.

When Mr. Gladstone was last in office he suffered seriously from the *insouciance*, to use no higher term, of some of his subordinates. It is to be hoped that we are not to have the experiences of the past revived, and a storm of ill feeling and complaint, such as was accumulated for the Government of 1868 by Mr. Lowe, Mr. Ayrton, and others, allowed to grow

up again to the serious detriment of the Liberal party whenever a general election may come. There are, it must be confessed, in the present Administration gentlemen who are quite capable of emulating the high-handed dealings of those who provoked such numbers into opposition to Mr. Gladstone's Government in 1874. Sir William Harcourt has exhibited considerable aptitude in this direction, and though the brilliancy of his hits may serve to conceal some of their more unpleasant features, it would certainly be to the interests of his party if he placed his unquestionable powers of sarcasm under more severe control, or at all events only used them against Conservatives. But hitherto Mr. Fawcett has been the greatest offender. The attitude which he is taking towards the Telegraph Clerks is just one of those unwise proceedings which leave rankling memories behind that are sure to tell against the Government which is identified with them. How far all the complaints of the telegraph clerks can be sustained we are unable to say, but we have reason to know that a bitter feeling has spread very widely amongst them. It may be true that Mr. Fawcett has taken great pains to try and understand their grievances, and that he is anxious to do what is right, but he would do well to remember that rigid principles of political economy cannot with safety be applied in such a department of labour, for the commercial classes of the country will certainly not be satisfied that their communications should be exposed to any risk in order to effect any saving in labour. It must further be said that it is unfortunate for himself that he must necessarily be to so large an extent dependent upon the heads of departments, since it is certain that they will not regard with any complacency *employés* who may make complaints against the Administration. He will do well therefore to be on his guard against suggestions from them adverse to particular individuals. We hope the rumours which are afloat as to the dismissal of some who have taken part in the agitation are unfounded; but it is hard to believe that the disaffection which at present exists is altogether without cause. It would certainly be a matter of extreme regret if the Postmaster-General of a Liberal Ministry were engaged in a struggle with the telegraphists of the country.



The Lawson-Labouchere trial, which has excited so much public curiosity and provoked so much comment, is an illustration of a very old but often forgotten truth as to the little wisdom with which the world is governed. *The Daily Telegraph* was the incarnation in journalism of the Jingo spirit by which two years ago the country was possessed. Whether it helped to create the spirit or was itself one of its spawn it is not necessary to say. The excuse of Mr. Levy-Lawson for his desertion of Mr. Gladstone and his violent advocacy of the Beaconsfield policy was the intensity of his feeling on the Eastern Question. The cross-examination of this extraordinary journalist by Mr. Labouchere brought out the fact that the man who professed to shape public opinion in respect to the Eastern Question was ignorant even of the locality of Epirus, and in fact was in a general condition of obfuscation in relation to common matters which would have been surprising in any man of education, but which in a guide of public opinion was simply astounding. If the result of the trial be to destroy the influence of such a journal it will not have been in vain. It would have been more satisfactory, however, if the method of exposure had been different. We have ourselves great admiration of the wisdom of the Lord Chief Justice, who said that he had never read *The Daily Telegraph* for twenty years, but we have just as little liking for the society journals.

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## FOR THE LITTLE CHILDREN.

APRIL.

THIS month has had two or three names. In very early times in this country it was called the "Easter month." Across the sea, in Holland, the folks there called it "the month of grass." It was the Romans who gave it the name which we now use for it—April, "the month of openings." It may be that the thought of a name sprang up in the mind of men, according to what seemed to them most important. Easter, and all that such a season brings to the thought of a Christian, would be the chief thing to mark the month, in the case of one to

whom Jesus Christ was very dear. The Dutch farmer who had many cattle to care for would be very glad to see the fresh green growth of the spring grass; and so this would mark the time in his mind. Those of you who live in country homes have very likely often heard the people speak of "last harvest," or "last haying." Boys and girls in such parts of the land generally have their long splendid holidays in "harvest and hop-picking." In America people call the autumn the "fall," because then the trees lose their beautiful raiment of leaves. For you and me, however, this year, the sweet name "April" holds all the rest, and has in it a good deal besides. We may watch the grass grow greener every day. The mornings will be greeted with music, for "the time of the singing of birds has come." We ourselves shall be called upon to sing Easter praises, very thankfully, for a Saviour, who, having risen from the dead, "dieth no more." April really is "the month of openings." You all know something about the custom which belongs to the first day of the month. It is supposed by some people to be great fun to make somebody else go on a foolish errand, and then to call such an one "an April fool." I hope that you will agree with me that this sort of fun is very silly, and not a little unkind. Have as much real fun as ever you like, only never let it be at your play-mates' cost. Some people think that the custom arose out of what was done to Jesus Christ. He was sent, you remember, from Pilate to Herod, and back again to Pilate. Other people think that it is some remains of an old heathen festival. Anyway, it is high time that it died. Care for the feelings of others is one of the things which go to make a clear, true, brave, good heart in boy or girl. April is known to us as the month of sunshine and showers. Gleams of light shine, then comes a shadow of cloud and a downpour of rain. But it does not last long, for speedily the sun breaks out again and sparkles in the raindrops that tremble on blade, and leaf, and flower. It is good to think that the sun is always there, steadily shining all the day through, though dark clouds hide it from us as they pass. Perhaps you find that April weather visits you; that you have times of happy sunshine and times of dull shadow. Jesus Christ is called "the Sun of righteousness," and "the Light of the world." If we will let Him be

to us all that He wants to be, we can learn to be quiet and patient if ever a cloud does darken our heart and dim our joy. The cloud will pass, but He remains. He is surer than the sun. He has said, "Heaven and earth shall pass away, but My word shall not pass away." You may trust Him with all your own dear self. But I come back to the pretty thought of the old Romans about "the month of the openings." This month, wherein we sing of the time when the tomb opened to let forth the risen Saviour, is full of the feeling of many things starting into new life. The ground opens its treasures; buds open into flowers; birds open their throats to ripple the air with songs. And what comes forth? That is the chief matter. If the bulb be a crocus, or a tulip, or a hyacinth, such flowers bud and bloom. If the root be poisonous, poison springs up. If the bird be a thrush or a blackbird, a lark or a nightingale, sweet notes are heard. Some birds have no such power to sing. Your life is opening out; and something will come of it, in words and deeds. By the tender love and grace of God in Jesus Christ the root of the life may be made good, and then the wider the opening, and the more that comes out from it in gentle words and helpful deeds, the better. "A child is known by his doings," and even in the early "opening" time you may give many happy tokens of Christian service and joy.

D. JONES HAMER.

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### GENERAL MISSION RECORD.

"Nothing can withstand the force of the man who upon the most awful of all subjects is absolutely sure of what he says, and is resolved that others shall be too."—*Times*.

"The Ascension of Christ has placed us all at an equal distance from Him."—LOBSTEIN.

"Who is the real Protestant missionary in the midst of more or less idolatrous races? The missionary's wife."—ESQUIROS.

UNITED STATES.—*Planting of Presbyterian Churches*. "The reports of church planting and evangelistic labour in the new territories of the United States by the American Presbyterians themselves, were second in interest to nothing else brought before the Pan-Presbyterian Council.

"The mere measurements of the field covered by these labours startled one into a sense of the immensity of the tasks undertaken. One section contains more than 650,000 square miles, and includes the States of Dakota, Nebraska, Kansas, and Texas; another, stretching for 1,500 miles along the western seaboard, has 380,000 square miles; and a third, lying right between these two, comprising the new States of Colorado, Nevada, Idaho, Arizona, Utah, and New Mexico, contains 855,000 square miles.

"Into those three immense fields the Presbyterians of America have been pouring such supplies as they are able. In the first, ten years ago, there were only 100 churches; there are now more than 485, and every addition of all the 385 was planted as a missionary church. In the second field, that lying along the Californian shores, there were ten years ago 51 churches; there are now nearly thrice that number. The results of labour in the central, or Colorado field, are 64 churches; and the total result over the three fields for all the years they have been worked is 6 synods, 29 presbyteries, 727 churches, and nearly 30,000 communicants.

"In those three vast mission-fields, reaching from the Arctic to the Tropic Zones, including every variety of climate, nearly every nationality and race of mankind, our American brethren have been set by God to face one of the greatest problems of Christian home-mission work—to lay hold of human life as it comes pouring into their country like a flood, and bring the blessing of the gospel to the fast-increasing villages and towns."

—*Rev. Dr. Macleod, of Birkenhead.*

**AFRICA.—Basutoland.** *Extracts from Letters of French Missionaries.*  
 "Most of our Christian people have joined in the rebellion. They believe in the justice of the cause for which they are fighting, and reckon on Divine help. Every battle inspires the Basutos with fresh courage. Whatever may be the issue of the strife, they have gained the reputation of being men who know what they want, and who can die for a cause they believe to be just."

From a letter addressed to his family in Europe by M. Dieterlen (Paris Missionary Society) from Hermon, and dated December 29, 1880, M. Dieterlen gives an account of a hurried and perhaps imprudent journey which he made to Kolo to see his people, all of whom had left Hermon and taken refuge in Kolo, near Morija.

"We approach Kolo. Near a stream a few cattle are feeding; and the young shepherds leave off their games and come and meet us. This is all that is left of the evening school of which I was so fond, and also so proud on account of the progress of the pupils. We traverse the village and come upon a mass of moss-covered rocks among which are concealed waggons, ploughs, and a quantity of reed huts surrounded by enormous points like conical hats. I fancy myself at Hermon, for here are my people all around me. Here is the patriarch of the tribe, also Manuel, whom I used to call my thorn in the flesh, Corneille, and others. Here are the matrons: Mamélatou, who preaches better than the pastors, and to whom all the village look up; Hélène, the pearl of the flock; Adèle, who has always something to criticize. Women who were once girls in my school, shepherds in very slight costume, and a whole troop of children, stretch out their black paws to wish me welcome. I write playfully about the matter, but at the time it was hard to restrain my tears as I saw my poor people in such painful circumstances and realized the greatness of the evils which the war had brought upon them. The Basutos are a strange folk. Their calmness and resignation perfectly astounded me. Judging by appearances, I should say that I have suffered far more than they from the destruction of the village (Hermon), and from the precarious situation in which they are placed. They seem

to accommodate themselves to circumstances, and have a happy disposition, enabling them to bear the discomforts occasioned by the war and the rainy season. Before leaving I proposed that we should have a Christian service. Saul, with a powerful voice, called the people to prayer. A goodly number of heathen came and joined with the Christians, and thus quickly formed a large gathering. My heart spoke, for it was full. I gave them my best and most urgent counsel to cleave to God through all, and never to doubt His love. And then we had to part. I would willingly have remained and shared their life with all its perils, but it could not be. The colonists (English) have complained because M. Casalis, another missionary, has attended to the wounded Basutos!

*INDIA.—Twenty Years' Progress.* The number of native Christians connected with the C. M. S. has risen from 46,000 to 93,000. The number connected with all Protestant societies has more than doubled. In 1860 it was about 200,000. A low estimate makes it now 430,000. Still more striking is the increase in the C. M. S. native clergy of India—from thirty-one to ninety-nine; in connection with which it may be observed that the 1860 Report contains not the faintest allusion to the Native Church organization which has since been so successfully developed, but which was then a thing of the future. Tinnevely, for instance, was then worked by sixteen European missionaries. Now we have but four, one of whom is the Bishop, Dr. Sargent, and the other three are engaged in educational work. The entire pastoral care of the 875 villages that contain bands of native Christians is supplied by the native clergy, of whom there are fifty-eight, against seventeen in 1860. By a complete system of Church Committees and District Councils, culminating in a Provincial Council, all the local affairs of the Church are conducted on the spot; and £2,500 a year is contributed to religious objects by the C. M. S. Tinnevely Christians alone, the majority of whom are wage-earners of 2s. 6d. or 3s. a week.

*Teloogod Field.*—The American Baptist Missionary Union reports that the number of its members in this field is 15,660, of whom 1,547 were baptized last year.

*Hopeful Signs.*—The Rev. G. Kerry—B. M. S.—who has just returned to Calcutta, says: "In the twenty-four years that have passed since I first came to India I have never seen such a spirit of hopefulness and faith among the missionary workers of all denominations as there is now. The native Christians, especially in Calcutta, are waking up and becoming conscious of power, and alive to their responsibilities and privileges. The meeting of the Calcutta Missionary Conference last night was one of the most interesting and cheering I have ever attended."

The Rev. Jas. Smith (B. M. S.), of Delhi, also says: "When in Calcutta, at the Conference, last month, we found the timid Bengali Christians taking a wonderful step in advance. They formed a procession in Cornwallis Square, and with flags, and singing Christian hymns, they marched through a good many streets. They also distributed printed copies of hymns on both sides of the road to all who would accept them. Native gentlemen stopped their carriages to obtain copies of the hymns."

*Extracts from Decennial Review of Almora Mission of L. M. S.*—An entirely new undertaking was commenced in January, 1876, viz., the editing and publishing of an English-Hindee monthly paper, *The Aryan*. While meeting a felt want in regard to our work in Almora and the province of Kumaon, it has also met with unexpected success over a much wider field, and is circulated, to the extent of more than 1,000 copies monthly, over the immense tract of India in which the Hindee language is known. This experiment has at least shown what a promising opening there is now in these provinces for this particular kind of missionary effort; and the vigorous manner in which the press is being employed by the upholders and defenders of the systems opposed to the gospel constitutes a loud call to the Church of Christ to put forth strenuous efforts to meet them fully and effectually in the field of conflict which they have themselves chosen.

The circumstance outside the usual routine of mission work most worthy of notice in the record of the year 1877 was the visit of our native brother, Babu Rám Chundr Bose, to Almora, to deliver lectures on religious subjects in the large hall of the mission-school. These have been repeated in the two subsequent years, and have on each occasion been productive of effects highly conducive to our great object. Another fact of some importance should be mentioned as marking this year, viz., a movement among the party of orthodox Hindoos to counteract the effects of mission and other teaching upon the prevailing opinions and practices of the rising generation. This has shown itself in the establishment of a Sanskrit school; and although all rivalry and opposition to the mission-school are emphatically disavowed, there is good reason to believe that its great object is to avert further innovations on established ideas and customs which it is the avowed object of the mission school to encourage and promote. This movement is, to say the least, an admission that, from whatever cause, important changes are taking place which the promoters of it feel it necessary to do all in their power to check.

The Rev. S. Arnold, of the W. M. S., writing from Rangpur, Bengal, says: "Next in importance to outdoor preaching is my work among the educated natives on the Northern Bengal State Railway. I deliver addresses to them in English upon religious and moral subjects. At Sara, one of the termini of the line, about thirty attended; but Saidpur, the head-quarters of the railway, is my chief place. Here I go to the institute of the native gentlemen, and I usually have sixty or seventy to listen to my 'lectures,' as they are called.

"To some of the native gentlemen the sending of one young man, inexperienced, and knowing nothing of the language, to convert (as they say) to Christianity a district of two millions and a quarter of souls is the greatest piece of irony they have ever seen."

CEYLON.—*Kandy*. The past year has witnessed considerable excitement, and much bitter opposition from the Buddhists, on account of the visit of some leaders of the Theosophists to Ceylon. The latter heartily fraternized with the Buddhists, openly professed their belief in its doctrines, and practised some of its ceremonies. This was a complete novelty, and thousands of the adherents of Buddhism came together to see white men

who had embraced their faith. Many worshipped them, and spread the report through the country that a European princess had become a Buddhist. I have not heard of any instance of a professing Christian having abandoned his faith because of this visit, and know not a few cases where benefits were received on account of this opposition shown to the holy name of Jesus. I believe the schools are doing a great work in winning souls to Christ. In the three schools on Baddegama Hill there are more than twenty inquirers. An encouraging case for teachers occurred this year at Lilwala, a jungle village. A boy attended our school for four years, and passed the fourth standard. Then a Buddhist priest enticed him to the temple and bewitched him by descriptions of the blessedness of being a Buddhist priest. Says he, "The people will praise and worship you. Adorned with the sacred yellow robes, you will receive Divine honour. You will fare sumptuously every day," &c. The boy was ensnared by these fair speeches, and his parents were glad. He remained in the temple about three years; but the Word of God and the Holy Spirit were still contending with his conscience. He has now cast off the yellow robes of the false one, and has been baptized and confirmed, and is now a communicant. His mother and father were both present at his baptism, and are inclined to follow him.—*Church Missy. Instructor.*

CHINA.—Taking all the China stations, the 150 C. M. S. converts of 1860 have grown to 4,000, and eleven Chinamen have been ordained to the ministry of the Church. Or, enlarging our view, and taking in the missions of other societies, we find 50,000 Chinese Christians where there were not 5,000 twenty years ago. China, in fact, is beginning to occupy a fairer place among the mission-fields of the Church of Christ; and the C. M. S. alone expended £16,000 there last year, against £3,500 in 1860.

FORMOSA, ISLAND OF.—Inhabited by 3,000,000 Chinese and 60,000 to 100,000 Aborigines. Prevailing religion, Buddhism. Mission-work began ten years ago. Now there are twenty churches, and 323 persons have been baptized. The mission is carried on by the Presbyterian Church of England. Recent news: Six applicants were upon examination passed for baptism, it being remarked that only upon one previous occasion had a larger number—seven—been received at the same time. I was greatly cheered both during the examination and in listening to the testimony of our office-bearers as to the consistent character of those applying for admission. Two of those converts were first brought within the influence of the truth whilst employed as tradesmen in the erection of one of our chapels; other two during their stay as patients in the hospital; while the remaining two are promising young lads who are in training in the native college. Since my return here, it has been impossible not to observe the obvious progress which has been made in almost every department of the work during the past two years. This applies especially to the work of training young men to become the teachers and preachers of our Church. Not only has a most suitable training institution been erected, but much instruction has been conveyed to the students, and a system of examinations has been set a going which brings together all our present staff of preachers twice a year, to be questioned orally and by writing on books of Scripture which has been previously prescribed."



MISSION HANDBOOKS.—MESSRS. J. SNOW and Co. are issuing a series of Sixpenny Missionary Manuals. Three are already published: viz., *China*, by Rev. J. T. Gracey, Missionary Editor of the *Northern Christian Advocate*; *Madagascar*, by the Rev. Jas. Sibree, of the L. M. S.; and *Indian Zenana Missions*, by Mrs. E. Raymond Pitman. They are replete with information, and will prove invaluable to all who wish to get a general view of the mission-work of the world. From the last-named manual we learn that there are at least (the statistics are confessedly and necessarily incomplete) 540 ladies employed in this work, of whom 225 are labouring in India. Some of them are *native ladies* properly trained for the work.

CHRISTIANITY IN JAPAN.—A learned and influential Buddhist priest in Japan told Miss Bird that, although he did not expect Christianity to make much way in the large towns, it might in the country districts, “for many,” he said, “are *weary, weary, weary*.”

A STRANGE CUSTOM.—During the last illness of the late Maharajah of Travancore a most touching ceremony was performed, which bears resemblance to the Jewish institution of the scapegoat. A man was found willing, for a consideration (10,000 rupees), to bear the responsibilities of the Maharajah's sins. He was brought into the royal presence, and after the Brahmins had performed certain ceremonies over him, the sick man tenderly embraced him. Then he was led out of the country of Travancore into the Tinevelly district, with a charge never to return.

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### CURRENT LITERATURE.

*Two Great Englishwomen.* MRS. BROWNING and CHARLOTTE BRONTË (J. Clarke and Co.). Dr. Bayne writes with the fervour of an enthusiast as well as with the insight of the critic; with great eloquence of expression, as well as with remarkable fulness of information. He has his heroes, and it may be that at times he is inclined to show some of them too much veneration. But he never fails to exercise his own independent judgment; and when he undertakes to criticize any dictum, even of those to whose authority he generally bows, he does it with remarkable vigour and trenchancy. The present volume opens with an essay on poetry, in which he tells us that he shall continue to avail himself of the pleasant help of Mr. Matthew Arnold, though not in a spirit of too servile pupilage. The “not too servile pupilage” is in reality a very distinct and searching criticism, such as Mr. Arnold has not often to face, and which he will not find it particularly easy to meet. He distinctly challenges his conception of poetry as a criticism of life, and at considerable length and with great ability vindicates his objection. “Mr. Arnold's criterion,” he says, with equal cleverness and truth, “is like the Bank Act, made to be suspended exactly in those emergencies which it was made to provide against. We should want Mr. Arnold always at our elbow to apply, or rectify, or suspend his own test.” It is, of course, impossible for us in a brief notice



like this to follow the course of argument which Dr. Bayne pursues. Suffice it to say that it interests and carries us on by the clearness and freshness of its thought, the felicity of its illustrations, the smartness of its hits, and the general brightness of the whole. He tells us himself that criticism needs no other vindication "than that good critical writing is very pleasant reading." Very pleasant reading this essay, and indeed all the essays certainly are. Take this passage on Arnold's attack upon the Scotch.

"Mr. Arnold is severe upon Scottish life. Burns's world of Scotch drink, Scotch religion, and Scotch manners is often a harsh, sordid, and repulsive world. Not 'sordid,' Mr. Arnold—peremptorily, not 'sordid.' A world of hard labour, of stern thrift, not of sordidness; the old farmer has had a hard life of it, but he can spare a 'hain'd rig' for his old mare yet, though she will never do him another stroke of work. A rude, coarse world in many of its aspects, but without any of those pestilential taints which kill or paralyse the soul; a world in which the peasant can respect his pastor, though he never fancies him a priest, or hesitates to hold his own against him in argument; in which the farmer's cottage is his castle; in which there is severe but not stunting or depressing labour, hard fare but not the pinch of hunger; and the heath-clad or grass-clad breast of mother earth to rest on, the flashing sea to look at, the unpoluted air to breathe, the wheeling plover flight to watch in the sky, and the birch and hawthorn to make love under by the river side. Certain it is that Scottish national feeling did not bar the old soldier in Burns from taking the world-historical and British view of events. Every conflict he celebrates is *English*. I take leave to add that the *imperial* patriotism of Burns, Campbell, Scott, might rebuke that provincial patriotism which makes it so difficult to find in a poem by an English writer one word of cordial reference either to Ireland or to Scotland. Tennyson has an open heart for all English histories and parties, but at these, with freezing precision, he draws the line. In celebrating the deliverance by the Highlanders of the besieged remnant in Lucknow residency, he makes his verse meaningless by speaking of the 'pibroch of Europe,' rather than name the land of Carlyle, Scott, and Burns."

This passage is an excellent specimen of the style in which this volume is written throughout. The book is, indeed, a contribution to our critical literature of rare value, alike because of the thoroughness with which its work is done, the discrimination by which its judgments are marked, and the glow of healthful sentiment by which it is pervaded. We hesitate not to say that even careful students of Mrs. Browning and Charlotte Brontë will after reading it confess that they never fully understood or thoroughly appreciated them before. We only wish that we had space to examine the essays on these two great writers at length, but inexorable law forbids. We can only heartily commend the books to all our readers.

*In the Ardennes.* By KATHARINE S. MACQUOID. (Chatto and Windus.) It is almost sufficient to say of this charming book that it is fit to take its place by the side of the previous works of the same author on Normandy and Brittany. It is eminently useful as a guide-book; it is equally valuable as a pleasant literary companion. We are almost ashamed,

indeed, to use the word "guide-book," for the very name suggests dullness, scissors-and-paste-work, information of a very unnecessary kind, given often in a most uninteresting style; whereas here is a book full of life, of varied interest, and of sparkling style. We are introduced into a comparatively untrodden range of country, which may well tempt those who are tired of the haunts of fashion. The only fear that need trouble intending travellers is that such charming pictures as those of Mrs. Macquoid may put an end to the quiet and quaint simplicity in which they delight, by tempting numbers of other tourists. The satisfaction is that, excepting at Spa, there are no luxurious hotels or gay towns in which to spend money, and so long as this remains the case there is no need to fear a great influx of fashionable visitors. The forest of Ardennes has historic as well as legendary reputation, and many parts of the district seem to have preserved much of their primitive character. Mrs. Macquoid's story of her rambles shows how much of varied interest an intelligent traveller may throw around such a region. She never fails to collect all the stories that gather round the place which she visits, and she certainly tells them over again in most attractive style. With the poet's love of nature she has much of the artist's skill in depicting its scenes, and supplemented as her work is by the admirable illustrations of her husband, the volume is equally suitable for a place on the drawing-room table or in the tourist's portmanteau.

"*Quaker Cousins*. By AGNES MACDONNELL. (Chatto and Windus.) Perhaps the most objectionable point about this book is the title. It gives the idea that we are about to be introduced into Quaker-life, whereas, in truth, we hear comparatively little about it. At the very beginning of the story the Quaker cousins are introduced to a family who are, as far as possible, removed from all Quaker ideas and habits. The result is a certain feeling of disappointment, which, however, is very speedily dissipated by the real merit of the book itself. Miss Macdonnell shows great shrewdness of observation and considerable skill in the portraiture of character. Take two examples. The first from the picture of a school which aped Eton tone and Eton ideas, including especially "a general contempt of that large class of persons known as 'cads.'" The product of such a school is thus described: "A dull but prosperous man of the world, who takes his soup with propriety, and is agreeable in small talk, spiced with that cheap cynicism which young men just now seem to think is as becoming as hair parted in the middle." The other hits two marks with the same arrow. Speaking of Radical manufacturers turned into upstart landlords, we are told, "they were ready, as the cheapest way of erasing their past, to out-Herod Herod in their defence of landed interests. Their Toryism, in fact, was of a better quality than that of the original article, as the Ultramontaniam of a foreign cardinal may be of purer water than that of Italy itself." There is a sparkling cleverness throughout the whole of the book which makes its eminently attractive. The moral tone is good, the story well sustained, and the style clear and forcible.

*The New Truth and the Old Faith.* By a SCIENTIFIC LAYMAN. (C.

Kegan Paul and Co.) How many would rejoice if the writer of this volume was able to accomplish the object which he has in view, and show that it is possible to find some way out of the endless trouble arising from the disturbance of human spirits by the new teachings of science. The writer has himself been subjected to the tossings of doubt, and having found rest for his own soul, is desirous to help others who may still be passing through a tribulation such as that which he has had to endure. Whatever differences of opinion may arise as to the success of his endeavour to reconcile science and revelation, there can be none as to the earnestness of the spirit in which his investigations are conducted, or the ability he displays in the treatment of the difficult questions with which he has to deal. He is perfectly right when he says in his preface that scientific materialism preys upon the very noblest natures, but we object to the judgment which he passes upon the clergy when he reproaches them for a deficiency in scientific training, which prevents them from grappling with the scepticism that is working such mischief everywhere around them. The ordinary minister of the gospel can hardly be expected to enter into the arena and discuss scientific questions with those who have devoted to them a lifetime of labour and research. Even the most thoughtful might answer that he is dealing with a different realm from that of science, and that he cannot be expected to be acquainted with the minutiae of modern discovery, excepting so far as any of them may interfere with that world of faith which his ministry deals with. At the same time we fully agree that, as far as possible, the clergy "should inform themselves thoroughly with the science of the day, imbibe its spirit, and investigate the religious doubts to which it gives rise." To deal fully with the author's mode of reconciling the new truth and the old faith would require, not a brief notice, but a full and somewhat lengthened essay. We can only say that, while we differ from some of his conclusions, we admire his reverent spirit, and still more his bold and manly method of dealing with some of the current errors of the day. He is equally strong in his criticism of the Broad Church theology of Westminster Abbey, and upon the choral singing and other ingenious arts which are elsewhere employed to cover the poverty of sermons in which there is little thought and not much more evidence of strong faith. One brief paragraph we must quote; it applies to Dissenters even as to the English Church, if not in the same degree. "It is not perhaps so much the infidelity of our time the Church has to fear as its own incapacity. Infidelity is an old complaint which she had coped with successfully ere now, and though it may wear a new armour at present, the substance is essentially the same in all ages. What the Church needs is that vital want of wants, capable men, men who feel they have a vocation for the work, not superfine dandies with commonplace brains set off by elegant manners; men who have passed through the fire of scientific and scholastic doubts, and come out of the ordeal with a firm faith of some sort which they believe in, and the power to help others who may be suffering the like spiritual trials, and bring to them the peace which they have found. Eloquent men cannot be obtained on demand; but the pernicious system of reading written sermons as one reads a manuscript essay should be as much as possible discouraged." Altogether an extremely able book, but

not one which can be pronounced satisfactory. If it has not the arrogance of tone which is only too characteristic of the majority of scientific criticisms upon revelation, there is the same hasty assumption in relation to points which still remain without sufficient proof. Scientific scepticism is, to a large extent, based upon a cool assumption that its own theories are established truths, while the actual realities of Christianity, and the work it has done in the world, are dismissed as though they were idle dreams. The old faith has in it, after all its assailants may say, a vitality which will not easily be got rid of by speculations which take for granted much that still remains to be proved; but the "scientific layman" will have done a good service if he shall teach Christians of all Churches the duty of vigorously contending for the faith once delivered to the saints, instead of trusting to mere ritual mummeries or sentimental pietism for influencing the heart of mankind.

*The Brothers Wiffen: Memoirs and Miscellanies.* Edited by SAMUEL ROWLES PATTISON, Author of "On the History of Evangelical Christianity," "New Facts and Old Records," &c. (Hodder and Stoughton.) The remarkable brothers to whom we are introduced in this very interesting volume deserve to be much better known than they are, and we shall earn the thanks of any of our readers who may be induced to make acquaintance with these records as the result of our endeavour to call attention to them. The Society of Friends, to which so many who have distinguished themselves in the fields of philanthropy, statesmanship, and education have belonged, has never been without those who have taken high and honourable place in the realm of literature; and amongst the most worthy of these the brothers Wiffen must be classed, although, owing to the modest quietness with which their work was done, they are comparatively little known to fame. It is well that the story of the lives of both, and selections from their work should thus be presented to us together, for in their sympathies, tastes, and aptitudes they were singularly alike, and traversed very similar paths, although in physical characteristics, in their circumstances, and in the length of their career they differed widely from each other. Both were poets—truly deserving the name; both were specially successful in presenting to their own countrymen some of the noblest treasures of continental literature; both were signal instances of the unity of strength and beauty in intellectual endowments, and moral character; and both were simple and devout Christian men. Yet, on the the other hand, one was physically robust and kingly, and he was suddenly cut off in the very noonday of life, and in the zenith of his powers; the other was apparently fragile and delicate, but he lived to finish the life-task which he had set himself, and quietly passed away only when he had more than completed the allotted threescore years and ten. The elder brother, J. H. Wiffen, and the one who died first, set up in his native village of Woburn, in Bedfordshire, as a schoolmaster, at the age of nineteen, in 1811. "He worked hard day and night, unceasingly and unremittingly. In the daytime his energies were devoted to the instruction and oversight of his scholars, whilst far on into the midnight and early dawn his student lamp was constantly burning. He prosecuted his classical studies and attained considerable proficiency not only in

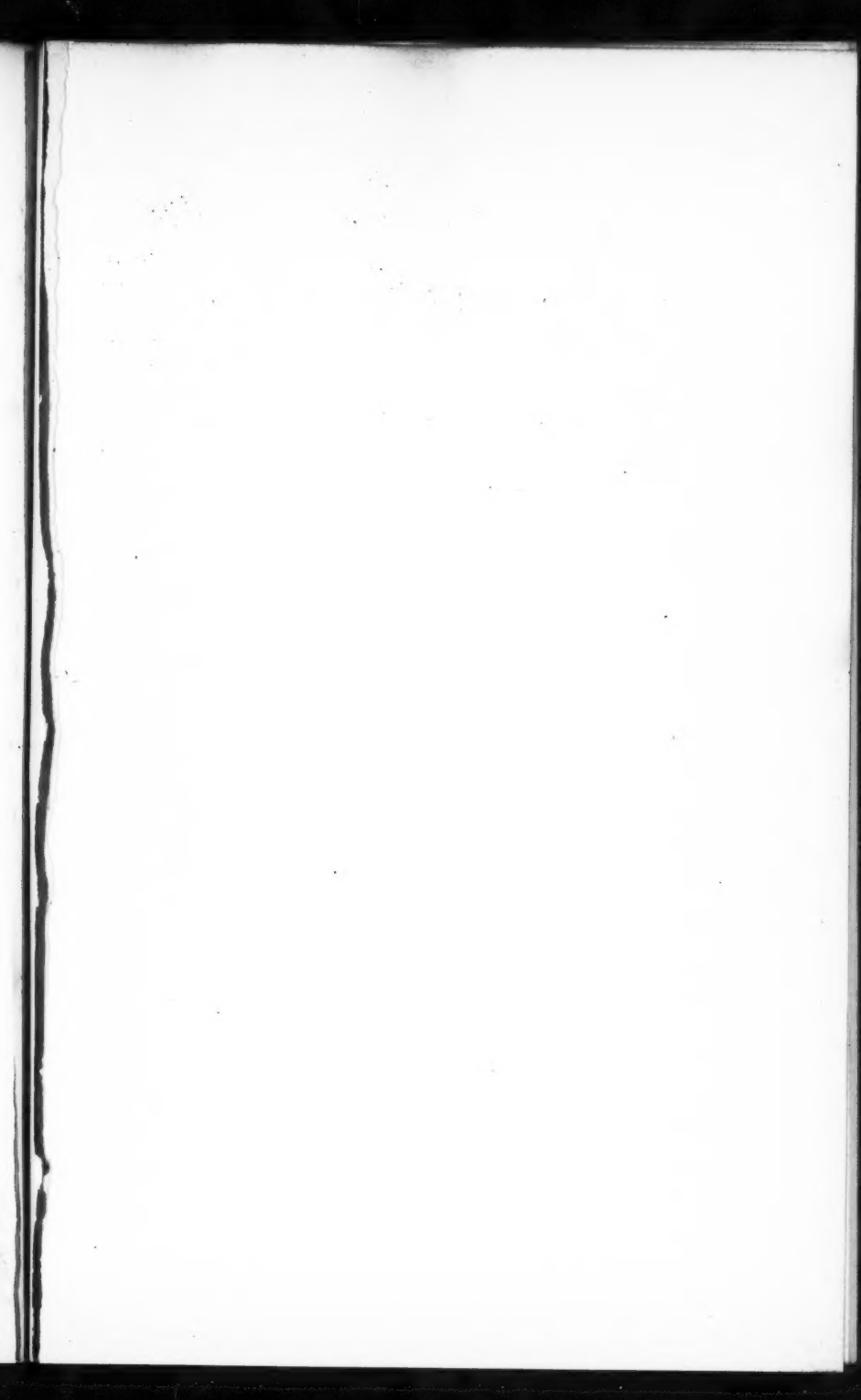
Latin and Greek, but also in Hebrew, and in the French, Italian, and subsequently the Spanish and Welsh languages." Yet, withal, Poetry held him under her spell, and continually some beautiful result of her inspiration was being given by him to the world. In 1812, we are told, he united with his friends, James Baldwin Brown, Esq., of the Inner Temple, and the Rev. Thomas Raffles, of Liverpool, in publishing a volume, entitled "Poems by Three Friends," which was favourably reviewed. But his great work was a fine translation of Tasso's "Jerusalem Delivered," in reference to which the Ettrick Shepherd in "Noctes Ambrosianæ" remarks, "The best scholar among a' the Quakers is Friend Wiffen, a capital translator, Sir Walter tells me, o' poets wi' foreign tongues, sic' as Tasso; and wi' original vein, too, sir, which has produced, as I opine, some verra pure ore." He compiled "The Historical Memoirs of the House of Russell," which he completed and published in 1833, after eight years of patient research and investigation, whilst librarian to the Duke of Bedford. His brother, B. B. Wiffen, born two years later, was a small, pale, keen-eyed man, possessing a delicate organization, with a brave, stout heart, uncommon perseverance, and an indomitable love of justice and truth. He had, we read, "a good fund of humour, which at first scarcely seemed in harmony with his emaciated form and plain Quaker garb; but the smile which often stole over his features indicated the wise and loving spirit dwelling within." After leaving school he entered business, and for the greater part of his life carried on the trade of an ironmonger at Woburn; but he, too, was a diligent student, devoting himself especially to Spanish literature, and forming the acquaintance of Don Luis de Usóz, of Rio, the editor of the *Reformistas Antiguos Españoles* ("The Early Spanish Reformers"). An interest in the branch of research opened up by this work was awakened in his mind, and he formed with his friend the common purpose to rescue from oblivion the works of the Early Spanish Reformers. To this he devoted his life, and the account of the labour undertaken in pursuance of his end is something remarkable. The result of his patient and really gigantic toil, to use Mr. Pattison's words, "helped to redeem our age from the charge of superficiality in literature sometimes brought against it." It would be impossible in a brief notice like this to give an adequate idea of what these two brothers achieved, or of the literary treasures which they have left behind them, but the practical miscellanies contained in this volume are themselves of no small value, full of the charm and suggestiveness of real poetry, and the letters and autobiographical fragments which are also given are deeply interesting, giving us many glimpses of the renowned literary men of the first half of the present century, and proving to us that in quiet and lowly places, to a large extent unnoticed and unknown, are many who, by great services unostentatiously rendered to literature and to the cause of truth, make all mankind their debtors.

*The Life of Thomas Wills, F.C.S., Demonstrator of Chemistry, Royal Naval College, Greenwich.* By his Mother, MARY WILLS PHILLIPS, and her friend, J. LUKE. (James Nisbet and Co.) The critical spirit seems instinctively to abdicate its functions on opening a book like this. When a mother writes about a son so noble in spirit, so exceptional in gifts, and

so brilliant in promise as Thomas Wills unquestionably was, and tries to tell the story of such a life, brought suddenly to a close at the early age of twenty-six, that must be a cold heart indeed which can permit any captious analysis of the mode in which the task has been accomplished. But even if such an examination were undertaken in the case before us, but little could be found to which exception could reasonably be taken. If a fond affection has here and there made what some would regard as too much of matters that seem small to general readers, upon the whole we have a very judiciously written and most interesting and soul-stirring sketch. Thomas Wills was a sailor's son. His father died of fever when far away from his native land, and when his only child was but a few months old. Under the care of his mother the little one grew up, developing early many beauties of character and more than ordinary intellectual ability. From his childhood scientific studies had an immense attraction for him, and such progress did he make in his favourite pursuits that at seventeen he began to lecture on chemistry, and was appointed assistant to Dr. Odling, Professor of Chemistry at St. Bartholomew's Hospital, afterwards Fullerian Professor, and Faraday's successor, at the Royal Institution. Here he attracted the notice of Dr. Tyndall and other eminent scientists, and was frequently engaged to lecture before various learned associations. Before twenty-three he was appointed Demonstrator in Chemistry at the Royal Naval College, Greenwich, the duties of which he discharged with distinguished ability up to the time of his death. At sixteen he had joined the Church at Westminster Chapel, under the pastoral care of the late Samuel Martin, and so active was he in religious work and so high in the esteem of the Church that, young as he was, some time before his death he was invited by the Church to become a deacon. With characteristic modesty, however, he declined to assume the important office, and devoted himself to work amongst the young men, over whom he exercised a powerful influence for good. In the midst of his usefulness, whilst honours were pouring upon him, and a career of unusual promise was opening before him, he was struck down by an attack of typhoid fever, to which he succumbed at the early age of twenty-six. His death confronts us painfully with the mystery of Providence, but—

Doubtless unto him is given  
A life which bears immortal fruit,  
In such great offices as suit  
The full-grown energies of heaven,

and the story of his life here before us is charged with great and impressive lessons. To young men this book will be especially useful, and not the least useful part of it will be the lectures and papers which are here reprinted, and which show that the enthusiasm of the scientific student was accompanied by the nobler enthusiasm of the devout Christian. The more deeply Mr. Wills studied the operation of natural law, the profounder became his faith in God; the more knowledge he acquired, the more child-like he grew. This record of his brief but brilliant career will do good service for many whose faith may be imperilled by the scientific scepticism of our time.





Elliott & Fry, Photo.

Unwin Brothers, London.

*Charles Reed,*



# The Congregationalist.

MAY, 1881.

BY CHARLES REED.

THE scene at the funeral of our lamented friend, Sir Charles Reed, was not yet impressive in its solemnity, but extremely suggestive in its contents. In this latter point, indeed, it was so remarkable as to be almost unique. Not only was the gathering of those who had assembled to pay the last tribute of respect, either as a friend, or a colleague, or a public man held in deserved honour, very numerous, but it was also singularly representative. The Ministry and the House of Commons were both represented, the latter largely and by members of both political parties. As was fitting, the School Board of London was present, not by deputation but *en masse*, and by its side were the head of the Education Department and its predecessor, with both of whom the deceased had necessarily been in close official relations. The Sunday-school Union of which Sir Charles has been during the whole of his public life so active a supporter, sent a large contingent of its leading men. The representatives of the Dissenting Churches were there to honour his fidelity to "reformed principles, more or less, as he expressed them," and of his high personal character. In addition, there was a host of Churchmen, Unitarians, &c., to acknowledge the services which in various ways he had rendered to the cause.

Had Sir Charles been one of the few who stand out conspicuously among the representatives of their brilliant gifts or extraordinary attainments, there would have been nothing very wonderful in the demonstration. But his most partial friends would not have been disappointed on his behalf.



Charles Reed, Phila.

Charles Reed, London.

*Charles Reed*

# The Congregationalist.

MAY, 1881.

## SIR CHARLES REED.

THE scene at the funeral of our lamented friend, Sir Charles Reed, was not only impressive in its solemnity, but extremely suggestive in its incidents. In this latter point, indeed, it was so remarkable as to be almost unique. Not only was the gathering of those who had assembled to pay the last tribute of respect, either to a friend, or a colleague, or a public man held in deserved honour, very numerous, but it was also singularly representative. The Ministry and the House of Commons were both represented, the latter largely and by members of both political parties. As was fitting, the School Board of London was present, not by deputation but *en masse*, and by its side were the head of the Education Department and his predecessor, with both of whom the deceased had necessarily been in close official relations. The Sunday-school Union, of which Sir Charles has been during the whole of his public life so active a supporter, sent a large contingent of its leading men. The representatives of the Dissenting Deputies were there to honour his fidelity to Nonconformist principles, men of business to express their sense of his high commercial character, deputations from a host of charitable institutions to acknowledge the service which in various ways he had rendered them.

Had Sir Charles Reed been one of the few who stand out conspicuous among their fellows because of their brilliant gifts or extraordinary achievements, there would have been nothing very wonderful in this demonstration. But his most partial friends would not claim such distinction on his behalf.

He was not a great political leader with a large following of devoted partizans, nor a large capitalist who had used his money well, and by means of it had scattered blessings in his path and awakened gratitude which took this mode of expressing itself. He was simply a clear-headed, earnest, energetic man, governed by Christian principle and filled with generous impulse, who had given his life service to the glory of God and the improvement of the world, and this extraordinary gathering at his tomb was one among many proofs that his work had not been done in vain. He had talents enabling him to fill an important and useful position, and he had used them with such diligence that numbers will long hold his name in affectionate remembrance. The honour which he won even from those who differed from him most widely, both in those ecclesiastical and political principles which unfortunately separate men so widely, is the best evidence of the power which belongs to a patient continuance in well-doing. Looked at from this point of view the spectacle presented in the cemetery at Abney Park is one whose influence ought to be most carefully conserved. It furnishes a suggestive lesson on the conditions of true greatness to which young men cannot give too earnest heed. A good man, borne to his grave amid demonstrations of sincere sympathy and sorrow for which many of the noble of the earth might long in vain, preaches a sermon from his tomb to all who will listen. Though Sir Charles Reed did not gain, probably did not even seek, the success which the world most values, he attained, in virtue of his own ability and industry, a position which many would envy. For a man, trained in the middle class, and without any special advantage except that which accrued from the inheritance of a name, honourably associated with the philanthropic institutions of the metropolis, to find his way into Parliament was no slight achievement. But it is not in his political or social success that the best results of his work appear. Rather do we find them in the spontaneous tribute of respect paid by such large numbers of various classes at his funeral. The world is ready enough to praise those who do well unto themselves, but the truest and loftiest honour is that which attends those who do good to others. The memory of the *just* is blessed, much more

the memory of the good, whose virtue goes forth from them and blesses others.

From his childhood Charles Reed was filled with a desire to be useful. The writer of this sketch spent some years with him at school, and for some time in the same class, and looking back on those distant days feels how true it was in his case that the child is the father of the man. The bright and sunny spirit, the genial and equable temper, the constant activity which were characteristic of his riper years, were with him as a boy. He was marked out for a course of active philanthropy, and even in those days was ready to interest himself in the work of the Sunday-school or in other service of a like kind. This spirit had doubtless been fostered in his home by the conversation and example of a father, who was one of the most energetic philanthropists of his generation. For that father and his work the son had a profound veneration. On one occasion, when passing through the hall at the Mansion House, where stands the statue of the founder of three orphanages and two asylums, he saw one of the magnificent flunkies coolly hang his hat on the head. The son resenting the indignity, but too wise and self-controlled to express his anger, administered the most forcible rebuke by quietly removing the obnoxious ornament. An old gentleman standing by saw the whole transaction and made a simple observation to Sir Charles in relation to it. "Dr. Reed was my father," was the quiet but sufficient reply. The conversation ended and the incident would have been forgotten, but a short time after the same unknown gentleman presented himself at the office of our friend and said he had come to ask him to be one of his executors, adding, "I feel that so affectionate a son must be a true man." The stranger was George Peabody, and this simple manifestation of filial reverence on the part of Sir Charles Reed opened the way to one of the most interesting episodes in his life. He became not only the executor but the friend of the distinguished American.

It would not, however, be easy to find anything more characteristic of Sir Charles Reed than this incident. The son revered the father, whose spirit he had inherited and whose work he sought to emulate. The work of education,

and especially of religious education, deeply interested him, and from a very early period engaged much of his thought and energy. We find him while still a youth foremost in promoting the work of the Sunday-school Union at Leeds, where he was residing at the time. For two or three years he was at Silcoates School, and while there had formed the acquaintance of friends at Leeds to whom he had endeared himself by his kindly spirit and winning manners. It happened, therefore, that after the completion of his educational course at University College he went to Leeds to learn the woollen business, and there entered on that career of active usefulness which was never interrupted until the Master summoned him to his reward. In association with the family of Sir Edward Baines, whose sister he afterwards married, he found himself in a thoroughly congenial circle, where all the noblest aspirations of his own soul were fostered and all his purposes to do good were strengthened and confirmed. He was indeed at the very centre of Sunday-school thought and activity, and he soon proved himself one of the most intelligent and energetic workers, commencing a course of service in which he was remarkably useful. His visits on behalf of the Sunday-school Union made him known in most parts of the country, and wherever he went he won golden opinions. His addresses to the children were simple, appropriate and effective, his intercourse with the teachers full of that encouraging and hopeful spirit which breathes a new life into work necessarily somewhat monotonous and often attended with difficulties and disappointments which wear the patience and resolve even of stout hearts. A visit from a man of Sir Charles Reed's temper and experience was often as a beam of sunshine to labourers apt to become wearied in well-doing.

His well-known interest in educational work pointed him out as one eminently fitted to fill a place on the London School Board, the special circumstances and great responsibilities of which have raised it almost to the dignity of an educational Parliament. His election for the Hackney district proved that his neighbours rightly appreciated the qualities which fitted him for the service and his appointment, first as Deputy-Chairman and then as Chairman of the Board,

showed that his colleagues fully endorsed the popular judgment. To have taken any part, and especially a part so prominent, in the great work which that Board has done, is itself no mean distinction. This Magazine opposed at the time the principle of the "religious compromise," as it has been called, on which its work has been conducted, and there is not a solitary word of the arguments which at the time we employed against its adoption which we can recant. But there can be no doubt that the popular sentiment was adverse to the views we advocated, and we can heartily rejoice in the depth and earnestness of the sentiment, even while maintaining that it led to a course of action not logically reconcilable with the strict principles of religious equality. Not the less readily do we admit that practically the compromise has been successful. For men like Sir Charles Reed, whose action was inspired solely by intense love to the Bible, and who at the same time sought to uphold what they considered the legitimate rights of Nonconformists, we can have no feeling but one of sincere respect.

Perhaps neither party appreciated sufficiently the consideration that weighed most with the other, but misunderstanding did not pass into alienation. We differed in opinion, but on both sides there was too much regard to the conscientious convictions of the other to weaken the sentiments of mutual esteem. We equally sought to be loyal to truth and liberty though for the time our strong opinions led us into divergent paths. Let it be added that had the compromise of the London Board been proposed in the Bill, as a compromise for the whole country, the difficulty which caused so much irritation and produced so many grave political consequences would never have arisen. In a conversation on the subject during the agitation, Sir Charles Reed referred to a proposal made by the present writer at an early meeting of the League, after the introduction of the Bill, that the reading of the Bible should be accepted as a compromise, and expressed his regret that it had not been adopted. Had this course been followed, a controversy would have been avoided between men who at least were in close sympathy.

That Sir Charles Reed should take a special interest in the

religious instruction given in the Board Schools was what his antecedents and natural tendencies would have led us to anticipate. No one more heartily rejoiced in the success of the endeavours to promote Biblical teaching, and in the indications of the desire of the people to secure it for their children. But he threw himself also with his whole heart and soul into all the work of the Board. The annual summaries of its progress he has lately been in the habit of presenting were done with great care, and were repertoires of facts which have told powerfully on the formation of public opinion. His position as Chairman of the Board invested Sir Charles with considerable authority in the educational world, and led to his appointment on different commissions. The services he rendered in this capacity received some recognition in the honour of Knighthood being conferred upon him.

Of late years Sir Charles can hardly be said to have been a keen politician, but he was always a steady supporter of the Liberal party. His election as one of the first members for Hackney, by a very large majority, was a proof of the estimation in which he was held by those who knew him best. The election was creditable alike to the constituency and the object of their choice. It was the force of high character and honourable public service, strengthened by the name which he bore, which elevated Sir Charles (then Mr.) Reed to a position so enviable. His loss of the seat in 1874 was an extremely painful incident, and one that does not reflect any credit on our electoral law. A mistake of the returning officer deprived Sir Charles of the seat which had been honourably won, after a severe and trying conflict. That one man should bear the penalty of another's neglect is a clear defect in the law. Had there been any chivalry in the opposing party the two members would have been re-elected, without opposition; but this kind of feeling is unknown at electoral contests and it was certainly not likely to be manifested amid the fierce excitement of the Tory reaction of the time. Sir Charles shrank not unreasonably from the toil and cost of a new contest, and gracefully made way for the present Postmaster-General. Sir. Ives returned him at the general election of last year, and among the floral wreaths scattered on his coffin was one



from his electors, who thus testified their sense of his high personal qualities.

Sir Charles Reed was trained in Nonconformity and exhibited many of its best influences. As Mr. Conder pointed out in the eminently appropriate and touching address he delivered at the funeral, the most striking lesson of his career was that it is possible to be in the world and yet not of the world. Necessarily called to mingle a good deal in society, Sir Charles Reed maintained his integrity both as Christian and a Nonconformist. What he was in public he was also in private life—amiable, gentle, considerate, and kind. Shortly after his funeral we happened to meet a friend who gave us a very striking testimony from one who had had frequent opportunities of seeing him in business and under circumstances calculated to produce irritation. "I have seen," said the individual in question, "Sir Charles Reed constantly, and often where there was very much to provoke, but I never saw him give way to temper." This explains much of his popularity, and especially of the power he had of attaching to himself those with whom he came into contact. He made many friends, but though he had opponents we do not believe he had personal enemies. He was taken away suddenly and unexpectedly, but he has left behind a fragrant memoir, especially in the Sunday-school, the Church, and, most of all, the family circle.



### *THE CONGREGATIONAL UNION.*

THIS month begins the Jubilee of the Congregational Union of England and Wales. To many, even among Congregationalists themselves, this may seem an incident of such slight significance as not to demand any distinct commemoration. An institution which is only fifty years old has none of the aroma or crust of antiquity about it. There is nothing heroic in the story, nothing marvellous in the achievements, nothing imposing in the aspect of the Congregational Union—what good reason can be shown for the celebration of its Jubilee? Were it some great period in the history of Con-

gregationalism itself that had been completed, or had we reached the centenary or bicentenary of some of its great worthies, there would be a manifest fitness in some appropriate commemoration of the event. But the Jubilee of the Union has none of those associations connected with it that are calculated to rouse that enthusiasm, in the absence of which these celebrations lose all reality and life. These considerations are so obvious that it is not easy to refute them, and yet a little reflection may help to show that they give but an imperfect and one-sided view.

For if the formation of the Union is not already seen to be a landmark in the history of Congregationalism, we venture to predict that the time is not distant when the fact will be recognized. So far from effecting any revolution in the polity of our churches, it has served rather to strengthen and confirm those principles of self-government which it was thought, both by anxious friends and sanguine rivals, it was calculated to weaken. But its existence is not less significant because its action has not been revolutionary. A demonstration that a number of Congregational Churches can unite together for purposes of Christian fellowship and work, and maintain their confederation for half a century without any invasion or attempted invasion of the independence of the churches, is itself a suggestive fact. It does not a little to remove a long-standing reproach upon our churches in proving that they are something better than a mere rope of sand, as their enemies have continually described them; it should do a good deal towards silencing the fears of those who fancy that union must lead to the establishment of some central control. There is a co-operation among the churches which was utterly lacking fifty years ago, but he must be keen-sighted (and it might be said, with not a little prejudice colouring his vision) who can detect any real signs of the creation of that external authority which so many dreaded. Of course there have been and will be frequent outcries about the drift towards Presbyterianism. Just as there are good, honest Protestant souls who can see incipient Romanism in the chanting of a psalm, or the repetition of the Lord's Prayer, so are there Independents so sturdy that they suspect Presbyterianism in every approach to organization even for purposes of

united action. If any advance to Presbyterianism can be found it is in the case of individual churches, where deacons assume to themselves the rights of the Court of Session. This is a very bad sort of Presbyterianism, inasmuch as it adopts only one section of the system and omits others equally essential to its proper development. But such as it is, the oligarchy of deacons of which we sometimes hear has more resemblance to Presbyterianism than anything else among us. But it certainly has not the countenance of the Union. The constant aim of the Union has been to diffuse sound views of Congregational principles, and especially of that which is at the base of the whole—the self-governing rights of the Church. As a matter of fact those rights were never more clearly defined, more strongly asserted, or more jealously watched than they are at the present hour. That, notwithstanding this care for their own independence, the Congregational Churches have been able so to unite in effort and in counsel, that they have an influence on the Church life and public opinion of the nation such as they never could attain before, and could not have now, if they were content to speak and work only as isolated communities, is a distinct gain; and if the first fifty years of the Union had yielded no other result, it would not have lived in vain.

This may appear to us a very trivial matter, but it would not have been thus regarded by those who saw the birth of the Union. Its history is the answer to many a sinister prediction on the part of many a true and earnest Independent, who feared that our churches were about to repeat the melancholy story of the past, and that the formation of the Union was the first step in the process of degeneracy. Perhaps its friends were more fearful that it would collapse through want of strength and nutriment, than that it would ever develop tendencies unfriendly to the liberties of the churches. It has surpassed all hopes, it has gone very far towards silencing fears. There are those who have a distrust of organization which is almost morbid, that may lead them still to look askance on all the conduct of the Union; but even they, where they are men of intelligence and candour, will generally confess that their apprehensions are based on a belief in tendencies rather than on any actual facts.

Further, there are and always will be in every society some who are not satisfied with the appreciation shown of their gifts and services, and consequently are ever ready to suspect faults in the institution itself or its administration. But its friends may safely challenge any of these critics to point to a solitary act which has betrayed indifference to the infeasible rights of the churches, or a desire to grasp at power, inconsistent with their absolute independence. Rules for its government have been laid down, expression has been given to the opinion of its own members, and action has been taken in relation to public or denominational questions in accordance with the views of the majority. But no attempt has ever been made to coerce individuals or churches into agreement with the decisions of the Union, or to visit dissent with any kind of penalty.

There is such a tendency to error as to the exact relation which the Union sustains to the churches, that it is necessary to be very explicit even as to the most elementary points. Every well-instructed Congregationalist must know that the Congregational Union has no power whatever over the separate churches which are represented in it. The churches control the Union, not the Union the churches. It seeks to embody the public opinion of its constituents in resolutions, but even they commit only the Union, and each separate Church is at perfect liberty to disavow them. To those accustomed to the proceedings of great ecclesiastical organizations, the position seems an anomalous one. They cannot believe in the existence of a representative assembly of churches without some legislative functions, or understand how the Congregational Union can have such functions only in relation to the business of the Association itself, and has no control at all over the internal affairs of the various communities of which it is composed. Yet there is a parallel in the constitution of the United States. The limits of the authority of the central power are strictly defined, and if difficulties arise it is because in a commonwealth of states, so intimately connected with each other, there must be a repeated crossing of interests, and it may not always be easy to determine whether a particular matter belongs to the jurisdiction of the State or of the Union. In our ecclesias-

tical affairs questions of this kind cannot often arise. The Union is in exactly the same position as any individual Church. It controls its own work—the work, that is, of the confederation—and nothing else. It would be as legitimate for a Church to interfere in the domestic concerns of the families which are represented in it, or for one Church to discuss the business of its neighbour, as for the Union to assume any authority over either ministers or people.

The Union is a voluntary confederation. A church does not need to enter into it in order to establish its claim to be regarded as a Congregational Church, and it may secede from its fellowship without forfeiting its denominational *status*. It is in perfect harmony with the principles of Congregationalism, but it is not essential to their complete development, as the Conference is to that of Methodism, or the Synod of Presbyterianism. It is an adjunct—as the experience of half a century has proved an extremely helpful adjunct—of Congregationalism, but it is nothing more. A man is not entitled to its privileges in virtue of his being a Congregationalist, or even a pastor of a Congregational Church; and even if he were put under its ban (a misfortune which has not fallen on any one yet, and of which, in truth, no one is in any actual danger), he would not be driven out of the circle of Congregationalism. It has attracted to itself such an overwhelming majority of Congregational Churches, that any church or minister not included in its fellowship may be regarded as eccentric, though there are still those who have never been in communion with it, who nevertheless enjoy as much of the confidence and affection of their brethren as any of its members. It is true that they are a very small minority, but that is due to the fact that there has been so little in the action of the Union to warrant suspicion even of an unconscious drift, to say nothing of any deliberate tendency to centralization, in its action. Had it done anything to justify the predictions of unfriendly prophets in the way of aggression upon the rights of the churches, that minority would have been considerably larger. As it is, it consists only of those whose abstract views of Independency make it impossible for them to agree to any scheme of confederation. They are open to no condemnation, and they are subject

to no disability because of these opinions, except that they do not enjoy the benefits of the fellowship from which, on principle, they stand aloof.

There are those, however, who believe that a Congregationalist is entitled to all the privileges and even honours of the Union, whether he is actually connected with it or not. This idea seems to be at the root of much of the misunderstanding which at present prevails in relation to the chair. Starting with the idea that the Union is a voluntary society, it would certainly seem self-evident that no one can be entitled to the highest distinction it can confer who is not in harmony with its principles, and does not approve of its general action. Among its own members there will be different views as to particular features in its policy, and happily there has not grown up in it a party organization which would restrict the honours of the body to those who take a particular line in relation to certain points on which the Union has a definite opinion. But when the difference goes beyond questions of policy and touches the existence of the Union itself, there is a self-evident absurdity in the suggestion that the Union should give the influence which belongs to its chair to one who, if true to his own professions, would use it for the purpose of effecting a revolution which would hardly stop short of the destruction of the body. It is possible that a man may be an eminent Congregationalist of distinguished talent and admitted power, and yet not a believer in the Union. That lack of faith in the Union does not interfere with his position or reputation as a Congregationalist, but it ought very materially to affect his relations to the confederation of which he disapproves. No one has a right to complain of the disapproval unless he can prove that it is based on false principles or unsatisfactory charges; but so long as it is, the man by whom it is cherished is not warranted in complaining that the Union does not bestow its honours on its avowed enemy.

It seems impossible that the contrary idea could have been entertained, had not the Congregational Union gone so far towards including all Congregationalism, that those who have not seriously examined the subject may fancy that they are co-extensive, and that fidelity to the principles of Independency

is a sufficient ground for honour in the Association. Two things have helped to confirm this fallacy. In the early days of the Union the chair was not an object of legitimate ambition as it is to-day. It was not always easy to find men of established reputation who would accept it, and it was, therefore, given without any special thought of service to the Union, or even sympathy in its principles, in the hope that the sympathy and service would at all events follow the honour. Those days are past. The Union has passed into another stage. If individuals do not enter into its fellowship now, there is little reason why it should trouble itself about their isolation, still less why it should give them distinctions which, as in other societies, may be properly reserved for those who are in hearty accord with its principles and objects. Most earnestly do we trust that it will never be divided into parties, and that the chair will be the spoil for which the parties struggle. But we can see no reason why it should not act on the ordinary principle of self-defence, and reserve its honours for its friends and sympathizers.

The second reason needs to be stated with some delicacy and care, and yet it is probable that it is even the more influential of the two. It is the extent to which the Congregational ministry is recruited from other denominations, and especially from the various sections of the Methodist family. These converts to our principles have not only not been trained in our traditions, they have been trained in others of an entirely different character, of the influence of which they find it hard to disabuse their minds. Among Methodists a place in the Conference is part of their ecclesiastical inheritance. They have no option as to whether they shall belong to it, but it is for the Conference to determine what their relations to it and their general ministerial *status* shall be. What is more, they have probably been disposed to regard the central body with distrust, to suspect officials and their advisers of arbitrary proceedings, especially in their dealings with men of independence, and in general to cultivate in all their relations to it a spirit of "watchful jealousy." These feelings they are prone to transfer to the body, which appears to them to occupy the same position in Congregationalism. Perhaps if we were to discuss the subject with them we should find that

they had sufficiently distinct ideas as to the powers, or rather no powers, of the Union, but were not equally alive to the other side of the truth. They perceive clearly enough that they are independent of the Union, but they have not reached the corollary that the Union is independent of them. If it has no claim to authority over them, they have equally little to privilege in it. As a voluntary association, it lays down the conditions of its own membership, and though they be such as some real Congregationalists cannot accept, they have not therefore any just cause for grievance. Nor, if they feel themselves unable to join it, have they any reasonable cause for dissatisfaction, if they do not receive honours from it corresponding to their own position in Congregationalism. The Union, as a society within Congregationalism, is perfectly entitled to make loyalty to its interests and zeal in its service the conditions of its favour. In doing this it only acts on the principles of common sense, and follows the practice of all other societies.

Its work has been subjected to the most unfriendly and unscrupulous criticism, and nothing could be more satisfactory than the result. There have been trivial complaints of personal grievance or neglect on the one hand; there have been objections to the work of the Union, which struck at its existence, in its present form, upon the other. But both the one and the other are so trivial that it is impossible to treat them with seriousness. The latter are no doubt perfectly legitimate, but they mean a reversal of policy which would have been nothing less than a revolution. The Union has, by wise management, acquired a small property, derived from the sale of its publications. The income is not large, but it enables the Union to give help to the various denominational institutions, besides carrying on its own work. For it needs always to be remembered that the Churches never have provided an income that would meet the ordinary expenditure of the Union, and that it is this reserved fund which supplies the means for carrying on its operations with such efficiency. At the utmost the subscriptions to the Union would not do more than cover the expenses of its meetings, leaving official salaries to be discharged by the profits of publications, the management of which is in the hands of the committee. It



is hard to see what objection there is to this. Some heavy jokes were attempted on the description of the Indian Railway Stock, in which some of the property is invested, but it certainly would have needed a microscope of extraordinary power to detect their point. Could any charge of malappropriation, or even of reckless extravagance, have been established, there would have been ground for the exception. But nothing of the kind was hinted. It was a distinct objection to the Union holding property, and it really meant an objection to its continuity of life. In perfect consistency it was proposed that it should have no paid secretary, and the ultimate result would have been that it would be reduced to a Congregational gathering, with constitution extremely loose, and for purposes very indefinite. That would be an entirely different institution from the Union as it is, as it has been from the first, as it was always intended to be. Any man has a perfect right to agitate for what would practically be the abolition of the Union, but he is unreasonable if he expects that those who believe in the Union and its plans will facilitate his attempts to destroy what they are desirous to preserve by giving him the influence which necessarily attaches to the chair of the Union. It would be as reasonable for Mr. Parnell to expect English Liberals, who believe in the continuance of the union between the two countries, to accept him as their chief, or for Lord Randolph Churchill to complain that he has not a place in the Liberal Cabinet, seeing that he is an Englishman, has high connections, and a clever dash which, with many, passes current for political ability, and lacks only a faith in Liberal principles. To such an absurd complaint the answer would be, that the thing wanting was a primary condition. So the friends of the Congregational Union are certainly not to be condemned if they act upon a principle so fair. Any man is warranted in objecting to "organized Congregationalism," but if he does so object, he is unreasonable in expecting that "organized Congregationalism" will choose him as its chief.

As to the more personal class of allegations, they are precisely such as are to be heard in relation to every association, political or ecclesiastical. Everywhere there must be some executive, or at all events there must be some who are prominent in work; and everywhere, so far as we know, these leaders or

managers are open to criticism, perhaps distrust, on the part of the general body. If any one doubts this statement, he has only to mingle among the rank and file of the House of Commons, on either side, and he will find abundant demonstrations of its truth. We used, in our innocence, to believe that Liberals were specially liable to this fault, until happening to express the opinion to a strong Conservative, who was well acquainted with the interior of the party, he met our remark with a quiet smile, and assured us that it was only because we knew Liberals better that we had come to entertain such a notion. It is not at all surprising, therefore, that in a free community like the Congregational Union, there should be those who think that their own fair claims to prominence have not been recognized. The feeling is inevitable, but if there were any substantial grounds for the allegation there would speedily be a dissatisfaction so widespread as to compel a change. As a matter of fact the complaints have been sifted, and shown to be baseless. It would be absurd to say that mistakes have never been made, but there is not the slightest reason to believe that injustice has been intentionally done to any individual. To elevate personal grievances into questions of denominational policy is a sign of provincialism which would be very unworthy of the Congregational Churches. In truth, no committee could suppress a man if it would. The popular voice must always govern the committee of the Congregational Union, and that committee is itself a body too large, too representative, and too independent to allow of management by cliques, or of dominance by personal sentiments. Its meetings are seldom attended by less than thirty members, often by more, and those who have been present at them will admit that every subject is freely debated, and that the individual members act with remarkable independence. As an executive, it is open to the charges always ready to be launched against committees, but we confidently assert that there is no committee against which they could be brought with less justification.

We have thought it necessary to say this much in relation to the Union at the commencement of its Jubilee. This celebration should call forth a new manifestation of zeal and energy on behalf of the principles for the sake of which the

Union exists ; but this is not likely to be done unless there is confidence in the institution itself. Had the Union been disposed to clutch at power, it has had opportunities of doing so ; but it has resisted any temptation of the kind, and, content with founding great denominational institutions, has left them to the independent management of their own affairs. It is satisfied to act as an inspiration and a help, without desiring control. So was it with the Colonial Missionary Society, with the Chapel-Building Society, with The Christian Witness Fund, with the Church Aid Society. It created them all, it helps them all, it seeks to govern none. In this Jubilee it is not seeking the promotion of the work of the Union only, but desires rather to be a minister for the good of others, especially working to improve the position of the Churches and ministers throughout the country. The past, on which it can look back with thankful satisfaction, warrants hope as to the future. Fifty years ago, as our veteran friend Mr. James Spicer, than whom no man has been more loyal and devoted to the Union, tells us, the Hen and Chickens Hotel at Birmingham was engaged for the friends visiting that town at the first meeting, and little more accommodation was required. To-day it is only the larger towns of the country which can venture to invite the Union, whose assemblies grow in numbers and influence year by year. Of course there must be a corresponding increase of responsibilities and difficulties, but these will disturb no one who has studied the conditions under which all public work is done, and who, with faith in God and the principles for which he is contending, is prepared to do his work in all manliness and Christian sincerity.



### *THE CHRISTIAN CHURCH, ITS STRENGTH AND WEAKNESS.\**

No one who has the least power of discerning the signs of the times can fail to see that God is greatly needed ; that in some

\* Part of Sermon preached in Emmanuel Church, Bootle, on Sunday Morning, March 20th, 1881, and suggested by the Concurrent Events of the Assassination of the Russian Emperor, and an appeal made to the Churches to bestir themselves by the Home Mission Committee of the Congregational Union of England Wales.

respects there is more alarming need now than there has ever been. We are afforded multiplied proof in these days that man, without God, however enlightened otherwise, is still a savage—and a greater savage for being civilized. The French Revolution broke out at a time when there was high culture in France combined with smug and insolent infidelity. The general tendency among leading men then was to forget everything but this, which they believed to be the fact, that they were highly educated and exceedingly clever. Where, then, was there any need for a God? And when leading men showed this spirit of self-adoration they did not want for followers. The lower orders were too willing to be led in the same direction. Accordingly, when reverence for God ceased it was impossible that reverence for man could be preserved. Human life became but a mere toy to play with. It might be snuffed out when it became disagreeable, just as you would snuff out a needless or inconvenient candle.

It is not unlikely that revolutions of the same kind—perhaps with violence even more awful—are yet to be witnessed in the world. The old Hebrew utterance in which the word “overturn” occurs, with significant repetition, has a long course ere it reach its fulfilment—“until He come, whose right it is.” There are seething millions of unsatisfied men, whom modern civilization has only furnished with the means of being fearfully destructive—millions of men, who are enlightened sufficiently to know that they are miserable, but not sufficiently to know the one thing that would cure their misery.

It is a sign of this when we see a mighty potentate fall by the brutal hand of the assassin. That event is, to every intelligent observer, almost lost and forgotten in itself, as compared with what it is in its deep and far-reaching significance. In older times, when a monarch perished in that way, it represented only the embittered impulse of a private enemy. It usually represented no more than one man's, or one small party's, jealousy or hate. But modern civilization has made it possible for well-organized millions to take the place of the one man murderer. That appalling event of a week ago derives its main importance from the fact that, while one small human hand actually did the deed, there were tens

of thousands of human beings, far scattered over the world, heart and soul engaged in it.

And more than that, there are still other multiplied thousands, not only rejoicing in it, but burning with desire to join in such congenial work—to use the advanced knowledge of modern times in such diabolical concerns—and gird the world round with secret well-organized conspiracy against all existing order in society. So that we come far short of the truth if we regard the murder of the Russian Emperor as an act of mere ignorant stupidity. The organization to which it is due is as far as possible from being ignorant and stupid. We have reason to believe there exists nothing on earth more highly civilized. And if it is yet intrinsically savage, there is sufficient reason to account for it in this one thing, that it has cast off the fear of God. Apart from this fear, let a man be cultured as much as he can be, he will never attain to any real dignity higher than this, that he is the most cunning of beasts. Clearly this is implied in what one of the wisest of recent men (Thomas Carlyle) says of his father—and often, with great emphasis, he urged as indispensable for society the same thing which he speaks of here as indispensable for the one man: “He was religious with the consent of his whole faculties; without religion he would have been nothing. Religion was the pole-star of my father. Rude and uncultivated as he otherwise was, it made him and kept him in all points a man.”

Then there are other conspicuous signs nearer home, to impress on us the fact that God is needed in this world more than ever. The very thought excites a most uncomfortable feeling, but the truth is better to be looked at. There have been lately, in our Honourable House of Representatives, such disgraceful scenes as were never before witnessed, and such as no one could have believed possible in such a company, and in such a place. We cannot help asking ourselves, What is Obstruction but a mild form of undeveloped Nihilism? It is simply this: “We will have our own way, or nothing. It is our determination—right or wrong, good or evil, we care not—nobody shall be served till we are satisfied; nor will we allow any weak sentiment of honour, truth, or manliness to hinder us!” It may well be asked, Is there not no

end of possible, terrific explosion involved in all this? What is it but the bombshell thrown, and thrown deliberately, to shatter the chariot of State, without the least regard to the confusion, wreck, and ruin that may come by it?

What an example this, in high places, for those who manufacture (and practise) "Strikes" in lower places! And it is becoming more and more plain that in these lower places stimulus is not needed in any such direction. What ugly revelations are constantly being made of political corruption and bribery—not from want of education, but in spite of it! To how many, in local and national politics, a vote means nothing but a bit of money, or a drop of strong drink! In the natural course of things, too, the franchise will be extended—that is unavoidable—and then what a vast increase to the numbers and power of those who are Nihilists, and don't know it! Millions who are beyond the touch of reason—beyond the sense of fear or shame—fierce reckless, and un pitying—capable of setting the world in a blaze, and just awaking to a consciousness of their power!

And it is quite certain this rumbling volcano will burst out into dreadful smoke and flame—will set the world in a blaze ere long—unless our religious men of influence bestow far more of their time and attention to the interests of the Christian Church; unless there be a hastening thereunto, and urgent concentration of men and effort such as has never been before. There is one thing only that ever can, ever will, keep that gigantic power in check—subdue it—regulate it for good, and not for evil—and that is the fear of God; and it remains for the Christian Church alone to teach this wholesome fear. If it come not from that quarter, it will never come from any other; and at present it does not come from that quarter as it might, for the simple reason that men of influence—the children, sons and daughters of the Church—don't think it worth while to give their presence and personal effort to the meetings and agencies of the Church—the Church of the living God, that old institution which God has pronounced to be the ground and pillar of the truth.

Let it not for a moment be denied that Mechanics' Institutes, Free Libraries, Scientific Lectures, Picture Galleries, and the varied other popular means of social reform, have

their value; and the chief part of their value probably is, that they help to drive superstition from the minds of the people—superstition, that semblance of religion which has no basis in fact or in intelligent conviction. But a thousand times over it has been proved that, while these agencies can go thus far, it is not in them to nurture the positive fear of God; and it is well known that many a one, led by that negative service to see that his false religion had deceived him, has been left in the disbelief that it is possible for any religion to be true.

Thus superstition, in these days, has been put rapidly to flight; but the thing needed has not come to supply its place in the same proportion. A mere blank left—no belief in the Hereafter—no belief in God—no belief in a soul—no belief in a conscience even—consequently, no belief (or only such belief as may be the willing slave of convenience) in honour, or justice, or truth of humanity—nothing left—and nothing means Nihilism—the only rag of belief remaining, belief in the impending universal crash of all existing order and authority, the grim conviction that a dire struggle is close at hand between class and class, between those who have much to lose and those who have everything to gain—a fierce, exultant joy in the thought of a common levelling as low down as the dust—in the thought that every one will be brought down to the dust, though chargeable with no crime but the crime of having risen above it!

Such an Armageddon there is awaiting the world, unless the Church steps forward to do her duty to the world; and that she cannot do till her influential children come forward, heart and soul, to do their duty to her. For what is the power of the Church but just the power she gets from her children; she will be influential just in proportion as she gets the right arm of those who *are* influential. But, from general reports, it would seem she is almost forsaken by the ablest of her children. They are nominally hers: but their right arm is given to other things. They are but scantily present on the occasions when she transacts her business, when she offers her prayers and her praises. And when the young men and young women of the family or the Sunday-school are in attendance—say, at the week-night service—joining

with their fervent hearts, it is to get no encouragement from the example of those who are older and wiser than themselves.

Thus there has crept in a tendency to regard attendance, and Church matters generally, as of small importance, as things that may receive attention if there is time for it, and nothing else to do; forgetful of the sacred origin and nature of the Church—as if it stood on the level of any political or social club, where attendance is a matter of pure convenience. The Christian Church is not so; its claims are God's claims; its foundation is the Son of God; it is a Divine Institution, in a sense not true of any other existing on earth. And through it—only through it—God will bring the world near to Himself universally, if the world is ever to be so blessed at all.

Hence the Church is exacting and peremptory in its demands (most reasonably so). It demands the first and the best that any man has to give. It demands of any man who comes to it at all, that he shall allow himself to be thoroughly incorporated—built in, as a stone is, when it is permanently set and cemented, giving the whole of its undivided strength to support the building. “Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ: that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.”

This, then, I believe, is the only thing capable of putting a check on the smouldering fires under the surface of society. These fires can be checked by nothing else; and by this means they may be finally extinguished. The Christian Church is the hope of the world; and there can be no doubt about it, men of intelligence, men of position, and of means, and of knowledge, gained by hard-wrought experience, are the hope of the Church. In the men and women who have so much good influence to use, Zion will (if not in our day, in some future day) put on her strength, and her beautiful garments, rising and shaking herself from the dust. Then, as it is written, shall the Gentiles come to the brightness of her rising; and the glory and honour of the nations shall be laid at her feet. But, as has been already said, until she can call the right



arm of her children's influence practically her own, all other possible means used will be futile and misleading—even ridiculous and pitiable. The Spirit may be poured down unlimitedly from on high, but it will run out again as fast as it runs into the Church—like water wasted on a bottomless vessel, or one too weak otherwise to hold it.

There are some who would use a different remedy. Would re-organize many things in the Church; change the services; improve the psalmody; shorten this, and alter that; make the Wednesday evening hour of prayer attractive; let nothing be dull, everything be light, lively, and full of change, so as never to be wearisome; let the Church turn herself, in kaleidoscope fashion, to ever new and brilliant patterns, and she will be sure to please; and then no competing Club, Lecture Hall, Mechanics' Institute, or Picture Gallery will be able to prevail against her, she will then draw crowds, and have a monopoly of human interest.

There is, no doubt, some value in these suggestions; but when viewed in the light of what is radically at fault, they reduce themselves to the most contemptible of trivialities. For the Church, after all, the simplest organization is the best. She needs nothing but what she has already, if the best of her sons and daughters could only be induced to make patient, steady (and, if need be, for Christ's sake), dull, plodding use of their existing opportunities. Some good might be done if the Church were stirred by a big revival; but the best revival would be the one that would come, as the certain and immediate result, if we all would simply do our plain duty, in the spirit of unstinted self-denial for Christ's sake, and for our brethren and companions' sakes. We have insulted our Maker long enough. We have prayed for the Spirit, and never yet put ourselves practically in the attitude for receiving it. But God will give us more (not till then) when we proceed to do thoroughly well what we have in hand already of duty to the Church, and through the Church to the world around us.

In saying these things, I do as little blame as flatter any of you individuals now hearing me. Your position and circumstances are not known to me; they are known to the Master and yourselves. I judge you not. He shall. I simply

point out where, in my opinion, the weakness of the Church lies, and the only remedy that will ever make the Church as strong and efficient as it ought to be. You may be sure of this, however, that if there come a loosening of your hold on the Church, it will be the dry rot of your family religion. The Christian home, not less than the Nihilistic world, needs a strong Church. Family worship and sanctuary worship will stand or fall together. From of old, the God of Zion is, and ever will be, the God of the family. Nothing could be more prophetic of domestic ruin than weakness in Church life, or more prophetic of social ruin than weakness in home religious life. You may toil hard, and gain much, and lay by much for the prospective welfare of your children, but you can have no rational hope that they will ever enjoy it, unless, by devotion to the altars of your Church and home, you do what in you lies to teach mankind the fear of God, and repress those demoniacal forces in society which are now more fearful than ever in their power and wanton cruelty.

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### SUNDAY GLEANINGS.

#### I.

WHAT pregnant words are those of the Apostle, "All things are of God, who hath reconciled us to himself by Jesus Christ"—that is, everything in this wondrous economy of mercy by which the enmity of human hearts is to be removed begins in God. It is not the crying of sinners, deeply conscious of the miseries of the warfare they are carrying on with heaven, and of the separation from all truth and goodness which it entails, that has moved the Divine heart, and so prepared the way for the reconciliation. It is not sinners, who could have no blessedness apart from God, who could not do without Him and His grace, who have sought God and asked Him to give them peace—but God who has sought them; God, who did not need sinners, save as the Infinite Love longs for the purity and blessedness of all its creatures; God, who had other races of creatures in whose loyalty and

love He could have found delight; God, who was perfectly blessed in Himself, has yet to reconcile the world unto Himself.

Nor was it, as might appear from the language of much popular theological teaching—though doubtless it has often been employed without a full consciousness of the thought it was conveying and the light in which it represented the Divine character—the interposition of the Eternal Son cherishing a deeper sympathy for man, and therefore seeking to save him, that turned the heart of the Eternal Father—the stern, inflexible, righteous King—intent only on the vindication of the law, and inclined it to thoughts of love. God Himself was the author of salvation, and the fountain of life. The “Alpha and Omega” of creation is in like manner the “Alpha and Omega” of redemption. We only show how little the thought of God has penetrated our understanding when we talk of love as something that needed to be enkindled in the Divine heart; that, as seems to be the idea with some, the Old Testament might bear for its inscription, “God is Righteousness,” for so only does it reveal Him; while the New is brighter, more precious, the gospel to our hearts, because on its pages is written everywhere, “God is Love.” There is development in the human knowledge of the Divine, there can be none in God Himself. No variableness or shadow of turning can be seen in Him who, as He is Love to-day, was Love yesterday, will be Love for ever—infinite, pitying, omnipotent Love, that thinks and works for the good of His creatures.

This is no question of words, of dogmas, of speculative theology. It is a question which goes to the very heart of religion, which affects all our conceptions of the Godhead, all our feelings towards God. If love be not the very essence of God, then the fear, the distrust, the awe which wrap the soul in darkness and in dread, may all be justified. It is true that the death of Christ has inclined the heart of God to mercy, and that mercy will be shown to a certain number of men who avail themselves of the grace which it reveals and publishes; but this does not assure all men of a Father's pitying love. Even for the special objects of its compassion it is a feeling which has induced these rather than one which

is eternal as God Himself, the very secret of His heart. For the rest there remains only an overpowering majesty, the same sternness in the assertion of law and exaction of its penalties, the old hatred of every soul that disobeys, the old vengeance that will consume every adversary. And if God be thus held forth to a man not disposed to trust and love Him, is it wonderful that the vision fails to subdue and attract that, on the contrary, he is disposed to harden his heart in pride and rebellion, to gird up his loins and prepare himself for determined resistance?

But this is not God as He is revealed in the gospel. This is not the God out of whose loving heart sprang the whole scheme of redemption, whose love must find a channel through which its blessings should flow; to whom the salvation of man was necessary to the full manifestation of the glory of His nature, and we say it with reverence, to the perfection of His own blessedness; who could not but love, and loving, could not but send the Peacemaker and the heralds who, as ambassadors, should everywhere beseech, entreat, and persuade men to be reconciled to Him. What we see in the gospel is Love abroad on the God-like quest for ruined, apostate, sinful human souls; the Father not waiting for the prodigal, but seeking after him, preparing the way for his restoration, and sending the messengers who might clear away all fears and misconceptions that should stand in the way of his return. And if there is one thought which adds increased tenderness and force to the earnest pleadings which God's ambassadors may address to men it is just this: "All things are of God." The Prince of Peace is His gift, the message of peace is His Word, the restoration of peace is His own special, peculiar, most glorious work, the kingdom of righteousness, peace, joy in the Holy Ghost is that which He is working, by all the forces of wisdom and power in His universe, to establish.

This is the thought which gives us the brightest—nay, the only bright—hope relative to the future of the world. Dark, foreboding, disappointing is the outlook. Men talk of progress, and progress there is; but if we speak of it there are numberless prophets of evil who rise up to tell us that it is seeming rather than real; progress of individuals or

classes at the cost of humanity as a whole; progress that has much about it calculated to repress our congratulations, if not to turn them into wailing and sorrow. Pessimists there are who would have us believe that we are only travelling onwards to some terrible catastrophe, that the age of simplicity was the true age of gold, and that, despite our intellectual advance and our wonderful material development, increase of wealth, luxury, and the like, we are in an age of iron which will become harder, and darker, and drearier yet. What have we to assure us of the falsehood of all this? There is much that seems to indicate it. This year has surely proved that the force which has grown up, and to which we sometimes point proudly—force of popular intelligence, force of scientific discovery, force of free thought—may become a gigantic force for destruction. Who can assure us that the tragedy of St. Petersburg shall not be repeated elsewhere? What prospect have we of anything better? To us it is evident that all the turmoil, strife, discontent, envy, and jealousy which blight the world with misery are the fruits of its separation from God. Man does not choose to retain God in his knowledge. He sets up self as his idol, and this is the issue to which all tends—clashing of rival interests, passion supplanting reason and righteousness, men living for themselves and forgetting the right of others or of God, wars and rumours of wars, hecatombs of victims sacrificed to glut a lust for power, or to feed the ambition of some poor mortal like ourselves. And all because men have forgotten the Eternal Will, the Eternal Righteousness, the Eternal God. But where is the hope of change? How is the world to be disabused of its folly? how are men to be recovered from their wanderings? This is the world to which the ambassadors of heaven are come, and where they are pleading day by day in ten thousand different places—the world, for which the Son of God has died—the world which has had the gospel and heard it for hundreds of years, and here is the result. What hope can we have? Little, truly, but for the thought contained in this verse. God is the Great Reconciler. Redemption is the outflow of His own love. He longs to bring the world and its family into peace with Him, and the Atonement with all its marvels of love is not a mere expedient but the choice work of His grace.

If I see darkness everywhere else I have light here. The eternal counsels of Infinite Love cannot be baffled, and if all these things are of Him—the Saviour, the Redemption, the desire for peace, the work of righteousness which is peace—then I can rejoice, not only in the hope, but in the full assurance of the salvation of God.

## II.

It is certainly remarkable that the grace which the Apostle Peter puts in the first rank of Christian attainments is that of courage or manliness. We lose the force of the word in consequence of a translation which substitutes a general term for the specific grace, "Add unto your faith, virtue." The word has come to be a general description of moral quality; in its original and literal sense it describes only one quality, that of courage. Like every other Christian grace, it is to be acquired only by constant exercise. "To him that hath it shall be given, and he shall have more abundantly." We see how even in the world true courage, which is something very different from mere dash, is for the most part a quality acquired by endurance. A man may nurture fears until, visionary though they be, he becomes their victim; but he may, on the other hand, so firmly and resolutely set himself to go forward in the course of duty, whatever its apparent or real dangers, that fear may cease to have any reality to him at all. So with a Christian in the spiritual life. He begins his course with trembling and anxiety; he is afraid lest by some imprudence he should injure the truth, afraid lest by professing or attempting too much he should expose himself and perhaps expose the gospel as well to contempt; afraid lest his strong assertion of principle may cause pain to some whom he respects, and possibly lay himself open to the charge of being regarded as extreme. But to cherish these fears and obey them is to act an unmanly part, and therefore the Apostle exhorts Christians to quit themselves like men and be strong.

"Ah!" some one may say, "but that I cannot be. By constitution I am cautious, full of nervous fears, with a sensitive shrinking from that which would bring me into collision with other men. I cannot be thus brave." There could be no greater

mistake. If a man will listen to the inspiration of holy love which stirs in his heart, that will itself give him courage. Let him obey the call of Christ, hold no counsel with flesh and blood, he will find a strength, that will surprise even himself. You, my brother, have a testimony for Christ which you feel you ought to bear. It is hard and trying, it is sure to bring with it some amount of odium, and you would fain escape from it, but there is a voice within which bids you face the opposition and show yourself a faithful witness. Obey the voice, and you will find that you have not only done the work, but that in doing it you have gained strength and courage to meet any new demand. The next effort will not be so difficult, for the resolve to do the right itself has confirmed principle and helped you to cast out fear. You might have hesitated and dallied and played with duty, and at last neglected it, with the full intention and hope, possibly, that another time would come when you would be better prepared to face the opposition you had to meet, that your courage would increase and help you to rise superior to the fear of men. But the issue would have revealed to you your mistake. You would have learned by bitter experience that, instead of growing stronger, the heart thus suffered to indulge its own fears and fancies would become yet feebler, that irresolution and hesitation would have become confirmed habits, that the difficulties would have ever appeared more formidable while the spirit to grapple with them would have grown proportionately feebler, until at length all force of character would have been lost. You would quietly have subsided into an easy, comfortable Christian, content to leave others undisturbed if only they would not trouble and disturb you. We want courage in this age; courage to accept and honour and acknowledge the gospel: courage to hold fast by truth; courage to adopt a mode of life which appears to us essential to high Christian character, though men treat it as Puritanic and extreme; courage to do things that seem imprudent because they are not according to established precedent and do not promise immediate success; courage to take a stand for righteousness. We shall only get it by being bold enough to do at once what we feel to be the duty of the hour. Courage, like every other Christian grace, is

strengthened by exercise. One bold word, one noble deed prepares the way for its successor ; one act of cowardly shrinking renders the next easier and more certain. The inspiration once disobeyed comes next with feebler force ; the power once gained gathers to itself fresh impetus, and so the Lord's saying is fulfilled, "Whosoever hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath."

### III.

Perhaps we hardly realize how much the impression of these works of love done by our Lord is due to the Divine sympathy manifested in them. It would, as we shall see upon reflection, have been possible for Him to have shown as much power, to have wrought deliverances as complete, as unexpected, and as marvellous, to have left behind Him in every city and village that He entered as large a number of individuals healed by His gracious influence, and yet to have done far less to instruct and win the hearts of men. He might have spoken and acted from a distance instead of coming near to the sufferers and identifying Himself with them, might have awed and almost repelled them by majesty instead of attracting them by the infinite compassion which revealed itself alike in words and deeds, might have been content to speak the mere word of command which diseases and demons would have obeyed without coming into closer contact with those on whom He bestowed such a blessing. The cure would have been just as effectual, but who does not feel how much humanity would have lost had such a course been pursued by the Master. For we do not count up the number of miracles, and in fact the Evangelists, contenting themselves often with general statements, do not supply us with the materials for such a calculation. It is not the arithmetic to which we look, but to the spiritual teaching, and this we gather not from an array of figures but from the simple record of the mode in which the Lord dealt with the afflicted bodies and souls of men. We rejoice to see how tenderly He spoke ; how lovingly He touched them ; how He made them feel that He was more than the great and glorious Lord whom all diseases obeyed, that He was the gracious Friend and Brother who was one



with them ; how He stooped to their infirmities in order that He might lift them up to a communion with Himself : in short, how thoroughly He fulfilled the old prophetic word, how truly He took our infirmities and bare our sicknesses. It is the marvellous power which the Lord manifested of obliterating the sense of infinite distance between Himself and the objects of His compassion which must else have been painful and overwhelming to them, which marks Him out as really the Son of man, and it is here that we find one of the most suggestive lessons which the story of His miracle contains for us.

Take, for example, His conduct in the case of the woman possessed by the spirit of infirmity. He sees her in all her deformity and suffering, He knows her need and her preparation of heart for receiving the blessing from Him, He speaks to her (not as our translators make it appear, calls her to Him), but addresses her in words of sympathy and help and promise, words which already tell her wondering spirit of the cure that is awaiting her ; and then, not content with this, He goes near, He puts His gentle hands upon her, Himself lifts her up and makes her straight. Is it possible to conceive the effect all this must have had upon that afflicted one ? She had doubtless felt, as sufferers of that type are sure to feel, cannot help feeling, depression of spirit as the result of such severe bodily trouble. Perhaps there had been times when she had compared her lot—it is hard even for meek and gentle spirits under such circumstances always to avoid such comparisons—with that of her more favoured neighbours, and almost been disposed to question the goodness and justice of God. Deformity of that character has the effect sometimes of souring, at other times of crushing and saddening, the spirit, often of doing both, for the one is to some extent the consequence of the other. And so she may probably have grown despondent with some element of bitterness entering into her despair. The Lord might have cured the body and left this deformity of spirit untouched. The return of health and erectness would probably have brought more genial feeling, and yet had the cure been wrought by a mere word of power the moral influence would have been comparatively slight, and much of the old

God-distrusting, misanthropic temper might have remained in her still. But the touch, so soft, so sympathetic in itself, so expressive of the compassion that was in the Saviour's heart, the touch of the Brother and the Friend, that told a different tale. It was the assurance that she was not despised, and treated as though she belonged to another and inferior race, that a gift of mercy was not flung heedlessly to her by One who had so much to bestow that it was of no moment to Him whether He gave little or much, and that she, as a dog, was left to pick up the crumbs which He thus chose to cast away. It was the touch that made her feel that her common humanity was recognized by the Son of man and which itself gave new hope to the soul even as it imparted healing to the body. It is here that we must look for the secret of the method often adopted by Jesus. His touch was not essential to Him, but it was essential to the objects of His compassion. It had in it a significance as real, an expression as tender, and a power as mighty as that glance of pity which He turned on Peter, and by which he broke Peter's heart. There was healing virtue in it, but it was there only because it was the sign of the Lord's intimate sympathy with those whose burdens He had accepted.



### JOHN MEAD RAY AND HIS CONTEMPORARIES.

It is well known that George IV. had a great admiration for fine, tall, handsome men, whether they frequented the Court, were members of his household, or only met him casually in the streets. One day, as he was driving through Windsor, he noticed a very venerable personage, advanced in life, walking with his son, who was also somewhat stricken in years. Stopping the carriage, the king sent one of the footmen to inquire who was the dignified gentleman whom he had just passed; and was informed that it was the Rev. John Mead Ray, a Dissenting minister living at Sudbury. I mention the circumstance in order to give an idea of the magnificent physical appearance of the subject to which this paper relates. I saw him only once, and then for a short time; but the

impression he made has never faded from my memory, and I see him at this moment—of lofty stature, stately mien, with ample forehead, noble features, and white hair, I think slightly powdered. His dress was black, of the ministerial fashion of fifty years since, and his neckcloth, of broad dimensions, had a large tie, with a conspicuous shirt-frill peeping out underneath; in short, he might have been taken for a country rector with a good income. His son, Mr. John Ray, of Windsor, a faithful deacon in the Church over which I was pastor for eleven years, often talked of his father, and from him and his excellent brother, Shepherd Ray, of Ipswich, an eminent Dissenter in that town, my idea of the father's ministry and character took distinct shape, which, with a slender memoir in *The Evangelical Magazine* of September, 1837, may supply some materials not uninteresting to the readers of *THE CONGREGATIONALIST*.

John Mead Ray was born in the reign of George II.—seven years before the grandson of that monarch ascended the throne—and as he did not leave the world until 1837, he could in his old days talk of the French Revolution and the American War with well-remembered knowledge; and certainly might have heard folks repeat as recently uttered the famous words of George III., when, on reaching the throne, he boasted that he had been born an Englishman. How easily may more than a century and a quarter be thus spanned over by my own life, and that of a venerable father in the ministry.

His name is so closely associated in my mind with the names of others that this paper will partake of a discursive character, and I make no excuse for numerous references to men long departed. Amongst the contemporaries of Mr. Ray's boyhood I may mention the famous John Collet Ryland, as earnest in his religion as he was eccentric in speech and manners. He said, when he was twenty, "If there is a God in heaven or earth, I vow and protest in His strength that, God permitting me, I will find Him out, and I'll know whether He loves or hates me, and I'll die and perish soul and body in the pursuit and search." John Collet Ryland kept school at Northampton, and Ray was one of his pupils; and at the same time schoolfellow with a boy who be-

came Dr. Ryland, of Bristol—for whom Robert Hall preached his eloquent sermon on Friendship from the words, "That disciple whom Jesus loved." The gentleness of the son and the force of the father were combined influences calculated to work well on the mind of the man who to his dying day loved to talk of the two celebrities. There was an academy at Homerton under Dr. Conder and Dr. Fisher, and there Mr. Ray entered as student at the age of sixteen. At his ordination to the pastorate at Sudbury, in 1774, the Rev. Thomas Harmer officiated—the learned author of "*Observations on Scripture*," a book which, from its multifarious Oriental and antiquarian lore brought to bear on the Bible, opened a new vein of sacred literature well worked in our own day. Harmer never talked of himself; and a friend of mine who knew him said that, though he lived at Wattisfield, where Harmer was pastor, he never heard of his pastor's literary productions till after he had himself left the village. Harmer and Ray were fast friends, and Harmer's treatise on the Congregational Churches of Norfolk and Suffolk, published in the year 1777, could not fail afterwards to bring together the two neighbouring pastors.

In early life I find that Mr. Ray, like many of his brethren, had to struggle with pecuniary difficulties which tempted him to leave his post; but the reunion of a party—that some years before had seceded from the mother Church, over which our friend presided—and his marriage with a lady of position as well as piety, improved his circumstances; and also through a second marriage, many years afterwards, he was enabled to live in the style of a modest country gentleman, and to mix with county people on equal terms. I have heard that he knew how to handle a gun, and was reckoned a good shot; but from his son's account I should gather that throughout his life he was a man of simple habits and unaffected piety, and always acted with the propriety of a Christian minister.

In 1789 there was a strong feeling against Dissenters in some parts of the kingdom. France was on the edge of a revolution, and the throes of the coming earthquake reached the British Isles. Dissenters were accused of disloyalty, and in the year just mentioned Mr. Ray preached at Stowmarket

a discourse entitled "Civil Liberty ; or, the Right of Private Judgment Asserted." He was of a catholic spirit, yet a firm Dissenter, and knew how to combine the broadest brotherly love with the strictest adherence to denominational principles. At a later period—indeed, the jubilee year of his Sudbury pastorate—his congregation had so improved that it was felt needful to erect a new place of worship in 1823, and his position in the town commanded the utmost social respect. Sudbury, during the first quarter of this century, had an evil repute as to electioneering practices, and I have heard Mr. Ray, of Windsor, relate that during a contest for the borough—I do not know what year it was—the Liberal candidate visited the chapel, and on the following day remarked to the pastor that it was badly lighted, and offered to present him with a handsome chandelier. The pastor was too consistent an advocate for purity of election to accept the overture.

It is difficult for those who are familiar only with the missionary proceedings of the present day to understand the views entertained by many religious people at the close of the last century in reference to the propagation of Christianity in heathen lands. Speaking of a well-known and influential Congregationalist minister of that period, a friend of mine remarked :

During the time of my intercourse with him the London Missionary Society was formed, the constitution of which he in the highest degree disapproved, chiefly on account of the union in it between Churchmen, Dissenters, and Methodists, as he styled the followers of Lady Huntingdon and Mr. Whitefield. He held also an opinion that it would prove a failure for want of miraculous powers, which he conceived to be indispensable for the conversion of heathens.

Opposition, then, was made to the London Missionary Society, both on the ground of its catholic constitution, and on the ground of its objects being entirely hopeless. But Mr. Ray joined the large-hearted and intrepid band, who, resting upon the command of the Saviour, and encouraged by the prophecies of Scripture, addressed themselves to the work of proclaiming the gospel all over the world. He united with Wilks and Williams, with Roby and Waugh, with Parsons and Simpson, with Hill and Haweis, in their memorable enter-

prize, and his name became enrolled amongst its fathers and founders. He was present at the first public meeting in London, for the establishment of the Society, on the 21st of September, 1795, when, after a sermon at the Fields Chapel, by Dr. Haweis, the foundation stone was laid of that institution around which generations of Congregational ministers and laymen have loved to rally. "The Old Swan Stairs," by London Bridge—where stood the counting-house of Mr. Harcastle, the first treasurer, and where the primitive committee met for the transaction of business—gathered round it, in the estimation of the Sudbury pastor, and many more beside, peculiar spiritual charms, as the cradle of a Christian undertaking amongst the chief of those originating in modern times. In after days they talked of their early consultations with a glow of ardour such as only those who have listened to them can fully apprehend. At the fifth anniversary (1800) Mr. Ray preached one of the annual sermons at the Tabernacle, from Genesis xxii. 18: "And in thy seed shall all the families of the earth be blessed."

It cannot be doubted (says the author of the sketch in *The Evangelical Magazine*) but that, having his mind and heart so deeply affected by this glorious object, the effort to evangelize the world was a great blessing to this valuable minister of Christ, as it was also to many others. It led probably to deeper feelings of personal piety, and to greater fervour and unction in his ministerial labours.

This statement I can confirm on the testimony of his son, who used to refer to the advancement in spiritual zeal which his father made at the period referred to. There came, as a breath from heaven, new life and energy to the leaders of that and similar evangelical movements; and though of course they were men of like passions with ourselves—as some of their contemporaries were wont emphatically to testify—there were others who knew them equally well, who delighted to extol their spirituality and heavenliness of mind, representing them as "living on the sides of eternity," and so familiarizing their mind with the world to come as to deem death but "a divinely opened door from one room to another." Whilst listening to such beautiful traditions, I have made allowance for the idealizing effect of distance in the eye of memory, but a conviction was inspired that the description was substan-

tially correct. The Tract Society and the Bible Society soon followed, and Mr. Ray threw himself into the advocacy of their interests with all the wisdom as well as energy of middle life, and they continued until the end of his days to be the objects of his affection. The reflex influence of sympathy with such institutions, and the animating effect on ministerial life by those who heartily promote their prosperity, should ever be kept in view; and it will be a dark day for Evangelical Nonconformity should the sons of those Missionary, Tract, and Bible worthies become unmindful of the triple cause to which their sires devoted life and strength.

Besides the celebrities whom I have mentioned, endeared to the person I have undertaken to depict, there were certain brethren in the country whose names have faded within the last twenty or thirty years, but who are worthy of being still held in remembrance. Suffolk could boast of several distinguished ministers, of whose skirts, in some instances, I caught a glimpse as they were on the point of departing hence. There was Ward, of Stowmarket, reputed for Biblical learning, and well read in Puritanical Divinity, whose preaching, if rather rough and unartistic, was vigorous and racy. There was Sloper, of Beccles, whose preaching intelligence and courtesy won the notice of Mrs. Siddons; and she "was seen in the humble Dissenting meeting-house at Beccles, shedding abundant and unaffected tears as the plain and faithful exhibition of religious truth." There was Toms, of Hadleigh, who died in 1801, more than ninety years old, for whom Mr. Ray preached an excellent funeral discourse from the words, "An old disciple." The preacher spoke of him as a proficient in Latin, Greek, Hebrew, Chaldee, and Syriac; and stated from early residence in an aristocratic family he "had frequent opportunities of intercourse with men of rank, and from one of this description the offer of a valuable living in the National Church was made and pressed on his acceptance." Toms had been the friend of Watts, Doddridge, Farmer, and Boudillon, with others of great eminence, and at the close of the last century he was a neighbour and ministerial associate with the minister at Sudbury.

Stepping into the adjacent county of Essex, then the

Goshen of Dissent, there was Case, M.A., of Essex, a man of more than common excellence, who was cut off in the midst of his days, and is warmly praised in a published funeral sermon by Mr. Ray; and after him, at the same place, there came Mr. Newton, son of the patriarchal minister of the Old Meeting-house, Norwich; and of Newton, of Witham, I once heard pronounced, by no mean judge, a warm eulogium. He spoke of that Essex preacher as resembling a sculptor, who in the execution of his work strikes off pieces of marble enough to form a number of ordinary statues. And if Norfolk may be touched in this review, there was Creek, of Yarmouth, a well-read divine, very sedate, a little formal, but a true, affectionate, and accomplished friend, as I can testify from a long intimacy. He attended the funeral of Mr. Ray, and preached a sermon on the occasion from Hebrews vi. 11, 12: "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."

These fathers and others whom I could mention—and they constitute a graceful group around Mr. Ray, the central type of the entire order—were all remarkable in this respect, that they fulfilled *long, steady, faithful* pastorates, not changing every few years, seeking "some larger sphere of usefulness," as the phrase goes; but rooting themselves in the soil of the locality where Providence originally planted them, growing to the last lofty and beautiful trees in the courts of the Lord, and leaving behind them household names for generations to come. They had their troubles like others; were some of them cramped with small incomes; were annoyed by unsympathetic members and officers; were occupants of what would be counted narrow spheres; and were tempted by invitations to larger Churches. But they remained steadfast to their early love, and they had their reward in personal power, social influence, respect, and affection throughout the neighbourhood, and, above all, in the manifest blessing of Almighty God.

I never heard Mr. Ray preach, but I have read his printed sermons, and some years ago had a number of his MSS. submitted to my examination by his son at Windsor. They are



not sermons of the kind common nowadays, but it would be a good thing for our Churches if some of their characteristics were revived and perpetuated. Instead of being thrown into an essay-like form, to be *read before* a thoughtful audience, they are pulpit addresses, *spoken to* people of all classes, learned and illiterate, and really adapted to them all alike. Instead of dealing with the current literature of the day, and taking up a number of questions with which common people are unacquainted, they present plain expositions of the Word of God in their bearing on doctrine and practice. Instead of discussing religious topics after the manner of speeches, they are distinctly and emphatically *sermons*, full of appeals to men's consciences in the way of direct application, and interrogatory address. And instead of doing little more than dilate on the commonplaces of natural religion, they unmistakably unfold in their length and breadth truths of our Lord and Saviour Jesus Christ.

Mr. Ray in his last years was afflicted with blindness, and it is touching to hear that when he could no longer preach, "he continued to lead the devotions of his people in the morning and afternoon services, and gave out the hymns with an accuracy and energy truly remarkable. Besides this, he was accustomed to take his turn in conducting the service, and delivering the address at the Lord's table."

His last illness was of short continuance, and ministering friends gathered up his dying words with fond affection. They are worth repeating for the sake of others who will soon have to go that way themselves." "God's people," he said, "sometimes fear what are called the swellings of Jordan, but when the time comes for them to pass the stream, as soon as they touch it, fear subsides." "When reminded of the pleasure he would enjoy in meeting some in heaven, to whose conversion he had been instrumental, he expressed his belief in such mutual recognition in the future world, and the joy which will be thus produced." "I have not," he remarked, "the confidence of some, but I have a good hope through grace. Jesus Christ came into the world to save sinners. He is able to save unto the uttermost, and He is able to save me." When asked a short time before his death how he was, he replied, "Happy, happy!" Such utterances in the

very face of eternity cannot be too highly valued. They are proofs, exceeding great and precious, of the power of the gospel in the last and greatest emergencies of human life; and they show how an Evangelical ministry, brought to the test of a dying hour, can "stand the fire."

Two of my own fellow-students, Johnson, of Halstead, and Raven, of Ipswich, both deceased, were pall-bearers at Mr. Ray's funeral, on the 18th of January, 1837. Here, again, is one of those curious links which bind together men of distant times. Amongst Mr. Ray's contemporaries and friends were those whose years went back to the reign of Queen Anne, and those whose years reached forward far into the reign of Queen Victoria.

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HYMN.

If doubt of Thee through darkening space  
In awful vision rise,  
To slay the doubt, I seek Thy face  
And look into Thine eyes.

When, losing hold of hope and trust,  
I lose belief in Thee;  
Yet do I cry even from the dust,  
"O Lord Christ, come to me!"

If I but stand within a dream  
With shadows round about,  
Yet, Lord, I knock at what doth seem  
Thy door: shut me not out.

Though Thou art different from my thought,  
Because Thou art too great  
For me to think of as I ought,  
I at Thy bidding wait.

If but a symbol, Lord, I see  
Of what Thou truly art,  
Because Thou art too high for me,—  
Yet take me to Thy heart.

O Christ! O God! where'er Thou be,—  
Around, within, above,—  
Satisfy all who yearn for Thee,  
With Thine immortal love!

A. MATHESON.

### RECENT WORKS ON CHRISTIAN EVIDENCE. \*

Two of the ablest of the metropolitan clergy have recently made most valuable contributions to our apologetic literature. The one volume contains the "Bampton Lecture" for 1879, by Professor Wace; the other the "Boyle Lectures" for 1877 and 1878, by Dr. Barry, who has recently succeeded to a canonry at Westminster. Both of them are accomplished scholars, vigorous thinkers, eloquent writers. Canon Barry is perhaps at present best known to the outside world, though we cannot doubt that as Professor Wace, whose eminent services to the Church and to religion are greatly valued by those who are concerned for the highest interests of both, becomes more generally understood he will win as high a popularity. It is to the more thoughtful minds that they alike appeal, and their forceful reasonings cannot fail to produce a deep impression. Their books show that Christianity is not likely to suffer for the lack of intelligent defenders who understand the sceptical tendencies with which they have to deal, and are able to meet unbelief on its own ground. Canon Barry's subject is "The Manifold Witness for Christ." We shall discuss it more fully in a subsequent paper. Suffice it to say that it is a singularly complete survey of the entire field of Christian evidence, setting forth and defending its great principles without thinking it necessary to encumber the argument by a multiplication of details, and thus putting the argument in a manner which, while so popular in the mode of treatment as to attract the thoughtful inquirers of all classes, is yet so thorough and masterly as to meet the wants of scholars. It is an extremely interesting and attractive book, the hard reasoning with which it is necessarily occupied being lighted up with the striking illustrations and powerful eloquence which the writer can employ with so much felicity and success.

Mr. Wace, it may be necessary to inform some of our readers, at present fills the position once occupied by Frederick

\* *The Foundations of Faith.* By HENRY WACE, M.A. (Pickering and Co.) *The Manifold Witness for Christ.* By the Rev. Canon BARRY, D.D. (John Murray.)

Maurice in the venerable Chapel of Lincoln's Inn. He is no unworthy successor of that distinguished divine. In intellectual characteristics, however, the two men are widely different. Mr. Wace is a close and somewhat severe reasoner, and the value of his writings consists largely in the vigorous and practical common sense which he brings to bear on every subject that he discusses. He is the last man to be carried away by sentiment or to allow rhetoric to supply the place of logic. He has a wide range of learning (as may be inferred from the fact that he is the editor of the "Dictionary of Christian Biography") on which he can draw, and he knows how to use it wisely. He never allows it to encumber his movements, still less to obscure his meaning. His "Boyle Lecture" on "Christianity and Morality" was extremely able, and the present work is in every way fitted to sustain his reputation even among those who do not accept all its positions. The value of such defences of Christianity at the present time it is not easy to exaggerate.

The air is charged with morbid influences, tending to create uncertainty and restlessness where there is not actual unbelief. They affect all classes, and it is not always easy to know how to deal with them. Good, easy-going people attend church and chapel, and are extremely delighted if they hear what they regard as the "simple gospel," out of which they extract pleasant and comfortable assurances for their own souls. They forget, perhaps are unable to understand, that by their side are those to whom these words bring no light and guidance at all. They can admire the earnestness of the preacher, and incidents which have come within our own knowledge satisfy us that even if sceptical or hesitating themselves hearers can respect the utterances of faith, not avowals of uncertainty, in the pulpit. "I cannot believe myself," was the confession of one of this class to ourselves; "but how a man who does not, or who can talk as I have heard some talk, can be a Christian teacher, is what I cannot comprehend." There are numbers who feel this, and who, therefore, can respect the distinct and earnest preaching of Christ. But for themselves they are carried hither and thither on the waves of doubt; they are asking with Pilate, "What is truth?" they are ready to fancy that everything is truth or nothing is

truth, and, what is worst of all, that on the whole it does not matter. With this class the favourite idea is that men of intellect do not believe. They find Christianity dismissed with a sneer in a newspaper (unless, indeed, it can be used as an advertisement to attract buyers, after the fashion of the celebrated Christmas articles to which the attention of the world has been so unpleasantly directed of late), or assailed with scientific reasoning in their magazine. They are given to understand that its doctrines are regarded as impossible and incredible by men of the highest culture, and they adapt themselves to what they suppose to be the demands of the highest intelligence. They cultivate an indifference to all creeds; they assume that belief is a sign of intellectual bondage, if not of ignorance; they become positivists or agnostics. The preacher is bound to bear such facts in mind, and in view of them to give his preaching a somewhat different tone from that desired by the pure and simple-minded spirits who are quite content with the constant repetition of the familiar first ideas of religion. These must ever be prominent, but the manner in which they are presented should be such as to show more thoughtful hearers that their teacher understands their case, and is able to deal with it. But the pulpit cannot do all that is needful. Books like that of Mr. Wace are valuable, if only they help and inspire the preacher himself. But they serve other purposes beside. They are an undeniable sign that intellect has not abandoned the gospel as indefensible. The sneers in which so many indulge in relation to Christians, as though their faith was a sign of old fogeyism, are worse than pointless when directed against men who, like Mr. Wace, give such undeniable proofs of independence, freshness, and power.

Mr. Wace takes the true ground when he represents religion as based on faith. This is no doubt one of our chief difficulties in an age when science has achieved so much, not merely in the way of positive discovery, but of inducing a scientific habit of thought. Its teachers claim to judge everything by test and experiment, and refuse to accept what cannot thus be verified. But in this they are really arguing against their own principles. The Christian does not profess to have found truths which can be weighed in balances or

tested in a crucible. The doctrine he believes belongs to a world in which, *ex hypothesi*, crucible and balances are unknown. It is not science that he accepts or undertakes to teach, for science is of things we know, and that of which he speaks is not known but is believed. All that science can say, if it would be consistent with itself, is that it has no knowledge of this other world and the things which belong to it; and religion must reply that this is only in accordance with the first principle of Christian life, "We walk by faith, not by sight." But here arises the difficulty. Science does not like this necessary limitation of its dominion, and religion is perhaps all too anxious to vindicate its claims without remembering that strong faith can afford to wait. "He that believeth shall not make haste." The point is put by our author with great force and skill.

There can be no doubt of the fact that the habits fostered by scientific thought have of late been acquiring a predominance which is destructive, not so much of particular doctrines of the Christian creed as of the essential principle of faith as characterised in the text. Science, in its strict application, admits no assurance of things only hoped for, and can allow no conviction of things incapable of being tested by the senses. Its claim at every step is for verification—verification, as is constantly insisted, by plain and practical tests. All else is to be put aside—not, indeed, if we allow for some glaring exceptions—with disrespect or with intolerance, but still to be put aside. A general discredit is quietly and deliberately cast upon the whole fabric of our creed as something which, whatever may be said for it, has no adequate basis on which to rest. Much has of late years been heard of the conflict between faith and science, and however that conflict may be appeased on particular points, there remains, it is to be feared, that cardinal opposition in point of principle to which the consideration now in view directs our attention. It is of course a commonplace to assert that there can be no real collision between the truths of religion and those of physical science; and it is equally a commonplace that there can be no incompatibility between the scientific spirit and the spirit of faith. But there is nothing inconsistent with this, nor anything in the least degree disrespectful to science, in urging that it is not only possible, but too common, for one faculty and one mental habit to be so developed as to overbear others, and to do injustice to them. It is this, there is great reason to apprehend, which is the case at the present moment. Science, to use a familiar expression, "is in the air," science, in the special and limited sense in which the word is now chiefly understood; and there is a tendency to judge all things on scientific grounds. It is positively asserted or tacitly assumed that faith, as we have contemplated it in the general course of human history, is unjustifiable as a principle of action, and that the welfare of

mankind is to be pursued by rigidly restricting our beliefs within the limits of that which can be sensibly verified. . . . The extreme rationalistic school represents, of course, a deliberate predetermination to reduce every doctrine of revelation, and every element of religious life as exhibited in the Scriptures, within the limits of natural knowledge. But far short of this there is a strong temptation among us to what may be designated as a minimizing theology, a theology tending more and more to throw into the background everything which is mysterious and perplexing in our faith, and to insist solely on that moral part of it which commends itself to the enlightened conscience of an educated society, trained and stimulated by eighteen centuries of Christian teaching and example. There is a disposition to reduce within the smallest possible limits that which is said to be essential in Christianity, so as to diminish as much as may be the appearance of its requiring our assent to truths beyond the range of our natural faculties.

The protests of our author against this "minimizing theology" are as emphatic as they are intelligent and well-sustained. The attempt thus to eliminate from Christianity truths which are specially offensive to modern culture, and to leave us some miserable residuum of religious principle which reason might approve, is shown to be utterly futile on two grounds, either of which is sufficient to demonstrate its vanity. The truths thus cast aside are those which the Christian most prizes, and without which his religion would lose its power both to inspire and to comfort. He must, to meet the exacting demands of science, give up the idea of a risen Christ; and having lost that, what remains? The cardinal and most characteristic, as it is the most precious, text of the Bible, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is lost as soon as we have surrendered that supernatural element in the Gospels of which the resurrection of Christ is the central point. If Christ be not risen, what is there about the life of Jesus of Nazareth more than any other man? How do we know Him to be the Son of God? What proof has He given us that He came from the Father, and has brought us the message of His love? He has sunk to the ordinary level of humanity as soon as we have stripped Him of the honours belonging to the Son of God. He may have been more wise, more gentle in spirit, more fitted to be a leader and comforter of men than any other of the children of Adam, but He is nothing more than one of the family,

since we have ceased to see in Him one declared to be the Son of God with power. To "minimize" theology means a process equivalent to the blotting out of the sun. But if it were done, if we carried the "minimizing" further still, until we had come to the one point of faith in a living God, the difficulty is not removed. We are still thrown back on faith, and if a man cannot believe, he is no more able to retain in his creed "God the Father Almighty, Maker of heaven and earth," than "Jesus Christ his only Son, our Lord." The moral elements in our Lord's teaching, for which so much reverence is often professed by those who reject His Divine claims, are not so easily separable from the theological principles inculcated in the New Testament as they are so ready to assume. On no point is Mr. Wace more clear and more suggestive than on this. The following passage on the Sermon on the Mount is extremely admirable and convincing:

It is the favourite contention of those who impugn the faith of the Church that the teaching of that sermon is purely moral, and independent of theology. "It is undeniable," says the author of "Supernatural Religion" with characteristic strength of assertion, "that the earliest teaching of Jesus recorded in the gospel which can be regarded as in any degree historical, is pure morality, almost, if not quite, free from theological dogmas. Morality was the essence of His system; theology was an after-thought." Two pages afterwards this writer states with perfect correctness, but with complete unconsciousness of inconsistency, that Christ's system "confined itself to two fundamental principles—love to God and love to man." But is there no theology involved in teaching love to God? No theology in the belief that God is, and that He is the rewarder of them that diligently seek Him; and that, in spite of all the difficulties, perplexities, and cruelties of the world, He is worthy of the whole love and trust of our hearts! Why, this is the very theological problem which has racked the heart and brain of man from the dawn of religious thought to the present moment. On these two commandments—to which in the curious phrase just quoted Christ's system is said to have confined itself, as though they were slight and simple—on these two commandments hang all the law and the prophets. They are the germ from which has sprung the whole theological thought of the Christian Church, and to which it returns; and no theologian can wish to do more than to deepen his own apprehension of them and to strengthen their hold upon others. With similar inconsistency, M. Rénan declares that "we should seek in vain for a theological proposition in the gospel;" and yet states elsewhere that "a lofty notion of the Divinity was in some sort the germ of our Lord's whole being. God," he adds, "is in Him; He feels Himself in communion with God; and He draws from His heart that which He speaks of His Father." These are strange inconsistencies. But there is nothing, perhaps,



more fitted to warn a thoughtful mind at the threshold of sceptical speculations of their essential shallowness, than the manner in which the vastest conceptions and the profoundest problems are thus passed over, as it were dryshod, by such writers as have just been quoted.

These bricks taken from the structure will give a true idea of its general character. To examine the book as it deserves, and especially to discuss some points on which we may differ from the author, would demand more space than our pages will possibly allow. We can only bear our testimony to the extreme interest and power of the volume, and heartily commend it to our readers.



### HOME EVANGELIZATION IN LONDON.

WHILE the Free Church of Scotland was busy with Territorial Missions and Ragged Schools, the Congregationalists of England were not idle. The appalling amount of spiritual destitution which the statistics of religious accommodation for 1851 revealed, awakened a need and deep interest in the work of Home Evangelization all over the country, and especially in London. Conference after conference was held, and we can remember being present at one in the "Milton Club," with Samuel Morley, Esq., in the chair, at which the question of how to reclaim the neglected masses was very earnestly discussed. One of the brethren present having heard much about the success which had attended the Albion Street Mission in Aberdeen, said, "Let us have some such model mission in London. We like to *see* something, as well as believe in the abstract principle." On which Mr. Morley remarked, "Not so; let us seek rather to deepen the conviction in all the churches that it is the duty of every Christian Church, according to its means and opportunities to reclaim all who are within the reach of its influence, and by personal consecration, as well as organized effort, carry on the work." One result of that conference was an invitation to spend three months in London visiting the churches, under an arrangement with the Committee of the "Christian Instruction Society," and in the hope also that the declining interest in that insti-

tution would be revived. This was done. During the first three months we preached, and addressed week-evening meetings in the city churches, and for a time there appeared to be good reason to hope that a new era had begun. Let us briefly trace the history of that organization.

The "Christian Instruction Society" was formed in the year 1825; its great object being to enlist the sympathy of the churches on behalf of the neglected masses around them. In four years the Rev. John Blackburn, who was its secretary, was able to report to the annual meeting in Finsbury Chapel that seventy-five associations had been formed with more than 1,000 gratuitous teachers, and with visitors and tract distributors for 24,000 families, representing a population of 120,000 souls. Quarterly meetings for prayer and conference in different districts were held; public lectures on literary, scientific, and theological subjects in such centres as Finsbury Chapel and Spa Chapel, were delivered by the principal ministers in London. The anniversaries were second only to those of the London Missionary and Bible Societies, and addressed by eloquent and earnest men. The Rev. John Burnett, for example, at one of the meetings, said—

Every church in all its members should be found striving together for the faith of the gospel, and London should be considered the great centre of power not for London only, but for the empire. She was the fountain head of influence, she was the fountain head of laws, she was the fountain head of religious institutions. From her issued forth the materials by which the empire must be moulded. She could not be neutral and inactive and produce no effect on the surrounding population; the whole kingdom lifted up her voice and told her she could not be separate from the empire at large; the whole empire lifted up her voice and told her that she must be purified, that she must be sanctified by Christian principle, or yield to the influence of scepticism.

The Rev. Dr. Fletcher, of Stepney, said—

Christians wondered that a machine so small in its constitution, possessing an elasticity that rendered it capable of application to the minutest and most extended operations of Christian philanthropy, had not been thought of at an earlier period. When he thought of the centuries that had rolled over the Christian Church, and particularly of the last century, when so many institutions were formed for the moral and spiritual elevation of fallen man, it appeared singular that it was reserved for the period of the last ten years to bring into full play the principles on which Christian churches were bottomed to make the members of churches co-partners with their pastors in every work of faith, and labour of love, principles

that peculiarly characterized the constitution of the Church to which he was attached. If there was one feature more prominent than another in the constitution, progress, and results of "The Christian Instruction Society," it was its encounterable character; its agents went forth into the moral desert around them; they entered into scenes of wretchedness and degradation from which polished minds often shrunk with disgust; the agents found sick persons and relieved them; they found children totally ignorant, and they brought them to the Sabbath-school; they found the poor naked, and they clothed them; they found persons in the greatest indolence, and they were called upon to bring them into more active operation; they found the existing charitable institutions insufficient, and they were compelled to establish new societies and put forth new energies; such work had the impress of God upon it, and in the march of its progress it elevated all who came under its power.

In 1830, the Rev. Thomas Binney, who had only been a few months in London before he threw himself into the work of the Society, and in view of the spiritual destitution of London, said:

"The first resolution which was formed in his own mind after he had become acquainted with his own flock, was to endeavour to organize a few of the members of the Church to promote the interests of that society. The society had a double object; it had to create the appetite and to give the food, and rightly carried out it would increase the moral power of the churches by adding to the numbers of their hearers, and it was to be worked by converted and spiritually minded men. But they must pray as well as work, for God had limited the supply of His Spirit by promising its impartation only according to the prayers of the Church.

The Revs. Drs. Bennett, Burder, and Rev. John Clayton, and Thomas Wilson, Thomas Thompson, Sir Charles Lushington, M.P., and Charles Hindley, M.P., were amongst the chief speakers, the speeches of all being full of fervour and point. Portable libraries were also established, and the income for years was considerably over £1,000—a large sum in those days—while the services of agents were all gratuitous. Baptists and Presbyterians combined to make such Christian aggression effective, and not the least important feature of the movement was the practical Christian union which the conferences especially induced.

In view of all this the question may be asked, "Ye did run well, who did hinder you?" for the work was hindered, and in its third decade had so far declined that its tents for open-air preaching were sold, and but for the conferences already noticed, which were held in 1856-7, the Society would in all probability have ceased to exist.

Several things might be specified as occasioning this declension, but one was perhaps more potent than all the others, and that was the formation of the "City Mission" in the year 1836.

Mr. David Nasmith, the father and founder of City Missions, who had established more than a hundred of such undenominational institutions in Edinburgh, Glasgow, and nearly all the other cities and towns of Scotland and England, that year, after great difficulty, succeeded in forming one in London. The first meeting was held in the Music Hall, Store Street, the Hon. and Rev. Baptist Noel in the chair, and so enthusiastic were the proceedings, that one would have thought that the whole of London must now be speedily evangelized. It was resolved to raise funds to put four hundred paid agents into the field as early as possible. There can be no doubt that this new movement weakened to some extent the interest in the "Christian Instruction Society;" but as many of the best friends of Home Evangelization thought then, and may think still, that such an institution as a *visiting* agency was indispensable for the Evangelization of London, not only has it continued to prosper, but, including as it does the management of special religious services in theatres and small halls on the Sundays, has done and is doing a great amount of good. But in view of the voluntary character and personal service of the members of the "Christian Instruction Society," and in view also of the sound New Testament principles on which it is based, it might well have been said then, as it may be said still, to the Christians of our own and other denominations, "This ye ought to have done, and not to have left the other undone." The Society still exists, and, to the extent of its means and opportunities, is doing a good work. There is room and work enough for all; and considering how important it is to keep the members of our churches actually employed, and that no better agency than this for local visitation can be employed, we cannot but bid it God-speed.

The next important move in the direction of progress was the modification of the Home Missionary Society in 1866, so as to make it more of a central power to work through County Unions than an independent organization providing its own agents in the country, and paying them from London, a

system which has answered well ; and its last and best outcome is the establishment of the "Congregational Church Aid and Home Missionary Society," and representative of all the County Unions in England and Wales.

At one time, and for several years, the Home Missionary Society included London within its operations, and established several new mission churches in the Metropolis ; but at a conference called by the committee of the "Congregational Union," and held in the Old Library, it was resolved that the Society should resume its original position, and work only in counties, it being the unanimous opinion of that conference, that London, being a kingdom in itself, ought to have a separate and independent organization.

Then followed conference on conference of ministers, deacons, and other lay brethren of the London churches to consider what might best be done, when it was resolved to form a "London Congregational Association." This Society did a good work while it lasted, especially in stimulating through its treasurer, Samuel Morley, Esq., the holding of district conferences, the collection of statistics, and the establishment of some new mission stations, and the help given to struggling churches until able to do for themselves. But it was never a representative body. The membership was purely personal, and but for help given to it for a time out of the Bicentenary fund, it would not have been able to do the good which it accomplished.

But it was still felt that something more comprehensive than any of these unions was wanted. The "Christian Instruction Society" was admirably adapted for the practical work of the churches, which it did so well, but it formed no new churches. The early efforts of Mr. Thomas Wilson and the Metropolitan Chapel-Building Society promoted this department, and new and important central chapels were built, while Hoxton and Highbury trained the ministry of that day, a work which has developed into large proportions in connection with the societies and colleges which now exist. The London Congregational Association did much in this direction also, for we may safely say that it was through Mr. Samuel Morley's ultimate connection with the Society that he was led to offer £500 to each of twelve new chapels if built in

suitable localities, plain, but neat and commodious, and not costing over from three to four thousand pounds. The challenge was accepted, and twenty-four chapels were built, the gift having been extended even beyond that number. These were all, erected under the auspices of the "London Chapel-Building Society," which also gave £500.

The latest development, and it is the most important of all has been the formation of the "London Congregational Union." This body is representative, and comprehends a large proportion of the Congregational Churches within the Metropolitan district. It provides for the purchase of sites in new and growing localities, the support of ministers in whole or in part for a time, and the encouragement of Mission Churches. It is thus the Metropolitan County Union, and, in association with other Unions, is an integral part of the "Congregational Church Aid and Home Missionary Society." It is the most important move for the consolidation of the strength of the churches, and the employment of it for purposes of extension in the metropolis, that has ever been made. It has already materially altered the aspect of London Congregationalism, making it more united and more aggressive, and there are in it indefinite capacities for growth.

But after all we seem to be but making little impression on the great and increasing mass of spiritual destitution which still exists in London. It is pleasing to know that every denomination of Christians is now at work, and that both with regular and irregular forces they are seeking to possess the land; but with all this, more than a million of people capable of attending public worship are absent from church and chapel within the Metropolis of London every Lord's day.

In an able and exhaustive paper, entitled "The Religious Statistics of London," recently published by the Committee of the London Congregational Union, statistics are given which make the sad fact clear.

In view of them the committee say—

It will be seen from the tables that follow that Congregationalists stand next to the Church of England in London, providing nearly an eighth of the religious accommodation. Estimating our responsibility as Congregationalists by our present strength to do our share in meeting the present deficiency, we should provide at once at least 125 new places of

worship, each capable of accommodating 1,000 persons, and we should every year, to provide for the new population, build in London at least six new churches capable of containing 1,000 each. The rate of increase has been two churches per annum, or one-third of what is required by the increase of population alone. The call is loud and urgent, and it needs the utmost efforts of all sections of the Christian Church to grapple with the spiritual wants of London.

It is very clear that something more than has ever yet been attempted must be done if we are to make any practical amend for the past, or even keep pace in some good measure with the future.

Such is our present position. It is very serious, but very hopeful.

Deep down in the heart of society (says an able writer), we are bound to believe, the germs of a higher and nobler life are not only planted but growing. He who searcheth the heart and trieth the reins of societies, as well as of men, sees growing there what was worth the cost of Calvary, and will justify it at last to the praise of all. There is—there must be—substantial progress through the ages, though the signs of it are sometimes, and most especially in such an age as this, difficult to trace.

But they can be traced. Has there not been uneasiness in many minds of late years? Have not many prayers been offered, and some of them by God's hidden ones, for a time of refreshing? Cornelius is not the only man, in the history of revivals, whose prayers and alms have gone up before God as "memorials" to call forth "Peters" in due time to preach to the conscience and the heart. Inquiry has also been promoted. Was there ever a time when so many Christian agents were walking among the dry bones as at the present day? And has not preaching followed inquiry? And prayer, preaching? The one is the logical outcome of the other.

Conversing with a Christian brother in Scotland, some time since, while visiting with him amongst some young converts, we remarked that he had been greatly blessed in having had two remarkable revivals. "Yes," he replied, "we have; but I have been fifteen years here, and during that time we have had all kinds of agencies—Sunday-schools, day-schools, prayer-meetings, temperance societies, special services, and the preaching of the gospel on the Lord's day, 'line upon line, and precept upon precept;' in a word, we had filled the water-pots with water, and Christ has come and turned it into wine."

When the dry bones in the valley of vision were quickened,



they "stood up upon their feet an exceeding great army." This means organization; and without organization the world will never be brought to the rule of Christ. An army implies subordination and adaptation; and in the Christian army this principle obtains, and without invidious distinction. It is the spirit of sectarianism, and not of sectionalism, that is to be deplored. If the British army were formed into one body without sectional character, its power for defence or conquest would be weakened; for there would be no regimental associations, no friendly rivalry, no historical facts to stir the hearts of the soldiers and animate them in the service. And so with the Christian Church. If there were but one denomination, there would be less room for conscientious selection, preference, and consolidation, and fewer opportunities to provoke unto love and good works. But with an organization in which each denomination can do its own work, and the "exceeding great army," standing side by side, and marshalled for the bloodless conquests of Christianity, we have a power in Christendom which will conquer the world for Christ. Lord Napier of Magdala, when receiving the freedom of the City of Edinburgh, said—

Many years ago, I read in the life of Hugh Miller, that, on one stormy night, when his father was at sea as captain of a little ship, his mother went to the house of the parish minister, and said, "Rise, sir, and pray; there is life in danger this night." The good man rose and prayed; and it was afterwards found that her husband, who had been in great danger, got into a place of safety, and, turning to his men, said, "Some gude (good) souls have been praying for us this night." Now, when I stood before the fortress of Magdala, and saw the captives whom we had gone to deliver cross the plain in freedom, this story came up in my mind, and I could not help lifting up my heart to God, and saying, "Some good souls have been praying for this."

And Lord Napier was right. But no one knew better than he knew that, if his relieving army had not contained both regular and irregular forces, the captives would not have been released. And so also we must have organization, as well as prayer, before sinners can be delivered from the bondage of Satan, and dead churches quickened into life. "I love your meetings for prayer," says Dr. Guthrie; "you cannot have too many of them; but we must work while we pray, and pray while we work. I would rather see a man, who has



been saved from the gulf below, casting life-lines to others struggling in the maelstrom of death, than on his knees on that rock thanking God for his own deliverance; because I believe God would accept that action as the highest possible expression of gratitude that a saved soul can offer." Let this, then, be our way of seeking to promote real revival, and let none of us shrink from the call of duty in the eventful times in which our lot is cast. Hugh Stowell says—

In the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old grey ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best Governors the island possessed. He had been accused of treachery to the King during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the Governor was hanged. His name is still honoured by the Manx; and you may often hear a pathetic ballad sung to his memory to the music of the spinning-wheel. We must all feel horror-struck at the fearful turpitude of that man who, having the pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation, till we ask ourselves whether God might not point his finger to most of us and say, "Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast enjoyed it thyself, but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?"

Does this in any degree apply to us? Let us no longer be selfish, for we *are* our brother's keepers; and let us pray with all earnestness for an outpouring of the Holy Ghost. The Church is a home where God's family lives, but is not that family also a race of warriors, every one of them enlisted for battle? The Church is the *light of the world*, but its light is not for self-illumination; its mission is for dark places. The Church is like leaven, but leaven is not to consume its fermenting agency on itself; its function is to change the whole mass, charging each particle with its assimilative power. Let these principles be carried out, and London will yet be evangelized. Souls are perishing. For these we plead, and we believe that the hearts of many of God's people are burning with an earnest desire for their salvation. With all its sins and sorrows, there is much real good in this land—surely more than ever existed in it before—more earnest

workers, more Christian faith, and more brotherly love. Let us seek to consolidate this feeling and wisely to direct these forces. Let us have more prayer, more wrestling with God for the outpouring of His Holy Spirit, and more reliance on the Divine Word as the great instrument of Divine power. In so far as we are agreed, let Christians "walk by the same rule," and "mind the same thing;" then, though in this blessed work of Home Evangelization many may yet have to go forth weeping, "bearing precious seed," they "shall, doubtless, come again with rejoicing, bringing their sheaves with them."

J. H. WILSON.

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### *LORD BEACONSFIELD.*

THE hour immediately following his death is probably the most unfit that could be chosen for discussing the character of a departed statesman, and endeavouring to fix his proper place in history. A great party, bereaved of a leader to whom it is chivalrously devoted, is not likely to listen with any patience to criticisms of his career, although in the keen sense of the loss it has sustained it is very prone to indulge in praise so hyperbolic as to provoke retort. This has certainly been the case of Lord Beaconsfield. There was in the whole of the circumstances everything calculated to lead to a strong and excited demonstration, and if it has appeared extravagant to those who were not strongly moved by the sentiment, it was only to be expected. By a singular coincidence the period during which the eminent Tory leader was hanging between life and death corresponded with that during which, in the previous year, his Ministry was in its mortal agonies, and the day of his death was the anniversary of his resignation. The members of the defeated party, greatly to their honour, clung to their fallen chief all the more faithfully in the time of his reverse, and probably felt a deeper interest in the successive phases of his mortal illness because of the disasters which had befallen their cause, and which they quite understood had fallen heavily upon him. From the beginning of the period of anxiety, also, there had been everything to stimulate the

public sympathy and interest. As Dr. Kidd put it in courtier-like language, a life "dear to Her Most Gracious Majesty and to millions of her subjects" was trembling in the balances. Independent, therefore, of the genuine and widespread feeling of anxiety, there was the more superficial and less real sentiment sure to diffuse itself when the world of fashion is stirred from its ordinary languor and thinks it the correct thing to show a little emotion. When the tidings came that the event so feared had actually occurred there was an outburst of feeling, the expressions of which no right-minded man would care too carefully to scrutinize. If it pleases ardent admirers to say that England has lost the greatest statesman she has had since the days of Pitt, this is not the time when it is necessary to examine the pretension too severely. There is no more need to grudge the deceased statesman the high-flown eulogies which have been pronounced on his life than to envy him the floral wreaths which have been sent to pile upon his coffin. The one may be indiscriminating as the other are needlessly profuse, but both express a feeling which deserves respect, and whose deeds and words we are not disposed to judge by too severe a standard.

History must pronounce as to the nobility of the aims which Lord Beaconsfield pursued, the wisdom as well as the sincerity of the patriotism which he cherished, the soundness of the principles by which he was guided, and the real value of the service he rendered to his country, or even to his party. Two great points in his policy—the one domestic, the other foreign—remain, but it is too early to pronounce a verdict as to the results of either of them. The admission of the democracy to political power and the introduction of Austria into the Balkan peninsula with the view of counteracting the influence of Russia, were distinctively his work, and they continue. He failed to secure his "scientific frontier," he failed to impress the people with the value of Cyprus or to inspire any desire for its retention, he failed to awaken any enthusiasm for the new-fangled title of "Empress," which seemed at one time intended to throw into the shade the grand old English title of Queen; we would fain hope that he failed to inoculate the people with that Imperialist passion of which he was the representative. But he did enfranchise the householder, and

he did give Austria a new position in relation to the Eastern Question.

As to the former, we hold that he was right as to the direction in which he moved, though wrong as to the mode of his action. But his own party may now be more doubtful as to the result of the measure by which he dished the Whigs, and as time passes on it is in every way probable that their doubts will be confirmed instead of being removed. There are none of the present Tory leaders who have shown any capacity for leading the democracy. What Lord George Hamilton and Lord Randolph Churchill may be able to do it is too early to predict. They have both caught something of the spirit of their old chief, and the latter in particular seems to have accepted that idea of a Tory democracy which was so dear to Lord Beaconsfield, but neither of them has yet shown the capacity necessary in a great popular leader. Smart, slashing, able to make a damaging attack upon an opponent, they are ; but though the democracy can applaud clever hits and admires pluck, it asks for some other qualities in its leaders. The truth is, the difficulty of the Tory party will be to find a chief able to address himself to the new forces which their late leader has introduced into English politics. The supremacy of the democracy is inevitable, and it is due to Lord Beaconsfield. If the greatest of his measures is not to be fatal to his party, it must train statesmen who are capable of working out his own favourite conception of a monarchy resting upon the nobles and the democracy ; but if the party should succeed in that, it will be at the cost of some of the best interests of the nation at large. As to the calling in of Austria to hold in check the encroachments of Russia, it can only be said that Austria must effect a change in her spirit and policy as complete as that of the Ethiopian who should change his skin or the leopard his spots, before her rule can become a blessing to the peoples she has added to her subjects or an additional security to the peace of Europe.

These are points on which time only can throw any light, and on which only history can pronounce a verdict. For the present we must content ourselves with the much humbler task of looking at the facts as they present themselves and drawing one or two general conclusions from them. The

attitude of Nonconformists towards Lord Beaconsfield has always been too distinctly marked to need that it should be defined anew. Between him and Puritanism there was not only no agreement but there was positive antipathy. Opposition was so complete that it may be doubted whether he could at all understand the Puritan principle and aim, while on the other hand men under the influence of the Puritan sentiment were probably unable fully to appreciate the qualities which were most conspicuous in his oratory and statesmanship. They could admire his genius, but those to whom politics were a serious business were in danger sometimes of being irritated by the persiflage in which he loved to indulge and which was so eminently successful. The cleverness of the satire they could appreciate, but they did not recognize in it an evidence of his statesmanship, nor were they disposed to believe in government by epigrams. At no time, therefore, have they been admirers of Lord Beaconsfield, and since the development of his Imperialist tendencies they have regarded his policy with mingled dread and aversion. But the emphatic manner in which our opposition to the principles and procedure of the statesman has been expressed renders us all the freer to form our judgment of the man and his life. It would be absurd in us to claim credit for impartiality, and indeed it would not be easy to find any class so entirely devoid of political feeling as to pronounce a passionless verdict upon a career which almost compels enthusiasm or condemnation. But we may at least hope to do fuller justice to the qualities of the man, since there is no need that we should repeat our views as to his political principles. It is impossible for us to forget that his success was to us a matter both of regret and surprise; but bearing this in mind, we may at least try to measure the limits of that success, and candidly to examine into the causes to which it was due.

His personal success was so brilliant, so unexpected, and, under the conditions, so unexampled, that it recalls some "wondrous tale of Alroy," or, as a friend observed, makes even the extraordinary story of "Endymion" not incredible. His descent, his early circumstances, the character of his genius, all seemed to be fatal to any hope of distinction in English

political life. Not only was he a Jew, but his character was peculiarly Oriental, and therefore unlikely to commend him to the favour of a race so practical as the English. That he had qualities of remarkable brilliancy he has abundantly proved, but they were not those which are best calculated to be a passport to popularity. It is hard to say whether, looking at him at the commencement of his career, we should have pronounced him most unsuited for the work of the Tories or the Radicals. To the Whigs he proclaimed undying hate at the very outset of his course, and to that passion he was consistently faithful to the close. But there seemed insuperable objections to his finding a home with either of the other parties. The Tories were sure to be offended by his democratic tendencies; to the Radicals his exalted notions of prerogative and his generally fantastic ideas of political parties would be equally distasteful. It might, indeed, have been thought possible that his genius, his audacity, and his originality might have attracted the popular party, who could afford to forgive many eccentricities to secure such a leader, and that he might have been borne to power on some wave of revolutionary excitement. But that it would be the aristocrats of England who would accept him as their champion, and not only give him a place in their ranks, but accord him a supremacy as unquestioned as though he had been born in the purple, seemed so utterly beyond all possibility that the political seer who ventured to predict such a destiny for the young adventurer would have been scouted as a madman.

It was always the habit of the departed statesman to surprise the world with the unexpected in his policy, and certainly the unexpected was the chief element in his own career. To recapitulate the story here would be needless, even if the limits of our space did not render it impossible. To conquer the prejudices of the most exclusive *noblesse* in the world, to educate a party which has been described as the "stupid party" because of its immobility and unwillingness to profit by experience, to sway the opinions of both Houses of Parliament so that they became little more than assemblies to register his decrees, to sit in a great European Congress and be acknowledged as one of its ruling spirits, are no slight achievements, and the more closely we examine the conditions under which

they were performed the more wonderful do they appear. The first feat which Mr. Disraeli accomplished was the subjugation of the Tory party to his will, and the task was not an easy one. It was not enough that in the time of its bitter disappointments he gave expression to its savage wrath; he was able to render it the very service of which it stood most in need, and step by step to rally it from the state of depression and apparently hopeless impotence into which it had fallen, and to give it once more a sense of power and a hope of ultimate victory. Long after his first successes had been won and the party was once more beginning to raise its head, the distrust of the man who had converted a routed and dispirited company into a formidable political force remained. It had scarcely died out when Lord Derby transferred the leadership to his gifted colleague. But it not only was overcome, it was exchanged for ungrudging and devoted admiration. One of the last conquests, and certainly one of the most memorable, was that of Lord Salisbury. His subjection to the spell of the great enchanter may not say much for the strength of the victim, but it speaks volumes as to the fascination of his conqueror.

As to the Tory party and the aristocracy, however, it may be said that Mr. Disraeli had rendered them priceless service, and that their devotion to him was only a natural gratitude which gradually overbore every other sentiment. In confirmation of this view it may further be said that he never wholly conquered their prejudices until he had won for them the spoils of victory. It would have been strange if a party which found itself suddenly invested with a power which it had not enjoyed for half a century, and which probably its most sagacious members had never expected to possess again, did not honour the leader who had won for it so signal a triumph. But it would be unfair not to add that the personal qualities of the leader made him irresistible in every circle, from the most exalted and downward. The conquest of the people would seem at first sight to have been his most difficult task. The "Conservative working man" was a favourite theme of ridicule for Liberal speakers until the election of 1874 proved that he was a formidable reality and no myth. It is true that 1880 gave us reason to believe that he was not quite so powerful a foe as had once been feared.



But it is impossible to deny that his type of Toryism does exist, and that it is the product of Mr. Disraeli's skill. Whether it will survive its author is an extremely doubtful point, nor does it concern our present object, which is to exhibit the success the Tory chief obtained among the people. To a large extent it was but the transient passion of the hour, but it is not to be denied that in 1878 Lord Beaconsfield was at once the favourite chief of the aristocracy and the idol of a large section of the populace.

The personal success of such a career is unexampled. It would not be easy to point to any statesman since the days of Pitt who filled such a place in the public eye or enjoyed so much of popular favour as did Lord Beaconsfield on his return from Berlin. We did not believe at the time that the popularity was as deep or as general as his passionate admirers would have had the world understand. Members of Parliament who had caught the spirit of the lobbies and the clubs, or who had accepted the dogmatic assertion of London journals that the country was unanimous in its approval of Imperialism, were often surprised on going among their constituents to find that opinion was far more divided than they could have believed. Be this as it may, there can be no question that Lord Beaconsfield did succeed in winning for himself, for the party of which he was the distinguished chief, and for the principles and policy of which he was the representative, an amount of support which Toryism has not had since the Reformation. He was himself the centre round which all this sentiment gathered. It was a Beaconsfield, not a mere Tory feeling. The idea which reconciled classes apparently so antagonistic were distinctively his; the tactics which proved so successful were shaped and guided by himself; the name which inspired an enthusiasm for which it is not easy to account was that of the chief, who had made the party and breathed into it his own spirit. The Toryism he has left behind him is as different from the Conservatism of Sir Robert Peel as from the old-fashioned creed of Lord Liverpool, and the ardour which it has enkindled in the minds of large sections of the community is a tribute to the genius, a reward of the courageous purpose and masterly skill of the man to whom it is indebted for its existence.



But within this limit the success of Lord Beaconsfield is confined. Mr. Edward Clarke, the rising favourite of the party, describes him as the greatest statesman that has existed under our present form of government. The exaggeration trenches on the absurd. To say nothing of the great rival who survives him, and who will leave a mark on the Statute Book with which Lord Beaconsfield has nothing to challenge comparison, he was inferior both to Sir Robert Peel and Lord Russell in practical statesmanship. He had more brilliancy, more knowledge of men, more capacity of adapting himself to circumstances than either of these, and for these reasons it is probably true that not one of them could have turned so unpromising a commencement into so distinguished a career. In the game of politics he has proved himself the most adroit and successful player this country has ever known. But that does not constitute a statesman. A statesman is one who is capable of looking beyond the passions and interests of the hour; who thinks more of principle than party, more of party than of self, more of the country than individual ambition; whose patriotism is sagacious and far-seeing as well as sincere and even ardent; who understands the drift of opinion and circumstances and knows how to meet both; who thinks of the character of the nation rather than its *prestige*, and looks to permanent results rather than to immediate and probably fleeting success. Judged by these tests a favourable verdict cannot be pronounced on the policy of Lord Beaconsfield. For domestic legislation he did not affect to care, and when he touched it was pretty sure to fall into mistake. Even his Reform Bill, which was his greatest measure, was a party move, and if we are to judge by present appearances, it has not been successful in that aspect. But it was a consistent development of his own favourite idea of a powerful monarchy sustained by a popular constituency than which none could be more contrary to the spirit of the times, or betray more complete inability to understand the drift of modern democracy. It was tried in France, and complete as has been its failure there, it is still less adapted to the meridian of English opinion or the habits of English political life.

It is the foreign policy of Lord Beaconsfield which has

secured for him the support of many who call themselves Liberals, and who on all domestic questions were his opponents. Radicals like Mr. Joseph Cowen, and Liberals of a tint so mild as to be almost neutral, like Mr. Walter, have been attracted, though on different grounds, by his efforts to restore English influence in Continental politics, and it cannot be doubted that it is on this feature of his administration that his fame will chiefly rest. To us it is the most objectionable part of the whole, and our only marvel is how men who believe that the law of righteousness ought to govern national policy can ever have been fascinated by a policy whose fundamental principle, whether expressed or implied, is that regard to British interests must be the first and paramount consideration. As the first Afghan war appears to us now, so will our late Afghan intrigues and campaigns be judged by our successors. We will not even touch on the discussion of its several points here. Suffice it to say that the Afghan expedition was the central feature of the Beaconsfield policy, and the verdict of posterity upon it will decide the judgment as to his foreign statesmanship. At present its success is not apparent, nor would it be easy to discover what real advantage has accrued to the country from that rehabilitation of its *prestige* of which we hear so much. We are told that Prince Bismarck was deeply impressed with the extraordinary ability of Lord Beaconsfield, and, in fact, was so filled with admiration that he has given his portrait a place of honour in his own study. But we decline to accept Bismarck as a judge of English statesmanship. The more a politician is to his mind the less fitted is he to be the chief of the English people. It was, no doubt, eminently satisfactory to him to find that the representative of a nation which had prided itself on the disinterested character of its dealings with foreign powers, could stoop to make secret treaties, and was even willing to annex an island to which it could show no claim, such as that which Germany could set up to Alsace and Lorraine. But the very reason which led the man of "blood and iron" to welcome an English politician who seemed to have not a little of his own spirit, is just what should make his own countrymen regard him with distrust, and which certainly leads us to believe that the favourable judgments

which the professed guides of public opinion amongst us pronounce upon him will be greatly modified by a posterity which is not affected by the excitement of the time, and which is free from the influence of the remarkable man who is the author of this Imperialism.

The success of Lord Beaconsfield, in short, was that of the man, not of the statesman. He has made for himself a place among the leaders of men, but there is nothing of his work which will remain except the one piece of legislation which promises to produce results the very opposite to those which he contemplated. He was the greatest of party leaders, one of the cleverest masters of Parliamentary fence, a speaker and a strategist of consummate ability, but he was not a statesman. He secured for himself the honours most coveted by the worshippers of rank and title, he won for his party not only a lease of power, but a certain reputation at home and abroad as champion of English honour, but what he did for his country we fail to see. We admire his brilliant gifts, we are impressed by his dazzling success, we can honour some of the qualities by which it was obtained, but we detest the principles on which he acted, and we believe that the policy which he carried out was lowering to the moral temper of the nation and injurious to its best interests. If we could regard him and Mr. Gladstone as personal rivals only, we might discuss their claims after the fashion of sporting journalists comparing the points of athletes. But the struggle between them was not personal, and it is one of the exceptions which we take to Lord Beaconsfield that he did so much to lower the political contests into a strife for individual ascendancy. The two men represent two schemes of policy as antagonistic as it is possible to conceive, and in both cases the policy seems to us the natural outcome of the spirit and character of the man, while the methods employed have been in harmony with the spirit of the policy.

As to the manner in which Lord Beaconsfield's success was achieved, even his admirers do not seem prepared to justify the steps by which he secured the results in which they rejoice. Some parts of his conduct we should judge at least as charitably as his own friends. The passing of his Reform Bill, taken in connection with the antecedents, not only

damaged his own reputation, but weakened the foundations of party morality to an extent which perhaps is hardly realized. Yet we blame the Tory party much more than Lord Beaconsfield. He, at all events, had no principle to cast aside, for he had never been an opponent of democratic advance. The Whigs he detested, but he had always indulged the hope of making the populace the foundation of the throne, or a tool in the hands of aristocratic leaders, and so hoisting the Whigs with their own petard. It is not possible to justify some of his previous utterances and proceedings in opposition to the Reform Bill of his predecessors, but he never professed to have any decided convictions in opposition to the popular suffrage. It was otherwise with his followers, who, even while they voted with him, detested the measure which they felt themselves compelled to support. They had been opposing every concession to the unenfranchised; they had cheered to the echo Mr. Lowe's eloquent denunciations of the democracy, and they had done it with all sincerity of heart; they were pledged to the lips to resist even proposals far less sweeping than those which their chief presented to them. Yet they followed him into the lobby, and supported all which they had been accustomed to denounce, as though their triumph would be the abomination of political desolation. They trusted their leader, who gave them to understand that the measure they detested would be a great gain to their party. Whatever censure is passed on him should descend more heavily upon them. He is blameworthy for the concealment of his true sentiments when fighting against the Liberal Government, but they are condemned for supporting a measure which in their hearts they believed injurious to the Constitution and the country because of the hope that out of it some party advantage might be secured.

Lord Beaconsfield's political career was not so flagrantly inconsistent as is often represented. He has pursued one or two ideas through the whole of his life, but his method has been so subtle, and the arts with which he manipulated the forces he had to employ often so doubtful, that he has exposed himself to frequent misconstruction. But he has been tenacious in purpose as well as adroit in management. His success in attaching men to him would suggest that he had

qualities which we should not be prepared to expect from the self-revelations in some of his novels. In "Endymion," for example, we have not a trace of high principle, and but little of generous and noble feeling. The world it pictures to us is a stage and its people only players, with few scruples and with no thought but of personal advancement. There must have been another vein in Lord Beaconsfield, or he could scarcely have attached to himself such devoted friends. The expressions of sorrow on the part of his followers is not affection, for they must be blind indeed if they do not see that the leader they have lost cannot be replaced. Nor are we deeply impressed by the innumerable floral wreaths of which the papers tell us day by day. They manifest the enthusiasm of those to whom Lord Beaconsfield was the incarnation of English pride, the favourite of the sovereign, the idol of society. But the proofs of sincere regard on the part of intimate friends, like Lord Rowton, show that he was not all ambition, nor all cynicism, nor all Imperialism, nor all worldliness, but that there was a gentler side to his nature which endeared him to those who knew him best.

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#### ECCLESIASTICAL NOTES.

THE Bishop of Manchester deserves the credit of being the most courageous as well as one of the most sagacious and practical prelates of the day. He has formed a much truer estimate of the tendency of the present clerical movement in the Anglican Church than the Primate and others of his colleagues who have been temporizing with it, and he did not shrink from the fullest statement of his views to a large deputation from the clergy of his own diocese, who had presented him with a memorial advocating considerable changes in the constitution of Convocation, so as to define and extend the Church's legislative functions, and an alteration in the whole system of ecclesiastical judicature in accordance with the views advocated by Canon Liddon. The occasion was one of considerable difficulty, for his lordship had to oppose the wishes of more than half the clergy in his diocese, as expressed in the memorial. But he was fully equal to the oc-

casian. He corrected the hasty assumption on which their whole reasoning is built up; pointed out the errors and omissions in their history as well as the practical difficulties of their proposals; showed how the advocates of these extensive changes were unable to agree among themselves, and hinted in no obscure terms that peace was to be restored to the "distracted Church," not by new legislation, but by the exhibition of a better spirit on the part of the clergy. "Unless men would abandon some of their wilfulness, he did not see what was to be done."

The Bishop's answer to Canon Liddon's proposal, which practically means the revival of Episcopal authority, is complete. If the clergy were willing to submit to the rule of their bishops, they need no law to enforce it; but if that submission had been rendered most of these difficulties would never have arisen. The experience of the Bishop of Manchester himself, as described by himself, has not been of a nature which would incline him to have much confidence in the success of Canon Liddon's proposal. "In the painful case which is occurring now, and which has ended in the incarceration of a clergyman of the diocese, I had Mr. Green in this room and begged and entreated him to make some reasonable concession which would enable me to protect him against the law; and it was only when he refused point-blank to make any concession at all that I said, "I am very sorry, Mr. Green, I have no alternative but to let the case go on." The Bishop of Worcester was treated in a similar style by Mr. Enraght. In the face of such facts, Canon Liddon's attempt to excuse these defenders on the ground of their conscientious objections to the jurisdiction of the courts they were required to obey, breaks down. Indeed, as Dr. Fraser reminded his clergy—

Canon Liddon said he would be perfectly satisfied with a Court of Final Appeal which consisted of the bishops. No sooner had he said that, which was just what might have been expected from a man of his high tone and character, than another eminent public writer, Dr. Littledale, said that a court composed of bishops was totally unfit for the work, because not one half of them knew the rudiments of theology, and not half a dozen were acquainted with the law.

Dr. Littledale is a truer representative of the aggressive section than Canon Liddon, and it is hard to see what change in

the courts would meet the case of men who hold that they must obey the law of the Catholic Church, and who, inasmuch as they claim to interpret that law, and to pronounce all who differ from them ignoramuses, practically constitute their own ideas the rule of the Catholic Church, and become a law unto themselves.

Another example of the same spirit is furnished by an incident arising out of one of the Bishop's proposals. His idea is that the great necessity is a clearer law, and he intimated his intention accordingly to introduce in the Northern Convocation a motion for a change in the Ornaments Rubric, round which the whole of this angry controversy has arisen. Considering that the Ritualists claim to interpret it in a sense contrary to the practice of the Church for centuries, and that they dispute the meaning attached to it by the highest ecclesiastical court, including, as the Bishop of Manchester pointed out, three of the most consummate lawyers in the kingdom—Lord Cairns, a Low Churchman; Lord Hatherley, an old-fashioned High Churchman; and Lord Selborne, a High Churchman with broad, large sympathies—nothing would seem more rational and wise than to substitute a rubric about which no such confusion could arise. But the next number of *The Guardian* contains an indignant remonstrance from "Presbyter," closing with this menace :

The Bishop, like others on the Bench, may not understand the feeling of many below their own level; but I can assure him that, as surely as the sun will arise to-morrow, so surely if this measure be carried—and it never will be with the Church's own consent—it will be followed by immediate disruption, and that on a great scale. Let the active and vigorous Bishop again take counsel with his own mind, and recommend for our adoption some more feasible course than altering the Reformation settlement in the face of an ecclesiastical panic.

But surely the change of what has always been understood as the "Reformed settlement" is the object which Ritualists keep steadily in view. But they dislike an appeal to Parliament, and if there is a change, they fear that it will be in a direction adverse to their views. What they desire is an independent sacerdotalism in a National Church, and that is exactly what the nation will never tolerate. The Bishop of Manchester sees this clearly, and instead of pleasant talk and

attempts at compromise between ideas which are irreconcilable, distinctly opposes schemes which, if carried out, would be fatal to the Establishment to which he has always attached such high value.

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*The Guardian* is displeased with the opposition offered by some Nonconformist members to Mr. Stanhope's Patronage Bill, and goes so far as to suggest that "to obstruct a reform which is acknowledged to be necessary for the honour of religion and the spiritual welfare of the people, in fear that it may strengthen the position of the Church, seems to argue a temper which cares more for Nonconformity than for Christianity, and would rather perpetuate spiritual abuses than see them rendered by the voluntary action of Churchmen." This insinuation is not marked by that spirit of moderation and charity supposed to be characteristic of *The Guardian*. It should be able to understand better the position of Nonconformists, and to see that conduct of which it does not approve is, nevertheless, capable of a more generous interpretation. As a matter of principle, "voluntary efforts of Churchmen" cannot be accepted as a controlling force in a National Church. The rights of the nation have to be cared for as well as the ideas and aims of Churchmen. The abuses of patronage are admitted, and Nonconformists would never place any obstacle in the way of an equitable and effectual remedy. But there are different ways in which the change may be made, and Nonconformist members of the House of Commons are only fulfilling their duty when they exercise proper vigilance over proposals for reform. Attempts to rush a Bill through by pressing it on for discussion at late hours and when the House is wearied must be met by opposition which may be called obstructive, but which is only a legitimate method for securing a proper examination. Mr. Stanhope chose to indulge in a petulant tone, and to taunt Nonconformists as hindering the reform of the evils with the existence of which they are fond of taunting Churchmen; but his impatient complaints only expressed the disappointment he felt at finding himself confronted by so wary and resolute a foe as Mr. Illingworth. We hope he now understands that a Bill of so important a character cannot be read a second



time *pro formâ*, but must be carefully examined before it is allowed to go into Committee.

Earl Cairns' two speeches—one at the re-opening of Exeter Hall by the Young Men's Christian Association, and the other two nights afterwards in the House of Lords on the Transvaal question—are in such striking contrast to each other that they have naturally attracted considerable attention from those who are not Christian partizans of an Imperialist policy. Mr. Hugh Mason, in a speech to his constituents, expressed, in terms which though emphatic were not at all too strong, his bitter disappointment at finding a nobleman whose name he had been accustomed to associate with coffee palaces, revival meetings, and mission services, lending the sanction of his distinguished name and glowing eloquence to views so disgraceful as those advocated in his brilliant speech. What Mr. Mason said numbers feel. The speech so severely criticized was a remarkable piece of special pleading, set forth with all the grace and ornaments of rhetoric, but it was pagan in its whole spirit and tone. We differ from it *in toto*; we hold that its representation of the facts is utterly misleading; we demur to the political sagacity of its views. But what troubles us is, that a speech insisting that peace ought not to have been made with a people who were ready to yield until they had been actually beaten—that is, until there had been the sacrifice of precious human lives—should have been spoken by a man eminent in our Christian circles. Such things are spots in our pearls of charities, and they do more harm to the gospel than the assaults of unbelief.

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### FOR THE LITTLE CHILDREN.

MAY.

THE old story runs that once there were seven sisters, of whom Maia was the most beautiful of all. She had a son who was so quick and clever that he became the herald of the gods, that is he carried their messages, and uttered their commands. He is said to have found out a great many things which no one knew before. Both the Greeks and the

Romans used to worship him as a god. Maia shines upon us through the summer night as one of the stars in the group called Pleiades. You may have the stars pointed out to you, though of course all this story about Maia and her son is no more than the fancy of the people in the bygone time. I think that the name of the merry month of May has an older meaning than the story of the beautiful sister among the seven. May has always been a very welcome month in England. March has stormed, April has smiled and wept, and opened out the promise of what May clearly shows. The coming of the flowers has always made fresh joy for the world. Older people as well as little children have felt strongly inclined for holiday, song, and dance, and game. An old English poet, Chaucer, whose words would look very strange to you if I were to write them here, speaks of the people from the king and queen, down to the very poorest child, going out very early on the morning of the first of May, to gather and bring home with their own hands the freshest flowers. Chaucer tells how he went out, hoping to hear the song of the nightingale. You may try what you can do with a verse of his poetry. If any of you can explain the words and like to send me your ideas, I shall be very glad.

Then sat I doune among the faire floures,  
And sawe the birdes trippe out of hir boures,  
There as they rested hem alle the night;  
They were so joyful of the dayes light,  
They began of May for to done honoures.

The hawthorn blossom was liked the best: many people call it "May." When enough had been gathered, the people came dancing home to the music of horn and drum, and made their homes pretty and fragrant with the flowers. They called this "Going a Maying." Then they chose the fairest girl of the village and crowned her "Queen of the May." Almost every village had its May-pole, which each May-day morning was wreathed and crowned with flowers. But these old fashions have nearly died out. Still, I hope we shall always keep in our hearts a joyful welcome for the flowers, and a great thankfulness to God for giving us not only the things which our life needs, but also the rich gifts of loveliness and sweet scents beside.

Now what is that older, nobler meaning which the name of this bright glad month holds? Some wise folks believe that it has something to do with the life which stirs in the common little word that is so often on our lips, and which is spelt just with the same letters as the name of the month. From very early times, and in many lands, people have had this very word in use. It seems to tell in one little syllable a whole book-full of solemn truth. You notice that it is the shortest name of all. It only asks for three letters if it must be written. It only asks for a single sound if it must be said. It is not the longest words that have the most to tell; these are often quite new, and have much less soul in them than the older tiny ones. "May" means power, will, choice, duty, ability, growth, all that throbs in the reality of our life, and blazes in its crown. I should like you to feel that the true joy and light and beauty, the tenderest sacredness of your very self, dear children, is very much in the fact that you can say, "I may, I am able." I have seen the ground so hard that it seemed as though it were tightly shut against everything, but the bursting life which was hidden beneath has lifted and broken it, slender green spikes have showed themselves as if to say: "I may grow and live, and because I am able, here am I." I have seen thick walls which stood firm against all that soldiers could shoot, all cracked and opened by the living power of growth, which seemed to glory in the fact, "I may, and therefore I do." You feel that you have power within you, power to will and to choose, power to be something and do something in the little world which yet is yours. It is the gift of the heavenly Father who is the source of all life and power. He asks you to choose to join your will and power to His, to love what He loves, to do what He is doing, and to show that you are His child, having His love in your heart, and the doing of His will as the aim of all your life.

D. JONES HAMER.

### THE HOLY DEAD.\*

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Rev.* xiv. 13.

I HEARD a voice from Heaven. It said,  
In tones that sweetly thrilled the heart:  
"Thrice blessed are the holy dead,  
Who at the Saviour's call depart:  
Who earth's long toils and sorrows end,  
And to the Lord they love ascend."

In spotless robes I see them shine,  
Each fairer than the morning star,  
When purely, as with beams Divine,  
In the dim dawn she glows afar;  
Till, like her, in advancing day,  
They fade in Heaven's pure light away.

Though lost to sense, I yet behold  
The eternal gates unfolding wide,  
And forms, of beauty all untold,  
Downward to hail their coming glide.  
Ah! what celestial harpings sweet!  
What rapturous greetings as they meet!

So evermore the ransomed home  
Return, by Death's kind hand set free;  
And evermore the eternal dome  
Resounds with one sweet harmony,  
When men and angels swell the strain,  
"Worthy art Thou, O Christ, to reign!"

Bright, blissful day! When severed long,  
Kindred of earth in gladness met,  
With unchanged love, for death too strong,  
Shall prove the heart can ne'er forget;  
That pure affections, once entwined,  
May soul to soul for ever bind!

Oh! blest, thrice blest the saints of God  
Now praising with the seraphim!  
What though earth's darksome paths they trod?  
No tears again those eyes shall dim:  
Each sharpest pang hath rich reward,  
For ever they are with the Lord!

\* The recent loss to earth by the death of the Rev. Edward A. Washburn, of the Protestant Episcopal Church; the Rev. J. Lewis Diman, D.D., Professor in Brown University; the Rev. Benjamin C. Taylor, D.D., of the Reformed Church (all from the circle of the writer's personal acquaintance); and also of a near relative, greatly beloved, whom angels seemed to bear away, has been the immediate occasion of the following stanzas.

## GENERAL MISSION RECORD.

"The Spirit of Missions is the Spirit of our Master; the very genius of His religion."—LIVINGSTONE.

"I am more and more convinced that in order to the permanent settlement of the Gospel in any part, the natives must be taught to relinquish their reliance on Europe."—LIVINGSTONE.

"I never made a sacrifice."—LIVINGSTONE.

*Protestant Missions of the World.*—Dr. Warneck, Editor of the *Allgemeine Missions-Zeitschrift*, computes that there are 63 Missionary Societies, 2,734 Missionaries, 531,100 Church-members, and 1,860,700 nominal Christians, and that the missionary contributions amount to £1,446,000.

*Need of co-operation among Protestant Missionary Societies.* The Rev. Dr. Murray Mitchell, writing from Calcutta in February last, says: "Rome is thoroughly in earnest in her prosecution of missions all over the farther East. She has her eye on the whole field; examines the present, and strives to forecast the future; and with consummate strategy disposes of her varied forces.

"I have been much impressed by the necessity of more concert than yet exists among Protestant missions. I do not speak of the labourers in heathen lands; for among these is already a large amount of mutual sympathy and co-operation. But, in addition to this, we require far more than yet exists of a common understanding among missionary Churches and Societies at home. The missionary force of Rome is an army, each division of which moves in accordance with a general plan of battle, wisely laid down by the commander-in-chief. Our Protestant force consists of a number of separate regiments, each of which has its own tactics, and selects its place with little regard to the doings of other regiments, or to the exigencies of the campaign.

"Mutual consultation among the missionary Churches and Societies of Protestantism appears to me to be, on all accounts, a matter of primary necessity. Not only does there 'remain much land to be possessed,' but in places already occupied the overlapping of missions has not been unknown. The whole field of heathendom must be mapped out, and the Churches must carefully consider what particular field must be assigned to each particular mission. Am I dreaming when I speak of a true 'holy alliance' like this as not only desirable but possible? Shame on us if it be not possible! In that case, defeat is both certain and deserved."

AUSTRIA.—The Rev. Mr. Schaffler (A.B.C.F.M.), of Brünn, reports that the Austrian Ministry has rejected his appeal against the action of the local authorities forbidding him to read the Scriptures, or pray, or make an address at the grave of a member of his congregation. The government will not admit the ministerial character of our missionary, as he belongs to a non-recognized church, and when he, therefore, falls back upon the acknowledged right of private citizens to speak at the grave of their friends, the government thereupon asserts that he is not a private citizen, but is known as a minister of a church. It is evident that the Austrian Ministry will not allow any questions of consistency or law

to stand in the way of their purpose to suppress religious liberty throughout the empire.

Tyrol has, for the present, driven out the last Bible-colporteur. For days a spy followed Mr. — until he was able to prove that the man had actually committed the enormous crime of *selling* a Bible. The law is not interpreted alike in all the provinces. Now the strictest interpretation has reached Tyrol, by which the colporteur is only allowed to carry specimen copies, take subscriptions, and have the book forwarded from the store. Our colporteur was arrested, fined, books and license confiscated, and himself dismissed, with the assurance that Tyrol would never give him another license. Effort is making in another province to secure for the faithful worker another "permission." In Carinthia we have a new colporteur who is doing good work, and meeting with some success in the sale of books.

On the whole subject of religious liberty in Austria, a pamphlet has just been published by Hodder and Stoughton, entitled, *Austrian Ideas of Religious Liberty*, by Rev. R. S. Ashton, Secretary of the Evangelical Continental Society. Sixpence.

AMERICAN BAPTIST MISSIONS.—The report of the American Baptist Missionary Union is one of much interest and of a very cheering character.

"The actual number of converts baptized during the year cannot be less than 8,000. . . . But the ingathering of this large number is not the most marked evidence that the Lord is still moving amongst us. The power and grace of God displayed in keeping thousands of ignorant men and women from falling back into the errors and abominations of heathenism are quite as marked as their conversion. . . . The Lord has rebuked the cavils of scorers, and disappointed the fears of the weak in faith, who looked for a speedy falling away of the thousands recently baptized among the Teloogoos. Both among this people and the Swedes, where converts were also counted by thousands, the defections have not exceeded the ordinary percentage of similar or even smaller ingatherings in this country. There is another omen of special promise suggested by a careful survey of our missions, which is, their rapid strides towards self-support. Indeed, the larger number of our mission churches have for some time been self-supporting so far as concerns the observance of the worship and ordinances of the New Testament. For the most part they build their own chapels, support their own preachers, and provide for the other expenses connected with church life and growth. And, in addition to this, these poor Christians give large sums for educational and missionary purposes. The churches in Burmah alone gave last year more than £8,000. Nearly all our converts this year spoke of tracts as the first means of leading them to reflect."

AFRICA.—*Senegal*. The Paris Missionary Society has for some time had a missionary stationed at St. Louis, Senegal, and a second has just been sent out. Writing on February 22, 1881, M. Taylor, the senior missionary says that they have altogether 24 communicants in St. Louis. The church members are alive to their duties; they have family worship

in their homes; and they contribute well for the poor and the blind. They have shown much earnestness of purpose. "In prosecuting our evangelistic work," M. Taylor says, "we have met with many sad and curious facts. We have discovered amongst the Romish and educated portion of the white population a very determined hostility to Christianity. Darwin, Aug. Comte, Strauss, Renan, Boudha, and Confucius are very popular, but the quotations from their writings which I have heard have often been so superficial as to make me shrug my shoulders and smile, though they have also saddened me. They have not read with any attention the Bible or any book on Christian apologetics, but our good friends are armed to the teeth with phrases picked up here and there, with objections supposed to be clever, and with scientific facts which they do not understand, but which they proudly thrust in your face when you speak to them about the salvation of their souls. On the other hand, among the Mahomedans there is a really superstitious amount of credulity."

WEST CENTRAL AFRICAN MISSION, A.B.C.F.M.—Letters from the missionary party at Benguela have been received of as late a date as December 17. Matters were progressing favourably, and the hope was still cherished that nothing would prevent an early start for Bihé. Of the condition of the people in Benguela, Mr. Sanders says: "We find that the devil is not sleeping here. A firm in Catumbella makes aguardente (brandy or firewater), and will in a short time have about seven hundred barrels of the poison ready for sale. The steamer on which we came also brought apparatus needed to establish a manufactory of aguardente."

"This morning a man came and wished to be hired as guide. He lives in Bihé, and he expressed a hope that we would trade with him only when in Bihé. I explained that we are not going for trade. He laughed in an incredulous manner. His incredulity when we say that we are missionaries and have not come for trade, is very much like that of the Portuguese. They are accustomed to see a priest sent here with nothing, and when here he is said to set a very bad example by keeping two or three concubines. Hence they think religion a very poor article, and not worth a great outlay of money. Consequently they do not understand at all how people in America can be willing to send us with such an outfit on a religious mission. They are inclined to believe that we are on some political or commercial errand, and are trying to outwit them."

CENTRAL AFRICA.—At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters towards the interior of Africa. Business enterprizes are being inaugurated, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travellers. The Christian Church in its various branches is doing much for the opening of Africa, but she must bestir herself greatly if she is to be in advance of commerce in reaching the native populations of the interior.

**SOUTH AFRICA—GROFF REINET.**—The Rev. T. Durant Philip (L. M. S.) says: "This is a colonial country town of some 6,000 inhabitants, the half of whom are coloured, the other half white, and of these last about two-thirds are colonial Dutch. Amongst the natives there are five distinct Churches—one Dutch Reformed, one Episcopal, one Wesleyan, and the two Congregational churches under my own charge.

"The Middle Street Church consists mainly of Basutos, and has its religious services principally in the Sesuto language.

"Though a small community, they have shown during the year an energy and liberality quite disproportioned to their numbers and their means. They have increased the area of the chapel from 1,250 to about 2,000 square feet, and have raised the walls to a height of twenty feet beneath the ceiling, roofing it with galvanized iron, and providing for its ventilation. They have also substituted for the pulpit a neat platform, and lit the church with a handsome set of lamps. As the roof is without pillars it forms a beautiful hall for Protestant worship. It is difficult to estimate the amount they have contributed, but I find about £230 given by them in cash, while they have been contributing another £125 for the support of public worship. This, from a congregation of less than two hundred regular attendants, whose condition is mainly that of day labourers, is, to my mind, surprisingly good.

"With respect to our Sunday-schools, I have still to deplore the want of competent teachers. With the exception of an American lady teaching at a girls' school, who brings one of her girls, no one amongst the white people in the town will give us a helping hand—they all pass by on the other side; in short, they ignore us and all our efforts. They have only one standard by which they measure mission work, and seem to think all the expensive machinery of missionary societies in Europe has only one legitimate object, and that is to train unexceptionable servants for colonists. This is the grand and glorious aim they assign to Christian mission work—its Alpha and its Omega. Strange to say, I find a much kindlier feeling towards our work amongst Dutch Boers than amongst English Christians. On several occasions I have had Dutchmen attending the funeral of native servants, but never had an Englishman who did so."

**ASIA.—Burmah.** The American Baptist Missionary Union has\*88 missionaries (including wives of missionaries and other lady workers), 448 native preachers, 433 churches, and 21,594 church members, of whom 1,314 have been baptized during the past year. Until recently the Union had made no aggressive effort upon Independent Burmah, but a station has been occupied at Mandalay, and another at Bhamo, a thousand miles from Rangoon, on the confines of China. Two missionaries reside there, besides two agents of the China Inland Mission. These latter aim at entering the west of China; the American missionaries have specially in view the evangelization of the hill-tribes on the Ka-Khyen mountains. The two brethren, strange to say, were in former years both engaged in the American Civil War, one fighting on the side of the Union and the other in the Southern ranks; but now both are battling side by side under the banner of the Great Captain. In spite of the troubled state of Burmah our brethren and their equally heroic wives still held to their post, even



after the withdrawal of all British protection. By God's mercy they have thus far been preserved, and have been enabled to pursue their work without molestation; in fact, they are less hindered than before.

The railway and telegraph are having their effect upon the people of Burmah who have not as yet accepted Christianity, making them feel that their own religion is quite unsatisfactory, and at least needs revision. A correspondent of *The American Baptist Missionary Magazine* writes from Thongzai: "A few days ago I heard two men conversing about the wonderful era. They were Buddhists. 'It is time for a new Buddh to appear,' remarked the elder, and then they talked, and got up and looked out of the railway carriage. I passed into their car, and entered into conversation with them. 'What signs of a Buddh do you see?' I asked. The elder replied, 'Change in all things. Five years ago we were all afraid when we saw these iron rods upon the tops of those (telegraph) posts; but now, see, scores of birds sit up there. Two years ago I was afraid of this great "fire-waggon," and walked half a day rather than venture this ride of one hour; now I never think about fear, but sometimes come in and sleep all the way. Everything is so changed, that I think a Buddh will come to us.'"

A missionary at Toungoo writes: "I have organized our jungle work anew, and our forty-three native preachers are doing what they can. They are a noble set of men. I hear excellent reports from all parts. A new village has just sent for us to come out and destroy their charms, &c., used in the worship of the *nats*; for they wanted now to worship God, as they were sure our God was the true God."

*The Power of "Littles."* It is a suggestive fact that more than one-fourth part of the income of the Basle Mission, which now sustains 115 missionaries in India, Africa, and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this Society, these gifts amounting, in 1879, to over £10,600. These collections were begun in 1855, and within the twenty-five years that have since elapsed not less than £231,229 have been derived from this source. If giving at this moderate rate will secure such sums, how much could the church of Christ accomplish towards the evangelization of the world if all her members should give, not their spare pennies merely, but such larger sums as they might, in a spirit of earnest and devoted self-sacrifice.

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## CURRENT LITERATURE.

*A Commentary on the Book of Job.* By SAMUEL COX. (C. Kegan Paul and Co.). To us Mr. Cox seems to be *facile princeps* among the expositors of the day. We often disagree with his judgments, and especially those on contemporaries and their works. We hold that he often reaches conclusions which are not warranted by his premisses; but we believe

that there are few if any men of our time who have studied the Bible more thoroughly, who have been able better to enter into the spirit and realize the meaning of the writers, or who have been more successful in eliciting from them the wisdom they have to impart. His expositions of particular passages are often rare gems, indicating spiritual insight and deep religious sympathy, quite as much as the purely intellectual qualities of the scholar and student. The Book of Job is the greatest undertaking on which he has ventured, and his success is proportionate not only to his learning, but to the painstaking industry by which it has been justified. It is his own greatest book, and we know no other commentary on this difficult portion of Holy Writ which throws so much light upon its enigmas, and which is calculated to be so helpful to the general reader. Mr. Cox, it is scarcely necessary to say, does not belong to the Dryasdust school of commentators. He never parades his learning, nor does he engage in long and not very profitable discussions on points of verbal criticism. He takes a broader and therefore more interesting view, encompassed, no doubt, with special difficulties, and open to special dangers, but having a great fascination for his reader. He is always fresh, ingenious, and clever, if not always satisfactory. He may not always carry the convictions of his readers, but he cannot fail to excite their interest and command their attention. He is always stimulating though often not convincing; even where he indulges in fanciful conjectures they have an attraction, though we may feel that they are wild, if not dangerous. The work has evidently been done *con amore*, and the story of its conception and execution is itself full of interest. Mr. Cox says: "The Book of Job opens and discusses the very problems in which modern thought is most concerned; and furnishes, as I believe, a sovereign antidote to the scepticism which modern science has bred, while leading us, however unconsciously, to larger conceptions of truth and to a more steadfast because more reasonable faith in God, and in the Word of God." We do not accept all Mr. Cox's solutions of the problems with which he deals, nor do we agree in all his interpretations, but we are deeply impressed by the originality and freshness of his whole style of treatment, and feel that everywhere the book has a singular suggestiveness, than which a book could scarcely have higher merit. Altogether, it shows not only talent but genius, the genius of the expositor who reads the text in appreciative and sympathetic spirit, but who, be it said, is also liable to read his own ideas in it and fancy that he finds there what he has evolved out of his own thinking.

*Philip Doddridge.* By C. STANFORD, D.D. (Hodder and Stoughton.) This is one of the series of those biographies of "Men Worth Remembering" which the publishers are issuing. The demand of the times is for condensation. It is not altogether healthy, and if we believed that it came from those who in a former generation would have read larger works, we should say it was not healthy at all. But we are apt to forget that the circle of readers is almost indefinitely enlarged, and now includes members who have a thirst for knowledge but who have as little time as capacity for the full treatise or the elaborate biography. So far as these shorter books meet the wants of this class they do incalculable good.

We have them in literature and science, and the publishers have shown equal spirit and judgment in providing another set, specially addressed to those who love Christian biography. They have been singularly happy in linking the author and his subject together in the present volume, which is certainly one of the most successful of the entire series. Dr. Stanford, the devout and spiritual teacher, with fine taste and deep religious feeling of sympathetic temper, and with considerable pictorial power, is the very man to write about Philip Doddridge, and Philip Doddridge is a subject eminently congenial to his spirit. About the eighteenth century, to which he belonged, it might sometimes seem as though we should never agree, and yet the diversity is only apparent. There is little question as to the facts, the sole difference is as to the spirit in which they are judged. The current number of *The Edinburgh Review* has a kind word for that much condemned and, as we believe, justly condemned century, but the writer is evidently an Erastian, and Erastianism is bound to speak well of a century in which it was supreme. What earnest Christians deplore, on the other side, is the lack of living faith and spiritual power. The Erastian does not deplore their absence, but he does not assert their presence. They could not, however, have been wholly lacking, when such men as Watts and Doddridge were able to flourish and to exhibit so beautiful a piety even in the midst of such adverse influences. Dr. Stanford deals frankly and thoroughly with the insinuation frequently thrown out, that even Doddridge with all his spiritual fervour did not wholly escape the popular error of the day, and though not in any sense Unitarian, was not very definite in his views as to the person of our Lord. He says, with characteristic candour, "Doddridge, in his early days, was not always free from the chill that comes from the near presence of a spiritual iceberg. He was not naturally disposed to dwell on the mysteries of the Godhead. As a divine he had not completed his creed. He would always speak to controversial opponents what he deemed to be the truth, but *he was disposed to speak the very pleasantest truth he could, and this made him sometimes seem politely indecisive.*" The words italicized are pregnant and suggestive. If a weakness, which may seem to lean to virtue's side, has exposed a man like Doddridge to misconception, his case may well serve as a beacon to others. Loyalty to truth does not admit of our always speaking smooth and pleasant things. Still Dr. Stanford bears his testimony that he was strong in the faith, "not the less so because of his joyful readiness to think that some who ranked as humanitarians were so in theory only; that there was a misunderstanding of terms; that they were trusting in the right Saviour, and that in His sight what they called admiration was adoration. It was stronger and bolder every year he lived, and when a deadly frost had fallen on the spirits of the ministers, both old and young, his spirit was kept alive and the fire within him was made more glorious by perpetual communion with God, and if no controversialist on the subject, as perhaps with such surroundings he ought to have been, his life was a practical protest against the Arianism of the day, and a constant prayer for the shedding down of a Divine unction on all churches." On another point Dr. Stanford thoroughly vindicates Doddridge from the charge often brought against him of hostility to the great Evangelical

revival. He was of the dispensation that was passing away, and at first stood before that which was coming in with some uncertainty and amazement, but he was too good a man to stand in the way of that which God was so evidently blessing, and "he was the first of the Nonconformists who held out the hand of fellowship to the great Evangelists." We wish we could enlarge more upon this most attractive book. But we must content ourselves with saying that it carries with it a singular charm, arising from the devotedness of its spirit, the beauty of its style, the life-like character of its representations.

*From Exile.* By JAMES PAYN. Three Vols. (Chatto and Windus.) Mr. Payn is certainly one of the most successful and justly popular novelists of our day. He produces a good deal, but his work is always well done, and he never fails to command a large circle of admiring readers. In taking up one of his stories we are always sure of having one that will fulfil the primary purpose of a novel, to call away the mind from its ordinary pursuits, and give it some pleasant diversion and recreation, and do it without introducing anything that is calculated to shock. "From Exile" is no exception to this rule. The plot is clever, and the interest is well sustained throughout. It may be suggested that it has been borrowed from the *cause célèbre* of our days, but if so, it is nothing more than the idea of the return of a lost heir which has been taken, and everything in the filling up is distinctly the author's own. The grouping of characters, especially in the contrasts between the squire and the vicar, or the two rival solicitors—the one the respectable family lawyer, and the other the 'cute though somewhat vulgar and unscrupulous attorney, who began by being the defender of poachers, and went on to be the Dis-senters' advocate in opposition to the vicar—or the two elderly ladies, or not the least interesting, the ambitious Helen and her more simple-minded and unworldly friends, is very effective. Mrs. Wylder especially is drawn with a singular tenderness and beauty. The rare kindness of heart which she displayed in circumstances the most trying, and the unselfish thought which she is continually exhibiting, make her, if one of the least clever, one of the most winning and attractive personages in the story. We admire Mr. Payn for the care he has bestowed on a character of her type. The success which he has achieved in the portraiture is due, not more to the skill of the artist than to the sympathetic interest he has thrown into the work. Greatly as she had been wronged by the impostor, who had intruded into her home, we have her saying in her simplicity, "I like you ever so much better, my dear, than the other Frank." "She could never forget that 'the other' had been her guest, and had seemed to be her lawful nephew, whence it happened that she had never a word to say against him. If her enemy had been hungry, she would have given him to eat; if he had been thirsty, she would have given him to drink; and that by no means with the intention of heaping coals of fire on him. She may not be clever, but for my part I prefer her to most people who have a reputation in that way." We like Mr. Payn all the better for the portrait, and for the feeling thus expressed in relation to it. Throughout his book there is the same spirit. To one or two points only do we take exception. Helen Turton was, no doubt, ex-

tremely foolish, but the punishment she had to endure was extremely severe, and the very conception of it extremely painful, not to say revolting. The villain is somewhat too deeply dyed, and the different parts of his life hardly consistent. The brief references to Dissenters might be spared. They are only *en passant*, but they are not necessary, and somewhat mar the harmony of a very capital story.

*Sunlight and Shadow.* By JOHN B. GOUGH. (Hodder and Stoughton). Every one who has ever had the pleasure of hearing Gough knows that he is a splendid story-teller. The effect of the sparkling and suggestive tales with which he was accustomed to enliven his speeches was undoubtedly enhanced almost indefinitely by his dramatic style and histrionic power, but the tales themselves were capital and telling. Here is a book full of them. It is unnecessary to say more in order to secure for it the large circulation it deserves. It is not possible to open the book at any part without speedily finding something to instruct and entertain. Mr. Gough's life has been full of excitement, variety, and, in some degree, adventure. He has travelled far and wide, has come in contact with great varieties of character, has seen much and heard more, and what is of greater value for a book of this kind, knows how to observe and how to record his observations so as to awaken the interest of others? His book ought to be a great success.

The Society for Promoting Christian Knowledge is an institution from which Nonconformists generally, and Congregationalists in particular, might wisely learn some lessons. We have recently been growing so liberal that the idea of denominational literature is at a discount among us. But the Anglican Church, with all its *prestige* and power, feels the necessity of pursuing a different policy, and of using the press for the diffusion of Church principles. This is not, indeed, the sole work of the "S. P. C. K.," but it is a work which it does with great energy and efficiency. It publishes biographies and histories, or religious treatises, which of course are written in a Church spirit and intended to advance Church interests. It can, when necessary, go into direct polemics, and what it does it always does in superior style. Our only desire is that Dissenters should use the weapons more extensively than they do. We have no wish to see a literature imbued with narrow sectarianism. But Dissenters have their own principles to maintain, their own history to tell, their own views of great national subjects to commend, their own heroes to commemorate. If the Jubilee of the Union were to lead to some effort in this direction, it would be one of the most valuable results it could produce. No better model for such literature could be found than that which the "S. P. C. K." produces. Its books are for the most part thoroughly well done, and while of course we continually found reason to dissent from their opinions, we can always admire the ability, and in general the fairness also, with which those opinions are advocated.

*The Englishman's Brief on behalf of his National Church* proclaims its character in its title, and it thoroughly fulfils the promise which it gives. A more thorough compendium of the arguments on behalf of the

Established Church could not well be supplied. We are of the obstinate people whom it does not convince, but then the probability is that nothing would convince us. We have looked at the subject long and thought over it carefully, and we are not saying anything in depreciation of this "brief" when we say that it does not present the subject in any aspect that is new to us, or advance arguments with which we are not familiar. It is, only fair to add that we fail to see that any point has been omitted. The case is exhaustively and ably put. We are prepared to challenge its principal positions, but that is the fault of the positions, not of the advocate. Let us say further that there is a good deal that even in the little book that is superfluous, and indeed irrelevant, if the only question at issue be the existence of a National Establishment. We find such headings as these: "Chapels built but not paid for;" "Increase of small chapels the weakness of Nonconformity;" "More Congregational Chapels than can be maintained, and consequent rivalry, schism, and divisions;" "Nonconformist struggles for existence." As we run over them we ask in wonder, what have these things to do with the justice or scriptural character of a National Church? The writer has been very diligent in studying the pages of *The Congregational Year Book*, and some of the gentlemen whose statements he quotes will probably be very much astonished at the uses to which their words have been put, and perhaps may learn a lesson as to the necessity of moderating their rhetoric in future. But all that these admissions, searched out with so much care, really mean is that the economics of Nonconformist Churches are not perfect, that all professors of the voluntary principle are not as liberal in deed as in word, that the internal working of Congregationalism might be improved. What then? We do not seek the disestablishment of the Anglican Church because we prefer Congregationalism to Episcopacy, or because there are abuses in the National Church, except in so far as those proceed directly from the relations existing between the Church and the State, still less because we believe that our own or any other system which fallible men have to work can be made immaculate, but simply because we hold that the work of the Church lies outside the sphere of the State, and that the one cannot interfere with the other without being injured. Let this once be understood and these exposures of the defects of Congregational or other Dissenting Churches will be ruled out of court. They may be clever retorts, they might even be good answers to those who wished to displace one church and set up another; they do not touch in the remotest degree the contention of those who argue against all religious establishments on the ground of their essential injustice. Congregationalists may manage their affairs very badly, may not be sufficiently liberal, may pay their ministers and distribute their chapels unequally, but that is no reason why Episcopalians should be invested with special national privileges.

If Churchmen would look candidly at the question, they might see that the argument drawn from the narrowness or sectarianism of Dissent tells in an entirely different way from that which they intend. It is a hard thing to plant a tree in a bleak and exposed situation and then to complain that it is gnarled and twisted, stunted and ugly. Now to force a people into Dissent—that is, to compel either to smother their convictions or else assume an attitude of protest and resist-

ance—is to expose them to a warping and narrowing influence, and it is certainly unjust afterwards to reproach them because they bear the marks of the treatment which they have received. If they become severe, critical, polemical; if they watch even with jealousy legislative proposals relative to religion or education lest their rights should be evaded; if they even obtrude the dissidence of Dissent and become contentious, the legislation which has created the invidious distinction and driven them into Nonconformity ought primarily to bear the blame. That the defenders of a Church which has appropriated the vast public estates designed for the support of religion should reproach them with their struggling poverty, is not generous, is something less than just.

There is one point on which the champions of the Establishment never fail to urge. Not content with insisting that in their external affairs Dissenting Churches are "by various Acts of Parliament State recognized, State privileged, State protected, and State controlled," the writer adds that, "In all their internal affairs in matters of doctrine, religious observances, and cases of discipline, they are amenable to the supervision, and entirely subject to the decisions of the State Law Courts, and that from this position it is impossible for any unestablished and unendowed religious body to get free so long as it holds trust property." True; but why say religious body? It is equally true in relation to every corporation and every individual in the kingdom. We can none of us escape the control of the law. That is all that is really true in the suggestion that unestablished Churches are still State controlled. The Church defender is endeavouring to set up a case in relation to Dissenting Churches based on the fact that they are subject to the laws which bind the whole community. If any men can be brought to believe that the State exercises the same control over them as over the National Church, they must be so credulous as to suggest the idea that they wish to be deceived. The writer himself marks a limit by which the interference of the State is bounded ("so long as they hold trust property"), which shows that the State has nothing to do with the Church, but simply with the estate. It is hardly candid, therefore, to say that Dissenting Churches are liable to be interfered with in matters of doctrine. The difference between the Established and Free Churches in this matter is not as this book tells us, one of detail only, but one of principle. It is perfectly true that Dissenters are bound by trust deeds where they exist, but those deeds regulate only the tenure of the property; whereas the Anglican Church is distinctly under the authority of Parliament, as has been seen in the Public Worship Regulation Act, against whose provisions so many of its clergy so loudly protest. If Parliament assumed the right to make new regulations for the Methodist Conference, or to abolish the church courts of the English Presbyterian Church, in order to set up others of its own devising, there would be some ground for the allegation, but we all know that such an attempt, seriously made, would involve a revolution. Why is it not so when it is with the wealthiest and most powerful Church in the kingdom that this interference occurs? Simply because it has national privileges and claims to represent the nation. It is bound, therefore, to accept national control.

*The Churchman's Life of Wesley*, by R. DENNY URLIN (Society for Promoting Christian Knowledge), is, it appears to us, unfortunate in its title. The real story of Wesley's life should be told by any one who undertakes to be his biographer, whether it tell in favour of the Church or against it. A book which only culls out facts and incidents that make in favour of a particular theory, which has to be supported at all costs, loses much of its value. We are bound to say, in this respect, Mr. Umlin's title does his book injustice. It is not the mere partizan book which we are prepared to find. Mr. Umlin is a Churchman of comprehensive views. He would like to see Dissenters, and especially Methodists, reconciled to the Church, and he writes the story of the life of the founder of their system to convince them that there is no reason why they should persist in their Nonconformity. The attempt comes too late. We all know that Wesley never meant to leave the Church, but we know also that the authorities of the Church forced him into practical secession. It is much easier to create a schism of that kind than to heal it. That Mr. Umlin's book will have any influence in promoting that formal reunion on which his heart is set, we fancy he can hardly himself believe; but it is a pleasantly written book, and gives a very fair and appreciative account of the great preacher, who, with all his love for the National Church, did more to weaken it than its most open and powerful enemies combined.

*In the Desert: A Story of the Church under the Cross*. By the Author of "The Spanish Brothers," &c. (J. F. Shaw and Co.) It would be difficult to name a recent writer of the class of stories to which "In the Desert" belongs whose power excels that of the author of this little book. Historical details connected with the Huguenot persecutions of the last century are so skilfully strung together, and by a judicious employment of the imaginative faculty are rendered so vivid and telling, that a thrilling story, which is withal historically instructive and morally elevating, is the result. Evidently an attempt has been made to deal conscientiously with facts, and not to use them for the mere purpose of producing an exciting work of fiction. The attempt has been successful. Those who begin this book will be sure to read to the end, and as certainly will they be wiser and better when they have finished its perusal. Our young people know far too little of the sufferings and the heroic fidelity of "The Church in the Desert," and books of this kind cannot be too widely circulated.

*Jack: A Chapter in a Boy's Life*. By YOTTY OSBORNE. (J. F. Shaw and Co.) Despite its somewhat misleading title, this is a book which will prove in every way attractive and useful. It is not in any special sense a book for boys, rather than for girls, and will be read with pleasure by both. The author has heretofore proved her power to delight and instruct young people, as those who have read "Pickles," "A Funny Little Couple," and "Two Little Turks" well know. "Jack" is equal to any of them. Its delineations of child-character are very life-like, and its narrative of child-experience exactly what will enchain the interest of boys and girls. Lessons many and excellent are conveyed by the story, but in such



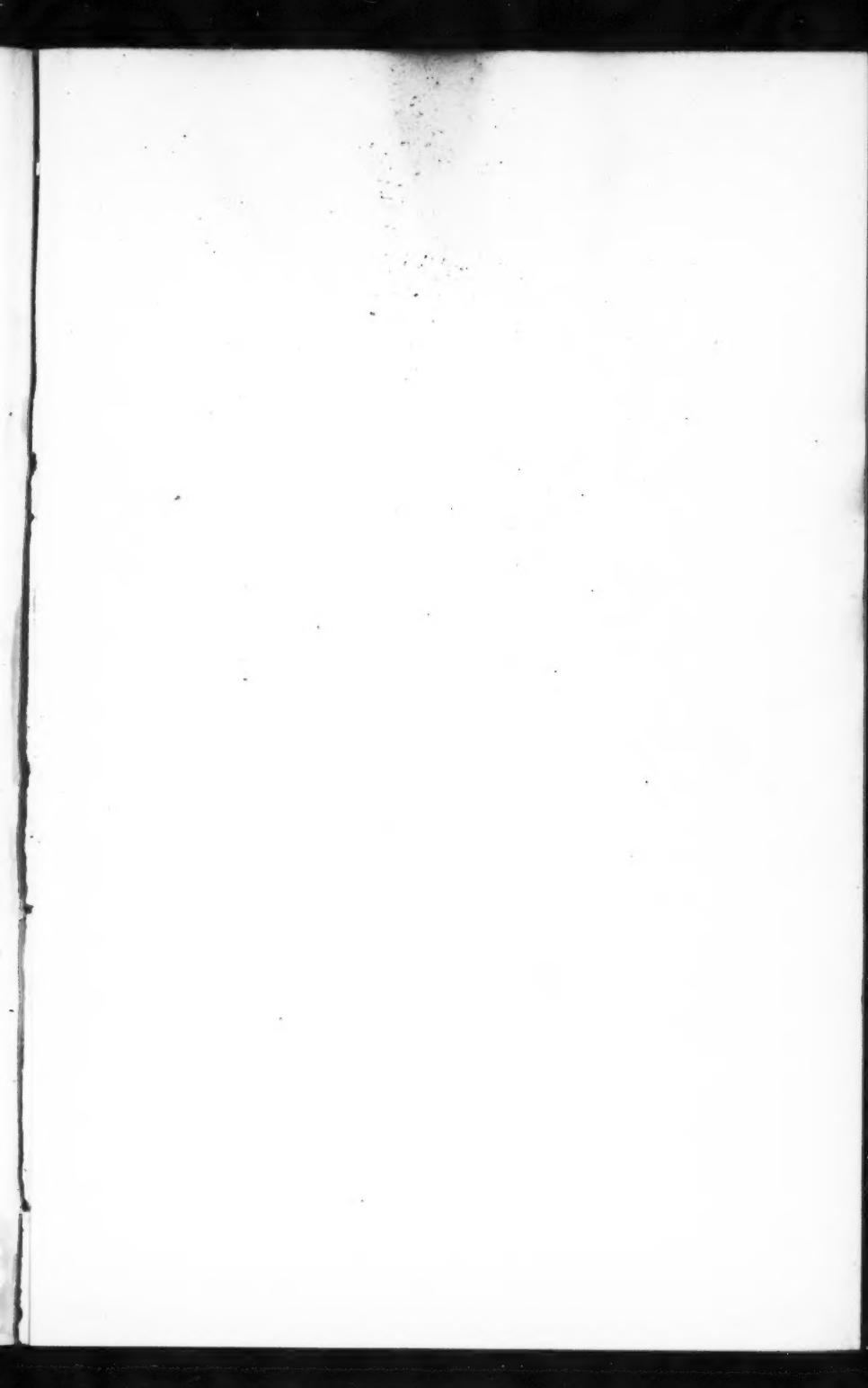
a way that, whilst young readers of ordinary intelligence can scarcely miss them, they do not in the least interfere with the course of the narrative nor obtrude themselves in the preachy style so offensive to children as well as to adults. The illustrations are in their way as worthy of praise as is the literary part of the book.

*The Chain of Life in Geological Time.* A Sketch of the Origin and Succession of Animals and Plants. By J. W. DAWSON, LL.D., F.R.S., F.S.S., &c., Author of "Acadian Geology," "The Story of the Earth," &c. (Religious Tract Society.) Dr. Dawson's object in the preparation of this book has been "to present, in terms intelligible to the general reader, such a view of the ascertained sequence of the forms of life as may serve at once to give exalted and elevating views of the great plan of creation, and to prevent the deceptions of pseudo-scientists from doing their evil work." In pursuance of this object he has noted the first known appearance of each leading type of life, and has traced its progress down to the present time, or until it became extinct; one of the best methods, surely, of demonstrating the fallacy of the doctrine of continuous derivation and refuting some of the materialistic theories which find favour in these days. He shows that the doctrine of evolution as generally understood belongs rather to the domain of philosophical speculation than to science; but that creation, as maintained against such materialistic evolution, is a continuous, an eternal influence, not an intervention of disconnected acts. And here it is, in Dr. Dawson's opinion, "that natural science meets with theology, not as an antagonist, but as a friend and ally in its time of greatest need; and I must here," he says, "record my belief that neither men of science nor theologians have a right to separate what God in Holy Scripture has joined together, or to build up a wall between nature and religion, and write upon it, 'No thoroughfare.' The writer has produced a most acceptable and valuable book. It is intensely interesting, and one is drawn irresistibly to read page after page right on to the end. It is the work of a scientist, than whom perhaps no one living is more competent to speak upon the subject which he treats; and although the result of much laborious scientific research is presented, it is done in such a manner as to be easily intelligible to the general reader of ordinary capacity and education. The well-executed illustrations which abound upon almost every page increase the attractiveness and utility of the volume.

*The Doctrine of Predestination, Reprobation, and Election.* By ROBERT WALLACE, Pastor of Cathcart Road E. U. Church, Glasgow (Hamilton, Adams, and Co.) A very little book upon a very great and difficult subject, but a book, nevertheless, which contains a great deal within a small compass. The thoughtfulness, reverence, candour, and conscientiousness of the writer cannot be questioned. He has also qualifications of scholarship which have enabled him to throw much light upon difficult and often misinterpreted and misapplied texts; and although we are frequently compelled to disagree with him, we are convinced that his book will be very useful to those (and they are many) who are troubled by the perplexing questions which surround these doctrines. We can honestly commend it to all seekers after truth.

*The Apostles of our Lord.* Practical Studies. By ALEXANDER MACLEOD SYMINGTON, B.A., Author of "The Church's Exchequer," &c. (Hodder and Stoughton.) The aim of this book, as the sub-title indicates, is purely practical, points of theology and criticism being uniformly set aside "in order that the character of our Lord, as revealed in His relations to the men chosen to be His witnesses, might be kept steadily before the reader." Notwithstanding this, the result of the author's own theological and critical study are abundantly manifest, and these are no vapid homilies made up of devotional commonplaces, without regard to the scientific interpretation of the text upon which they are based. A careful and scholarly examination of each subject has evidently been made from various points of view, and then with much simplicity, fervour, and force, but with no parade of the process by which his results have been reached, the author turns to practical account the inquiry he has pursued. These studies are very thoughtful, characterised often by touches of originality and by many beauties of expression, and are always such as must interest the mind and be of practical service in the prosecution of the Christian life. They do much, moreover, to help the reader to right conceptions of the characters of the Apostles, and still more to give larger and more exalted view of their Divine Master.

*Health Studies.* By H. SINCLAIR PATERSON, M.D. (Hodder and Stoughton.) This volume comprises a third series of lectures delivered to the Young Men's Christian Association by Dr. Paterson, the preceding courses being entitled "Studies in Life" and "The Human Body." The lectures, in the course of their delivery, attracted much attention and drew together large and appreciative audiences, composed, to a considerable extent, of young men. Scarcely could the Association confer a greater benefit upon those whose welfare it especially seeks than by arranging for the delivery and publication of lectures like these. The subjects dealt with are treated in such a way as not only to be "profitable for this life" by conveying in a popular and telling form important instruction upon the laws of health, but also to aid the development of a manly and vigorous Christian character by showing the close relation that exists between body and soul, between a proper care for the one and the healthy growth of the other. The scientific attainments and large experience of Dr. Paterson, the manliness of his own spirit, his sympathy with young men in every phase of their life, and the clearness, strength, and attractiveness of his literary style especially qualify him for the task he has here fulfilled. "Food and Appetite," "Exertion: Muscular and Mental," "Worry: Production and Prevention," "Rest and Sleep," "Fasting," "The Merry Heart," "Disease Germs," and "Rational Principles of Medicine" are the titles of the present series of lectures, and it will be readily understood that upon such subjects so competent a teacher will impart an amount of instruction which great numbers besides young men will thankfully receive.





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# The Congregationalist.

JUNE, 1881.

REV. E. R. CONDER, M.A.

ONE of the best known and most honoured names among the Dissenting laity of the last generation was that of Josiah Conder. He was a man of extensive culture, refined taste, and high principle, a conscientious and earnest Nonconformist, and an active promoter of the work of the Congregational Churches. Belonging to a school which had done true and gallant service in its day, but which, under the influence of the growing Liberalism of the times, was giving place to a more aggressive party, he was regarded by the younger and more ardent spirits as too cautious and moderate. But no one could doubt his fidelity to principle, or question the ability with which he served the cause he sincerely loved. We remember him at the meetings of the Congregational Union many years ago, when the Union had not attained the position it has now reached, and when it greatly needed the influence which such a man could bring to its support. At that time Josiah Conder was the representative of the literature of Congregationalism, and accustomed as we had been to read his writings—especially his "Modern Traveller," which, owing to the progress of geographical research, has naturally passed out of date, but which was then a very attractive book in the days of our boyhood—we had known his name as one of the leaders of the denomination. We always looked up to him with respect. The literary work which Josiah Conder did for Nonconformity was of a high order. *The Patriot* was conducted by him for years with great ability, and *The Eclectic Review* owed not a little to his labours both as contributor and



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editor. His name is still remembered with gratitude by all who have any acquaintance with the ecclesiastical conflicts of his generation, and know how well he played his part in them.

Eustace Rogers Conder, than whom there is not a man in the Congregational ministry held in more universal and more deserved esteem, was the fourth son of Josiah Conder. He was born at St. Alban's, April 5, 1820. His boyhood was spent in the country, and to that fact we may perhaps attribute those exquisite touches which give so much grace and beauty to his style. He was educated at home by his mother, father, and eldest brother, but owed not a little also to his own observant, acute, and reflecting mind. At the age of eighteen he was admitted among the first batch of students received into Spring Hill College, Birmingham, and there gave promise of the distinction he has subsequently attained. A successful course of six years' study was closed by an honourable graduation at the London University, where he took his M.A. with gold medal in philosophy in the year 1844. In the same year he settled at Poole, in Dorsetshire, as successor to Rev. Thomas Durant. Whether it was due to some special insight into character on the part of the Church at Poole, or to the wisdom of their old pastor and their own good sense in accepting his sagacious guidance, we know not. But the succession of men of character and eminence in a country church like Poole is certainly remarkable. John Morell Mackenzie, Henry Rogers, Dr. Morton Brown, and, finally, Eustace Rogers Conder, who succeeded the grand old man with whom his predecessors had successively been associated in the pastorate, are a distinguished band in the records of Congregationalism. Poole was a place of greater importance fifty years ago than it afterwards became, but it is surprising that even when it was at its best the Congregational Church there should have been able to maintain such a succession of men, all of them having some special qualification for high ministerial service. If our Churches in all parts of the country were able to secure such pastors we might take possession of the land.

For nearly seventeen years Mr. Conder laboured in Poole, and then acceded to the earnest invitation of the Church at East Parade Chapel, Leeds, to succeed Dr. Reynolds in the



pastorate. It has been felt by many that the pre-eminent qualifications which Mr. Conder possesses for professorial work mark him out for the headship of one of our colleges, and to our knowledge one effort at least (there may possibly have been more) has been made to persuade him to accept such a position. We hesitate as to whether his refusal to entertain the invitation should be regarded as a subject for regret. What the people of Leeds would say we know well enough, and we cannot but feel that their case is very strong. To his own Church his instructions, his kindly influence, his example, his pastoral wisdom, are all of immense importance; and to Nonconformity in the town he is a tower of strength, alike by his character and scholarship, and spirit and his general work. On the other hand, we are satisfied there is no position of such vital importance to the future of our Churches in this country, and none so difficult to fill, as that of principal in a college. A man whose theology is distinct and definite, without being narrow, and who can bring the strength of a clear intellect and large culture to the exposition and defence of the doctrine he holds, whose conservatism is not severe in its tone nor uncharitable in its judgments, who inspires confidence by his character and commands respect by his unquestionable intellectual superiority, who does not play with modern speculations, and has not the slightest concern whether he is voted broad or narrow provided he is faithful to the truth, and who nevertheless, in the maintenance of that fidelity, still shows himself perfectly ready to deal in all tenderness and charity with those who are compassed about with difficulties and doubts, can do a service as the head of a college the effect of which must be felt far and wide. No one who knows Mr. Conder can doubt that he would have been equal to all this; and while we can congratulate the people of Leeds on their gain, we are half disposed to regret that such high qualifications for collegiate work are not utilized in that particular sphere. Alas that in this world, and perhaps especially in this age of eager and unresting activity, the work should be so great and men should be so few.

In 1873 Mr. Conder occupied the chair of the Congregational Union, and in 1877 he delivered the Congregational Lecture of the year, on the "Basis of Faith." Of his signal success in

both these services we shall not speak at length. We are writing a sketch, not a criticism, and yet it is, perhaps, not too much to say that, as his addresses from the chair taught his own brethren to appreciate his powers more fully even than they had done before, so his Congregational Lecture made him known to the outside world, and told not only to his own honour, but that of the Churches which he represented. The lectures are marked by an acuteness of thought, a felicity of illustration, a force of logic, and a beauty of style which have commanded general admiration from all who are capable of appreciating theological attainment or literary finish. Mr. Conder has also published a "Commentary on the Gospel of Matthew," which shows considerable exegetical skill as well as great familiarity with modern Biblical criticism, and which leads us to anticipate with great interest his forthcoming volume on "The Life of Christ," which is to be published by the Tract Society, and which may, indeed, have appeared before our own number is issued. Constant readers of *THE CONGREGATIONALIST* must remember the series of papers for children with which Mr. Conder enriched one of its volumes. In 1872 he published "Sleepy Forest, and other Stories for Children," and he has since issued smaller books of the same kind, which are singularly calculated to interest and instruct the young.

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### *THE REVISED VERSION OF THE NEW TESTAMENT.*

Two hundred and seventy years have passed since that revision of the English translation of Holy Scripture which has given us that wonderful book that we call the "Authorized Version." During that long period the language has been in a state of continual change, and that change might have been even more considerable than it has been, but for the element of stability which this book has given to it. As it is, some words have become obsolete and others have so changed their meaning that they no longer convey the original sense. At the same time, our knowledge of the languages in which the Bible was written has largely increased. The critical apparatus of the scholar to-day is almost as different from that with

which the translators of the book worked as are the instruments of a surgery of to-day from those of the former period. Biblical criticism has simply been revolutionized, and it has long been felt that the world should have the opportunity of judging as to the results which it has produced. A revision of the old translation had simply become inevitable, and now, after ten years of labour by the most learned men of the day, the work has been completed, so far as the New Testament is concerned. There can be as little doubt of the general success of the undertaking as of the qualifications of the Revisers and of the pains they have bestowed upon their work. They have kept the New Testament in its integrity, and yet they have introduced emendations in the rendering of some of its passages which unquestionably give a freshness and new interest to the beloved old book. We have some exceptions to take, and therefore we feel all the more constrained to say in the heartiest manner that this is a noble work, well and nobly done.

The interest which has been created by the issue of the Revised Version of the New Testament is one of the cheering signs of the times. The Book has been anticipated with eager curiosity, and its publication has created an excitement which goes far to discredit the exultant boasts of those who would have us believe that Christianity is a dying faith. No doubt the New Testament has a literary interest, altogether independent of its distinctive value as a religious book, but this goes a very short way towards explaining the widespread feeling which the publication of this Revised Version has awakened among all classes. It has been the literary sensation of the season, and has created almost as much interest in purely literary as even in religious circles. Let it be granted that the excitement about it is, to some extent, a passing sentiment, still it has to be accounted for. And it is not easy to find an intelligible explanation, if it be assumed that faith in the book is fading away, and that it is coming to be regarded as a collection of superstitious fancies or mythical legends. Were this the case this Revised Version could not have become even a nine days' wonder. Those who, because of their weak Conservatism, which hates every suggestion of change, even where change is necessary in the interests of truth, are disposed to

undervalue the new version, talk of the publication being heralded with flourish of trumpets. But certainly never was there a book which stood less in need of any such help. The reading public of all sections and classes were impatiently waiting for it, and the great difficulty with the printers was to make provision for the enormous demand which was expected. Nor had anticipation in this case outrun the reality. The numbers sold on the first day are almost incredible, and there is no sign that the wants of the people are at all satisfied. If eagerness to obtain possession is to be regarded as an evidence, it is clear that a Revised Version had become a public necessity, and that it would have been impossible much longer to have resisted the call for it which was coming from all quarters of the theological compass, as well as from others who cared nothing about theology, and whose hope was that a new version might, in some way or other, help them in their battle against its dogmas.

It is certainly curious that some of the most determined opponents of revision should have been found among those who are most zealous for the authority of the Book. If the Bible be to them anything more than a fetish, and their reverence for it more than a blind superstition, it is the Word of the living God, and therefore received by them with undoubting trust and humble reverence. Surely, then, their first concern ought to be that the translation should fully and accurately represent the teaching of the Book. A corrupt text or an imperfect and misleading translation stands between the reader and a proper understanding of God's will as made known in the Holy Scriptures, and so far as it tells at all becomes a source of error. That error may be of more or less importance, and if it could be shown that the mistakes into which transcribers or translators have fallen had not affected the sense, there would have been a good show of reason for refusing to meddle with a work which was not only established, but had rooted itself so deeply in the life of the English people. But this is not the case.

That the Authorized Version has so taken hold of the thought and feeling of the nation that it is no light matter to disturb it will be conceded by every candid man. Not only is it the most wonderful treasure of our language, but it

has contributed very largely to the formation of the language. So familiar have its phrases become, that they are often quoted in complete unconsciousness of the source from which they are derived. Cardinal Newman, in that well-known passage of his, which perhaps tells of nothing more distinctly than of the hold which the book of his own childhood had taken of himself, asks: "Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country . . . In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible." It seems little less than sacrilege to lay hands upon a book so venerable, so endeared to multitudes of Christian hearts, with such grand historic associations, and marked in general by such rare excellence. Geddes, another Roman Catholic divine, says: "If accuracy, fidelity, and the strictest attention to the letter of the text be supposed to constitute an excellent version, this, of all versions, must in general be accounted the most excellent. Every sentence, every word, every syllable, every letter and point seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision." It is very natural to ask why any attempt should be made to improve a version to which such testimony is borne even by reluctant witnesses. Change for the sake of change is certainly not only to be deprecated, but, in such a case, severely to be censured. Nor can any tampering with such a document by the hand of the mere pedant, for the sake of attaining an ideal perfection, be at all tolerated. Unless a distinct advantage was to be attained, revision ought never to have been risked.

But it would be unfair to deny that very substantial benefit is certain to accrue from the great work which has just been completed. There are many passages the meaning of which has been made clear by an alteration which looks exceedingly slight, but is, nevertheless, very significant. But far more important even than this is the proof which has been furnished that no revision of the text can alter the revelation of the Divine will as contained in this record in any material point. Particular texts, often quoted in support of a special

doctrine, have in some cases disappeared; while in others they are so translated as to give no support to the theory on behalf of which they have hitherto been adduced. But this does not affect the general scheme of Christian doctrine as derived from the New Testament. Thus the celebrated passage of the "three witnesses" is of course omitted from the fifth chapter of St. John's First Epistle; but that does not interfere with the doctrine of the Trinity, which could never have been made to rest upon a solitary text, and least of all upon one confessedly interpolated into the original record. So some unlearned Calvinists, who have been accustomed to rejoice in the thought that in the second chapter of the Acts of the Apostles the Lord was said to have added unto the Church those that should be saved, may be staggered to find that the Revised Version tells them that "the Lord added to them day by day those that were being saved" (Acts ii. 47). But after all the change does not necessarily rob the Calvinist of his favourite doctrine of predestination. He has only lost a proof-text, which had become so in consequence of a false rendering, and which was not what the sacred historian said, but only what the translators under James I. said. It is of great moment that such corrections should be made. No true scholar would be content that Thucydides or Æschylus should be quoted as expressing a particular sentiment (even though it were one in which he perfectly agreed), while he knew that the passage adduced was either spurious or so translated as to give a misleading idea of the writer's meaning. But when the book is the Book of God, and the subject is one that affects our knowledge of the Divine will, who would connive at the toleration of positive error? Our great desire must be to know exactly what the Bible says; not only to understand in general outline the grand doctrines and principles it sets forth, but to learn the exact position which each separate one fills in the revelation, and so to gain some conception of the true proportion of faith. It is no justification of a false rendering of any text that the idea conveyed is one which is to be found elsewhere in Scripture. Doctrine has to be regarded as a whole, and our view of it to be determined by a careful comparison of all Scripture teaching.

Still it ought to be a consolation to any timid minds that

these Revisers, with all their diversity of opinion and prepossession, and after all the diligent labour they have given to the examination of every verse and every word, have suggested no change which affects any of the cardinal doctrines of Christianity. When the companies were first appointed, considerable objection was raised to the appointment of any who were supposed to have a taint of heterodoxy. What connection there is between heresy and scholarship, we are unable to perceive; and what was wanted was ripe scholarship and perfect honesty. The opinions of men, fully competent to deal with all points of language and criticism, and absolutely free from any theological bias, would have been of immense value. We do not believe that they would have differed in any important respects from the conclusions reached, and there are numbers in the country who would have felt that the version derived an enhanced authority from having the endorsement of great scholars on whom a suspicion of prejudice did not rest. Here it is, however, a work representing the anxiety and toil of years, and entitled to respect, if only for the earnest determination shown by those engaged in it to make the book worthy of the scholarship of the times. But it has other and higher grounds to consideration in its own intrinsic merits. It has blemishes and faults, and some of these are so obvious, and strike the reader so immediately, that there is a danger lest it should not receive all the credit to which it is entitled. After every fair criticism, however, has been allowed its full weight, the candid man will still confess that it is a book of solid worth. Many of its emendations will probably never pass into general use, and it will be long before it supersedes the "Authorized Version"—if, indeed, it should ever do so. But not the less will it render immense service in the elucidation of Holy Scripture, for the benefit especially of those who are not able to study it in the original languages.

The Bishop of Gloucester and Bristol has created no little prejudice against a work in which he has taken so prominent a part by the idea he has given of the multitude of changes which have been made. Some thirty years ago, a London physician, who had given himself to a close study of the Bible, announced a new revision with 20,000 emendations.



Such an announcement was fatal to the success of the book. It alarmed some, disgusted others, and aroused the proper conservative feelings of those who loved the old book everywhere. The Bishop of Gloucester has done much towards creating a similar impression. We quote the exact words of his speech in Convocation :

Eleven years ago I alarmed your Lordships by the estimate which I then formed of the amount of change that would be needed ; and I remember I led my brother of Salisbury to say that my words would frighten people from one end of the land to the other. If the estimate was deemed to be alarming, I fear I may alarm your Lordships still more when I state the actual results and compare them with what was then only anticipated. I comfort myself, however, with the thought that when you go to the revision itself these alarms will speedily be dissipated. What I stated as the very lowest estimate was six changes for every five verses, one of these six changes being for critical and textual reasons. What has actually taken place is an average for the Gospels of between eight and nine changes in every ten verses—somewhere about one and a half or three in every ten verses being for critical changes. As might be expected, the average for the Epistles is still higher. It appears to amount to about fifteen changes for every five verses—one and a half, as before, being due to critical changes.

This utterance is more remarkable for its frankness than for its discretion. But the attempt of his Lordship to soothe the disquietude which the idea of such wholesale change might produce is even more extraordinary. "With all this thoroughness of revision, and numerically high standard of correction, the effect to the general hearer or reader will hardly be perceptible." If this be true, a more severe condemnation could scarcely be pronounced on the procedure of the Revisers. They laid down for their own guidance the maxim, than which none could be more wise and just, that they would introduce as few changes in the Authorized Version as faithfulness would allow. Yet their Chairman tells us that they have made in the Gospels eight or nine, and in the Epistles about fifteen, for every five verses, and yet that the majority of them are so trivial that the ordinary reader or hearer will hardly detect them. They are condemned on the mere statement of the case.

We differ, however, entirely from the Bishop's view of the effect of these changes. It is possible that an alteration may be very trivial in itself, and, in fact, introduce no change



whatever even in the shade of meaning, and yet that it may be not only perceptible, but painfully perceptible, to all who have been accustomed to the language of our old translation, and with whom it has acquired a sanctity which they are not willing to have marred. It is, for example, a matter of no actual importance whether the two malefactors who were crucified with our Lord be described as "thieves" or as "robbers" (perhaps "bandits" or "brigands" might be a better word than either), but the former has an established place, and there does not seem any reason for disturbing it. Again: Matth w tells us that after the Lord had warned the disciples that one of them should betray Him, "they were exceeding sorrowful, and began to say unto Him, Lord, is it I?" To alter this to "Is it I, Lord," is a small change, and means nothing, but it is a mistake to suppose that it will not be detected, or that it will be regarded with approval. Again when we read that the angels of the Apocalypse, of whom we have been accustomed to think as pouring out the vials of Divine wrath, poured out its "bowls," we do not dispute the accuracy of the new rendering, but we marvel what reasons can have dictated this extraordinary breach of old association.

There are a number of other alterations to which similar remarks would apply. But we hasten to those which of all are certain to call forth the most unfriendly criticism: we refer, of course, to the changes in the Lord's Prayer. We confess it difficult to speak with moderation of the infatuation (for surely it is nothing less) which led the Revisers to interfere with the words which are most familiar and most dear to every Christian heart. Four separate changes are made in these petitions, and in one only is there a change in the idea. That needs to be dealt with on entirely different grounds, and is capable of a defence, which certainly could not be urged for the others, while, at the same time, it is open to a still more severe attack. Looking at the other three first, what difference is there between the petition, "Thy will be done on earth as it is heaven," and "Thy will be done, as in heaven, so on earth." There is no doubt a shade of distinction between "Forgive us our debts as we forgive," and "as we have forgiven our debtors," but was it worth while to disturb the text for it? So with the change from "Lead us not into temp-

tation," to "Bring us not into temptation." In truth, none of these emendations were necessary, none are of any appreciable benefit, and consequently, we contend, none are justifiable. As to the final one, "Deliver us from the evil one," our objection to it is exceedingly strong. It is true that if the Greek Fathers have authority at all, it must be as to their own language, and that they interpret the words in the sense now given to them. But no one would deny that the sense is admissible; the question is whether it is the only one possible. Granted that the one view is as legitimate as the other, the Greek Fathers were sure to prefer that which directly refers to the agency of the "evil one." But it does not follow that this ought to be decisive for us, especially now that the usage of centuries has established the other translation. We do not care to argue which is the more probable, for we hold that nothing but absolute certainty would justify such a change, and for absolute certainty we suppose the most strenuous defenders of the new version would hardly contend. We fully admit that they were bound to make it clear that all the best scholarship of the day was in favour of the rendering they have adopted, but would it not have been sufficient for their purpose to have retained the old reading in the text and given special prominence to the new one in the margin? The argument is so nicely balanced that we dare not challenge the decision, however much we may regret it.

We regret the multiplication of small and unmeaning alterations, because of the prejudice certain to be awakened, and of the unfair use to which the assailants of the New Testament are sure to turn. They will not care to tell the people unable to discriminate themselves how many of these changes are due to over-refinement or pedantry, and how little they really mean. Sufficient for them to set forth the fact, and use it as an instrument of attack. The result may also be to discredit other alterations, which stand on a very different ground. Thus we have had objections already started to the adoption of the word "love" instead of charity in 1 Cor. xiii., and *The Spectator*, in its usual gushing style, tells us we "should never think of reading St. Paul's magnificent praise of the highest of all virtues with the translators' word 'love' substituted for the great word to which that passage has, it

may be said, given birth." But the question is, whether the apostle does really intend to celebrate the glory of what is called by a certain school "charity," or whether the quality which he thus exalts (whether rightly called "love" or not) is not something different in its essence from that tolerance of diversities of opinion which often comes perilously near to utter indifference. But in truth, the journalist throws up the sponge when he says, "Charity means one thing in the thirteenth of 1 Corinthians, and another thing in the rest of the language. The new translation tells us what would have been the newest word if that passage had not, as it were, given a new birth to an otherwise very inappropriate word." On such a principle it would have been impossible to make a faithful translation at all. It is, in truth, the exaltation of mere sentiment into a canon of criticism. Charity, as is confessed, does not express the idea of the apostle, unless we ascribe to it a special meaning for the chapter, and that means that it does not convey the sense at all. There is an element of affectionateness, as well as self-forgetfulness, which enters into the apostle's eulogy.

The criticism with which this change has been assailed is itself an indication of the opposition which the Revised Version will have to encounter. Theological prejudice is bad enough, but this kind of sentimental repugnance is, if possible, even worse, since it has not even the semblance of principle to urge on its own behalf. There is not in this case even the plea that the Revisers have reached a questionable conclusion. The meaning of the word translated "love" is not even open to controversy, while there is the distinct objection to the word for which it is substituted, that it is eminently misleading. The apostle never meant to commend here either the virtue of benevolence as shown in almsgiving, which is all that numbers understand by charity, nor yet that philosophical impartiality which is so apt to beget a neutrality on every question, as though all opinions were equally true and equally false, which is the idea that some read into it. The men who have done this great work, however, would not have shown themselves equal to its heavy responsibilities had they not risen superior to such considerations. It must have cost them quite as much pain as it can have inflicted on any of

their readers, to part with words, phrases, and sometimes even passages, endeared to us all by life-long association. The loss of the doxology, for example, from the conclusion of the Lord's Prayer in Matthew, involves a more serious sacrifice of feeling than such a change in verbiage as that we have just been considering. But if the most careful examination of evidence has satisfied the most competent scholars of the day that it is no part of the original text, there remains nothing more to be said. The business of the Revisers was not to produce a version which would gratify sentiment, any more than one which would accord with dogmatic prepossessions, but as far as possible to give an accurate rendering of the documents themselves. We again regret that there should be any changes which were not absolutely necessary in order to secure this primary end; and as to those in which there is really no change of sense, the unlearned may be as competent to judge as scholars. But on all material alterations such a body of able divines have a right to expect that deference will be shown to their matured opinions. The account given by Principal Newth, in a very interesting little book on revision, of the mode in which the work was conducted, furnishes abundant testimony as to the extreme caution with which they proceeded, and now that the work is done it deserves the respect of all who are capable of appreciating such noble service. We propose, in a future article, to call attention to some of its distinctive merits.

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### *STORY OF AN OLD LANCASHIRE CHURCH.*

#### I.

IN the course of the next few pages I propose to offer to your readers an account of one of the oldest Congregational churches in the county of Lancaster. The pre-eminence has usually been awarded to Dukinfield, but as that place is across the border, and stands in the county of Cheshire, it is only by courtesy that it is classed among our Lancashire churches. Admitting Dukinfield, however, to be in the latter county, then Walmsley comes next in order of time. Dr. Halley has shown (vol. ii. p. 83) that Mr. Samuel Eaton was settled at

Dukinfield as early as 1615, and we commonly accept that date for the first appearance of Independent principles amongst that people. It will appear below that the date at which Independency is found in Walmsley was September, 1648, while Altham, the next claimant on the list cannot have been earlier than September, 1649,\* as that is the date of Mr. Jollie's settlement over that church. The years 1645, 1648, 1649 therefore appear to give us the dates of the three churches at Dukinfield, Walmsley, and Altham.

About four miles to the north of the town of Bolton, and close by the side of the old road leading from that town to Blackburn, there are still to be seen the foundations of a small building which was at one time a chapel-of-ease in connection with Turton Church. The parish church of Turton is separated from the people who live in this district by a range of hills known as Cheetham Close. These hills obtain their name from the celebrated Humphrey Cheetham, who resided at Turton Tower and was Lord of the Manor. To-day nothing remains of the old chapel but the foundations, almost hidden beneath the grass of the little graveyard which surrounds them. It was a very small building and oblong in shape with a semi-circular apse. Fifty people would have had some difficulty in finding accommodation within its walls, but it is one of those quiet and unobtrusive places which have had a history replete with incident in connection with the early struggles of our Nonconformist forefathers; and it is on this account that I have collected the scattered references together in order that the story may not be wholly lost to sight.

Some years before the introduction of Independency we find an indication of Dissent in one of the ministers of this church. In 1615 the Rev. Joshua Hill was minister here, and we are told concerning him that after his removal from Walmsley to Bramley Chapel, Leeds, he was "summoned to the bishop's court for not wearing a surplice, and other acts of puritanical Nonconformity," but that "he died a few hours before the summons reached his house." This Mr. Hill married Alice Critchlaw, of Longworth, to Richard Heywood, in the year 1615. Their son was the eminent Oliver Heywood,

\* THE CONGREGATIONALIST, March, 1879, p. 190.

born at Little Lever, near Bolton, in 1630. After Mr. Hill came the Rev. John Harrison. Mr. Harrison was a decided Presbyterian. Oliver Heywood tells us that his mother used to take him when he was a boy to hear Mr. Harrison at Walmsley, "for he was ranked amongst the most celebrated preachers of his day." Mr. Harrison afterwards became Rector of Ashton-under-Lyne, from whence he was ejected in 1662. The Rev. Thomas Pyke succeeded him at Walmsley some time before the year 1646. In that year we find Mr. Pyke amongst the members of the First Manchester Classes, where he is entered as Rector of Radcliffe. He was ejected from Radcliffe in 1662. The Rev. James Smith followed at Walmsley in 1647, where he ministered from Sept. 23rd to March 9, 1648.

The successor to Mr. Smith, so far as evidence has yet shown, was the Rev. Michael Briscoe, a man who deserves to be ranked amongst our Lancashire Nonconformist worthies. It is to him and his sturdy courage that we owe the firm establishment of Independent principles in the valley; and as his story is thus so closely connected with our early church history, I will venture to give the leading incidents of his life.

Mr. Briscoe came to Walmsley about the year 1648, for in that year he tells us in one of his letters that he is there, and that he is being "badgered by the Presbyterians." These were troublous times. Civil war was distracting the country. Charles I. was fighting for his kingdom and his life. Oliver Cromwell was laying the foundations of a Commonwealth. Religious parties were divided. The Prayer Book was a trouble to many in the Church of England. Men's minds were tossed tumultuously in the storm. Opinions were forming, and not always in the gentlest spirit. Four years before young Briscoe settled at Walmsley, Bolton had sustained its memorable siege so graphically described by Dr. Halley in his "History of Lancashire Nonconformity." Rigby held the town for the Parliament; Rupert took it for the king. Then followed the massacre, in which its peaceful inhabitants were killed in their homes and in their streets, until the scene of carnage has left behind it a ghastly memory unparalleled, perhaps, in the annals of our social wars.

It was amid such scenes as these that Michael Briscoe went to his work on the slopes of the Cheetham heights. Very little is known of his early life. His name—Michael—would seem to indicate an Irish extraction; a suggestion which receives some confirmation from the fact that he was educated at Trinity College, Dublin; and also from the inquiries which Mr. Henry Newcome made of him "concerning the state of parties in Ireland," in reply to which "Mr. Briscoe did tell a friend of mine that he did expect the Protestants would be lurchd at some time there, and if he might advise, he would not have me to go." These things would indicate a *possible* home in the sister isle in his early days, but nothing more certain is known. We know, however, that he was born in 1619, and that he settled in Turton about 1648, when he was about twenty-nine years old. Calamy tells us, "His sermons were judicious, his voice was low, but was more than compensated by a pleasing delivery." He was a man who made friends even among those who differed from him in religious opinion. Henry Newcome honoured his judgment. Old Adam Martindale loved him. But with all his gentleness he had a courageous heart, and was one who would sacrifice his "living," but not his principles. Already had his troubles begun when, in 1648, he is "badgered by the Presbyterians." It was no small matter to resist the influence of the Presbytery at that time. Your readers who possess a copy of Mr. Hunter's "Life of Oliver Heywood," will find how his father was troubled about the leaden tickets which communicants were required to bring with them to the Lord's table, and how his resistance was referred to "the classical meeting of ministers and elders," from them to the "classical Presbytery," and thence to the "Provincial assembly at Preston," who ordered the impost to be lightened. "But," says Oliver, "when this came to the ministers and elders at Bolton Church, they something stickled at his restoration without his submission. However, they were bound to obey the orders of the Provincial Assembly." This was in 1647-8, the period at which young Briscoe refused to obey this formidable organization.

We do not know whether Mr. Bristow was married; but if he was, we have evidence that he was not without those

domestic troubles which have affected "the basket and the store" of so many of the Lord's servants. I have before me a copy of a document kindly lent by J. E. Baily, Esq., F.S.A., in which the committee of plundered ministers consider the complaint of Mr. Briscoe, "that he cannot reape the benefit of the graunt" made to him from trusts referred to, and they order that the sum of £50 a year be paid to him "in lieu thereof." Let us hope that this assisted to relieve him of domestic anxiety!

It was at this period that he and his church at Walmsley received a letter from the "Sister Church" at Altham, desiring the Walmsley friends "to receive them into their bosom." Mr. Abram has already traced the history of this church at Altham in these pages,\* and I need not, therefore, say more than that the Altham church was Congregational after the Congregationalism of that day, and that the desire of the brethren there to be "received" by the "Sister Church" at Walmsley throws light upon its polity. After the Walmsley church had prudently asked "a few things," and after the brethren at Altham had replied in a lengthy document, the two churches came "to a full closure" in June, 1653, and were afterwards found working together in harmony through many years of those troublous times.

Meanwhile other events were engaging the attention of the Walmsley pastor. In "A History of the Ancient Chapel of Birch, in Manchester Parish," published by the Cheetham Society, there is given the "Diary" of Ralph Worsley, dating from 1605—1663, and in it we read: "1652. Oct. 6.—My eldest sonne Lt. Col. Charles Worsley was married to Mrs. Dorothy Kenion at Parke hed near Wholey [Whalley], by Mr. Briskoe." This Lieut.-Col. Charles Worsley was the first Member of Parliament for Manchester. His portrait is given in vol. ii. of Dr. Halley's history. He was one of the most distinguished soldiers of the Commonwealth, was commander of Cromwell's own regiment of foot, and indeed we find him side by side with the Protector in war and politics, until his death, at the early age of thirty-five, in St. James's Palace. He was buried in Westminster Abbey, in that little recess in Henry VIIIth's chapel, which many of your readers may have

\* THE CONGREGATIONALIST for March and June, 1879. See p. 478.



seen. Here Cromwell and his friends were laid until their remains were exhumed after the Restoration, and their dust scattered to the winds. The first child by this marriage (Charles) was baptized by Mr. Jollie at Altham; the next (Roger) by Mr. Eaton at "Wholey." What a group for a picture—Briscoe, Jollie, Eaton, the Worsleys, and Cromwell!

Not long after this—somewhere about 1654-5, we find Mr. Briscoe at Toxteth Park Chapel, Liverpool. His connection with this people illustrates a particular phase of church life not uncommon in those days. Two pastors were settled over the church at Toxteth; the Rev. Thomas Crompton, a Presbyterian; and the Rev. M. Briscoe, an Independent. We find Mr. Crompton "licensing" himself and his chapel as Presbyterian on the 8th of May, 1672, and on the 29th of the same month Mr. Briscoe obtained a licence for himself as an Independent. The arrangement at Toxteth was that the Presbyterian and the Independent preached on alternate Sundays. This was not quite so good as Matthew Henry's arrangement at Chester, where the one denomination sat in the gallery and the other down below, both agreeing to receive their gospel from the great commentator.

This year, 1672, was the great year of indulgence for Dissenters. A meeting was held in Manchester "to consult about our use of the King's indulgence." At this meeting, we are told, there was "great harmony." An address to his Majesty was agreed upon, which was signed by thirty-eight Presbyterians and six Independents, and amongst the six we find Mr. Briscoe's name.

These are among the last references which I find to Mr. Briscoe, except that Calamy tells us he died in 1685, *ætat* sixty-six; and in the Altham Church Book we read: "1684-5.—Mr. Briscoe died." Henry Newcome, in his Autobiography, tells us a story about him which illustrates another side of his character. "Mr. Briscoe told a tale of a man that had been hunting—a fat, corpulent man—and was saying to another like him, 'If thou or I should die to-night, the devil would have a notable breakfast.' The man that said that died that night." Old Adam Martindale, of Rhostherne, in Cheshire, tells us in his Life:

Soon after my return home I met with the newes of Mr. Briscoe's death, who was one of my fellow-prisoners, a solid, able scholar, and a singular good preacher. We were not directly of the same perswasion (for he was thoroughly Congregationall), but that bred no dissention among us. The losse of him was the sadder because he followed so many worthy men of the Nonconformist perswasion that within a year or more had left their earthly habitation in Lancashire for a better in heaven. . . . When God is housing his sheep (or rather sheep-herds) so fast, it is a dangerous prognosticke of a storm ere long to ensue.

These are the last words in old Martindale's diary, and they form a fitting conclusion to this notice of Mr. Briscoe—a man who, as his old friend says, was “thoroughly Congregationall,” and who was one of the earliest fathers of our Lancashire Independency.

In following the fortunes of Mr. Briscoe we have rather overstepped the chronology of old Walmsley Chapel; but I thought it best to give Mr. Briscoe's story connectedly, as he plays so important a part in the history. We have additional evidence of the Independency of this Church in that it was not connected with the Presbyterian organization in existence at that time. “The list of persons who formed the first classical presbyters of Manchester and Bolton” contains no mention of their names. It is with regret, however, that we see, from several entries in the Altham Church Book, that after Mr. Briscoe left Walmsley there are indications that the Church did not prosper as it had done under his guiding hand, until a successor was found. Thus we read :

1661.—The Church at Walmsley being sadly deviated, and neglecting ordinances, this [Church] sent a most patheticall letter to them to perswade them to unite and pursue the ends of their covenant. 1666.—Church work little minded at Walmsley. 1668.—Consented to let the orderly brethren of Walmsley Society join with us occasionally.

These items are significant. The Church had “deviated;” they had “neglected ordinances;” “Church work was little minded,” and only the “orderly” brethren may unite with Mr. Jollie's people. What a privilege, by the way, it would seem to have been that these brethren at Walmsley might be allowed to unite with the brethren at Altham, though the two places were seventeen miles apart! The communion of saints was precious in those days.

## *SUNDAY GLEANINGS.*

### I.

THERE is a religion, which, for lack of a better term, may be described as the "religion of common sense," that is very popular in some quarters at present. It lays claim to certain qualities and attributes which are sure to attract much sympathy; it sustains itself by arguments which have at least a great show of plausibility, it offers advantages which numbers will appreciate. It is not dogmatic, that is, it does not rest upon any definite doctrine, and so it does not impose on its disciples the necessity for any examination of great principles, or for that humiliation of the intellect which so many suppose to be involved in an act of faith. It is unsectarian, treating all points of difference between the Churches as belonging to the "infinitely little" and regarding even those vital truths on which all Christians are agreed as mere speculations, enthusiasm about which is an exhibition of sheer fanaticism. Above all things, it claims to be practical, treating doctrinal opinions and spiritual experiences as mere individual peculiarities subject to perpetual change, and esteeming truth, honesty, purity, and above all charity, as the essential elements of religion which alone are eternal. How this practical religion is to be produced, and still more how it is to be maintained, in a world full of temptations to evil, and where, if we abandon the Divine sanction for the morality of the gospel, there is so little to be urged in opposition to the arguments for a life of selfishness, if not of something worse, it is not thought necessary to inquire. All that is done is to set forth the ideal and leave men to struggle towards it as best they can. The Lord Jesus may be recognized as the perfect type of manhood, but of the inspiration of that passionate love to Him which faith in His sacrifice has awakened, or of the strength derived from that intimate spiritual union with Him which Paul described as Christ living in him, it knows nothing. Truths like these belong to a region into which reason has not intruded and does not care to intrude. They belong to the spiritual side

of religion, and that is a mysticism with which ordinary men cannot trouble themselves. Enough for them if they can do their duty to their neighbour, and seek, in some degree, to meet the claims which God has upon them by a respectable show of outward religion.

All this seems very specious, and especially when it is advanced by men of high moral principle, on whose character not a stain rests, who are rich in charity and good works, and who have, in fact, every high quality except godliness. Here, it may be said, is the result, what need is there to trouble ourselves as to the way in which it is produced? These men do justly and love mercy, and if they do not make a show of their religion, have a profound reverence for God, and according to their lights walk humbly with Him. Why should we care what they believe or how they feel, since this is the way in which they live? The reasoning is not satisfactory, as soon becomes apparent when we deal with the system—if anything so nebulous can be called a system as a law—for the guidance of mankind. A few men may be led to the cultivation of these lofty virtues and the pursuit of these nobler ends by personal preference, or by the influences of the circles to which they belong and in which the truths they reject may be predominant, possibly even by the lingering effects of their own early education in these principles. But what of the masses of mankind? That the distinctive truths of the gospel do produce a wondrous result in restraining passion, softening the hardness of selfish desire, and repressing its perpetual aggressions, we can see, and if its effects are not greater, that only proves the strength of the adverse forces against which it has to contend. What if these ennobling and purifying influences are withdrawn? If the evil is able to oppose so strenuous a resistance to the gospel that seeks to overcome it by the revelation of the love of God, what would be the effect if that gospel itself were lost? What substitute do those who would dismiss these glad tidings of the Divine mercy as manifested in the gift of Christ as at best, uncertainties, propose to put in the place of that gospel which has been found by multitudes the “mighty power of God unto salvation”? If we were content to rest satisfied with a practical morality, suffused with a spirit of benevolence and

sanctified by a certain decorous religionism, how is it to be obtained? The passions that incline men to another course of action are very strong, and they are confirmed by the general influences of society around. How are they to be overcome? It is doubtful whether the beauty of the ideal will continue to be acknowledged if faith in the living Saviour be lost and there be nothing left us but the story of Jesus of Nazareth. But even though He should still be regarded as the perfect type of humanity, where is the authority that would lead men to conform to His will? He is the Lord because He is the Saviour. If we cease to trust the Saviour why should we obey the Lord? The constraining necessity of love is gone, and at least it is left to men themselves to decide whether they seek to manifest His image or follow the inclinations of their own hearts. The example of the Lord Jesus remains, but the authority, the motive power, the inspiration which would stir us to imitate it all are gone as soon as we have cast out of the religion of the New Testament its supernatural element.

There is thus a closer connection between the mystical and ethical side of Christianity. To the mystical belongs the idea of a life whose root is faith in the Son of God. Around this are grouped other truths, which in fact are essential to it. The love of God in the unspeakable gift of the Lord Jesus Christ, the Saviour's death for our sins and His rising for our justification, the renewal of the heart by the grace of the Holy Ghost, and the continued maintenance of a life of faith and spiritual fellowship, all belong to this class. Reason has not discovered, God has revealed them. They are not of the truths of science to be known, but of the mysteries of God to be believed. They are not to be demonstrated by logic, they are appreciated and accepted only by faith. To those who regard them only from the outside, as matter of mere speculation and inquiry, they appear extravagant, perhaps incredible—the natural man receiveth them not, for they are spiritually discerned, and by those to whom the Spirit of God has taught them, they are esteemed the most precious of all verities. They are not, however, to be treated as spiritual fancies, furnishing theme for devout contemplation. On the contrary, there is no revelation more practical. The chief value of

these spiritual truths is to make men better and nobler in all the work and conflict of the world. They belong not to a celestial dreamland, but to the commonplace, workaday world, and the test of their vitality and their hold upon the hearts and consciences of men is the extent to which they have moulded the character and ennobled the life. Any imperfections in the Christian character of their professors are evidences that as yet they have not completely possessed the soul. What there is in them of spiritual nobility and heroism, of a desire to be holy and win others to holiness, of self-forgetting service to God and to man, of courageous devotion to the truth and tender sympathy with all suffering and sorrow—this is the fruit of that union with Christ which comes from faith in Him. There is no ground for believing in the reality of this inner life of godliness except that which is found in the outer life of purity and obedience. The Israelites knew that Moses had been with God in the mount because of the glory that was on his countenance, and we know that a man has been raised to dwell in heavenly places with Christ Jesus, when the mind that was in Christ Jesus reveals itself in all his life and conduct. We must add further that we have yet to learn how the Christlike character can be formed unless there be this faith. A religion of common sense may, if men can be induced to receive it (itself not the least difficult point of the whole), teach them to be true, upright, moderate, and even amiable, but beyond this it can do nothing. That glowing zeal for the well-being of others, which is one of the best features in our country and our times, was unknown in the world before the coming of Christ and the quickening power of His gospel. It is true that it is now widely diffused, and shows itself in such a variety of ways, some of which have no relation to religion at all, and is so often manifest even by those who treat the gospel with contempt that, as the result, its connection with the Master and His teaching is often not recognized. But it remains a fact that this sense of obligation to others has never been found exercising a powerful influence over society where the gospel was not known; and were faith in the gospel to perish, there is no reason to believe that the enthusiasm of humanity could long survive.

## II.

The promises and threatenings of the New Testament are not of an arbitrary character. The great law of the Divine government is that "whatsoever a man soweth that shall he also reap." He does not receive special gifts as a favourite of Heaven, nor is he visited with tribulation and sorrow by a gratuitous exercise of the Divine sovereignty. Character does very much to determine condition. A good man is satisfied out of himself, and, on the other hand, the tribulation and anguish which come to every soul that doeth evil are the working out of the evil itself. When we are told that "eye hath not seen, nor hath ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him," we are not to think that God has, by His mere decree, appointed some to enjoy blessings which are denied to others. A king may promise certain gifts as the rewards of a particular service, although there is no vital relation between the service rendered and the honours or emoluments bestowed. When Belshazzar exalted Daniel to the third place in the kingdom, because of his wise interpretation of the writing on the wall, that was a mere exercise of despotic power. The monarch chose thus to honour the man who had solved the dark enigma that had perplexed his spirit; but he might, with as much or as little reason, have visited him with his displeasure and sentenced him to degradation.

There are men who seem to think that the Divine procedure is just as arbitrary, and the error is not confined to those who make it an occasion of reproach against the Most High. Those who esteem themselves the favoured of Heaven, and suppose they are entitled to special privileges in consequence, bear false witness of God, and bring His gospel into contempt as much as those who, in bitter mockery and hate, charge Him with dealing unequally. The truth which both fail to grasp is that the blessedness of those who love God is impossible to any who have not that love. It springs out of the affection itself, and if the affection be non-existent the joy cannot be realized. The charms of music are for men of fine ear and cultured taste, not because some stern edict of fate refuses them to all others, but because in the nature

of things it cannot be otherwise. The keen sense of melodious sound, the exquisite appreciation of the harmony evolved from discords, the sensitiveness to every minute variation of time and tone, and the effect of the whole in the production of pleasure, are all the fruit of natural gifts carefully trained. The change is not to be effected by any mere fiat of Omnipotence. So is it with this higher spiritual enjoyment. It comes to him who is prepared for it, and it could not come to any other. Take the most extreme case, that of one who does not believe in the existence of God. It is clear that whatever light, inspiration, joy, or strength there may be for others in the thought of God, there can be none for him. The entire field of contemplation, which for others is peopled with thoughts, memories, hopes of God, is to him one dark and dreary blank. He has heard of God by the hearing of the ear, but it has been a hearing only. He does not believe, and how can he have any joy from God in whom he does not believe? It may be that all which holy men of old have written, all that good men around him say of their experience of God is true, but to him it has no reality. God does not need to decree that he shall find no peace in the assurance of His love, that the light of the Divine countenance shall never break in upon the darkness of his soul, that the sense of the Divine presence shall never be a stay and strength in times of weakness and temptation, that the man shall never glow with the hope of everlasting joy in the Divine home at last. All this the man has decreed himself, and only he can alter it. It is not that God has withdrawn from him, but he who has withdrawn from God. It would be worse than idle for one who thus puts God out of his faith and out of his heart to complain that he knows nothing of the joy which comes to those who can say with the Psalmist, "I have set the Lord always before me; because He is at my right hand I shall not be moved." He must first believe in God before he can rejoice in Him.

If the same principle be applied to those whose atheism is the atheism of the heart, the conclusion is precisely the same. True they do not venture so far as to disown God altogether, but they do their utmost to shut Him out of their thoughts. As we search through their hearts we find an atheism as



blank and cheerless as that which is seen in the intellect of the Agnostic or unbeliever. There are chambers in which there ought to be signs of the presence of God. There is the chamber of reverence, in which are kept memories of those whom the man has been accustomed to regard with affectionate respect, teachers from whom he has derived ideas or caught inspiration, heroes who have appealed to all his noblest ambition and fired them with a loftier purpose, leaders whom he has followed in some of the great struggles of life with faith and enthusiasm. Here, surely, there should be an altar for God. But no; He is forgotten or unknown. Here is the pleasant room of gratitude, hung round with many a picture to keep alive in the heart the recollection of favours done in times that are past; but among them all there is not one which tells how deeply it is felt that all blessings do but come from the Father of all mercies. Or here is the chamber of conscience, and as we enter it we think that here at least God will be found. But no; there is the law of honour, the law of public opinion, the law of social propriety, all carefully laid up as guides and directors, but for the law of God we seek in vain. On the threshold of that, as of every other chamber, is written "No God." Other chambers there are, "dark chambers of imagery," in which are set up the shrines of the heart's idolatries; but we seek in vain for the altar of God. And God does not strengthen and gladden that heart. How is it possible? He is shut out from it, and until He enters, there can be found no peace or joy in Him. A dweller in the city may find all his pleasure in its dusty streets and wilderness of houses, listen with scarce-concealed scorn to those who talk of the beauties of the country, with its purling brooks and its singing birds, the wild flowers which line its hedges, and the grass which carpets its fields, and laugh at what he deems their vapid poetic sentiment. To him, therefore, there come not the simple and refreshing pleasures of nature. He has stamped out the love of these things. He would rather hear the murmur of the crowds intent on the pursuit of gain than spend even a day amid the silences of nature, and as he has sown so he reaps. The beauty which nature reveals to her worshipper is hidden from him who despises all her charms; the quiet happiness

which he may find who communes with her cannot be realized by him who seeks not this fellowship. How can it be otherwise in relation to spiritual pleasures? If there is no sympathy between the heart and God the first and essential condition for His favour is wanting. God is willing to give, but man has deprived himself of the capacity to receive. The Father waits to surround His children with all the blessings of His home, but the children love not the Father and care not for the home. The love must be awakened before the joy of communion with the Father can even be understood, much more realized.

### III.

The heritage of the people of God—what is it? It certainly is not merely something to be enjoyed in the future, and of which we can at best have only hope and expectation here. The redeemed of Christ are doubtless waiting for the consummation of God's great purposes of love; but the work is begun in them, and already they have the earnest of the Spirit. We are too prone to think of heaven as a habitation of glory and joy which God has prepared for us in the world to come, and to forget how much a pure, loving, and godly heart does to make a heaven, how impossible at least it is that there can be a heaven without these spiritual qualities. Paul says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly," which is something very different from saying that as we have lived among the conflicts and sorrows of earth, we shall also live in the full enjoyment of the peace and glory of heaven. There is a danger on the opposite side of so thinking and speaking that the future glory so loses its distinctness that by and by we may come to fancy it a mere illusion. It was the habit for the pulpit at one time to indulge more in descriptions of the heaven that will be, and rhetoric and poetry were largely employed for the purpose of setting forth the "far more exceeding and eternal weight of glory" by which the tribulation of the present life is to be succeeded. Possibly too free play was given to the imagination in these descriptions, and in consequence an impression of unreality was produced, while many were only too ready to materialize the entire conception

of the heavenly state, and to forget that faith and love might even now make a heaven within them. But in avoiding the error of the past, it is not necessary for us to create a new one of our own. The children of God have already risen with Christ, and are even now realizing the joys of His fellowship, but they have not yet come to the fulness of their inheritance. There is before them a world of light and love, of perfect purity and perfect bliss, of joyous service and unclouded vision—a world where the tempter does not enter and the victory of holiness is complete, where they shall know as they are known, rejoice in the freedom from the limitations of sense, the struggles of passion, the humiliations of defeat and sin, and realize a blessedness of which here they cannot even form an adequate conception. But the hope thus full of immortality and life can be sustained and can yield them true consolation only as they have already the beginnings of the heavenly spirit. They must taste now of those joys which God has laid up for His servants, or their anticipations of the future must be but dreamy and uncertain, taking their hue and colouring from their earthly experiences, dwelling more upon the glory of heaven's floor than on the love and holiness of heaven's King. "The pure in heart shall see God," says the Master. What could more distinctly teach that spiritual joy can be understood and valued, nay can be attained at all, only by spiritual men?

There are few grander and truer conceptions of heaven than that which is given by Bailey in one of the exquisite songs of Festus.

Is heaven a land where golden streams  
Glide over silver sands,  
Like childhood's rosy, dazzling dreams  
Of some far fairy lands?

Is heaven a clime where diamond dew  
Glitter on fadeless flowers?  
And mirth and music ring aloud  
From amaranthine bowers?

Ah no! not such, not such is heaven,  
Surpassing far all these;  
Such cannot be the guerdon given  
Man's wearied soul to please.

The saint and sinner here below  
 These vain to be have proved,  
 And the pure spirit must despise  
 Whate'er the sense hath loved.

No ! not to one created thing  
 Shall our embrace be given,  
 But all our joy shall be in God,  
 For God alone is heaven.

But if so, heaven begins now. God gives light, knowledge, fellowship with Himself, all the joy of His presence, strength, and inspiration now. These are the things He hath prepared for them that love Him, and as we enter into their blessedness heaven is within us, and we are being educated for its more perfect visions and its sinless joy.



### THE NEW MORALITY : WILL IT WORK ?

BY A LADY.

"Time *does* rest on eternity, and he who has no vision of eternity will never get a true hold of Time."—*Carlyle*.

ONE of the gravest questions of the day is, Will true morality—the love and practice of the right—be likely to maintain its footing, and make progress in the world, apart from faith in the distinctive truths of Christianity ?

The question is not, Has morality *no* basis apart from Christianity ? for our own consciousness and the facts of history show that God has engraved His law very deeply on the human heart. In some of the earliest records of heathen nations (pre-eminently the Egyptian and Chinese) we find moral maxims which are scarcely excelled by those in our own Scriptures ; and in all ages and countries as well as in our own there have been, and are, men ignorant of Revelation, or disbelievers in it, whose highest ambition has been to do the right, and some of whom have been willing to suffer for it. While, on the other hand, we must admit with sorrow that the lives of many Christians have borne but a faint and feeble testimony to their most holy faith. Still the question remains, Has any influence in the past acted so powerfully

as Christianity in raising the moral tone both of individuals and of society, or is there any other influence likely to be more powerful in the future?

Professor Huxley, in one of his "lay sermons," has given us his views on one part of this question. He says: "Natural knowledge, seeking to satisfy natural wants, has found the ideas which can alone still spiritual cravings. In desiring to ascertain the laws of comfort it has been driven to discover those of conduct, and lay the foundation of a *new morality*." So far as I can gather from this writer, this new morality is "to have its foundation laid in teaching children that there is a reason for every moral law, as cogent and well defined as that underlying every physical law, and that stealing and lying are just as certain to be followed by evil consequences as putting your hand in the fire or jumping over a window. . . . You are to prove to a man once for all in his youth that it is better to starve than to steal, better for himself and for future generations;" and then, "The young must be trained how to apply moral laws to the difficult problems, which result from the complex conditions of modern civilization."

Now, there is no question at all that we need more moral teaching in schools and families, both on the general principles of morality, and on the special application of these principles in common life. Of the former the Bible is so full, from Genesis to Revelation, that one wonders much at the small share it has occupied, and still does occupy, in much religious instruction, and also at the slight reference that is made by many teachers to the voice of God within the soul, and to the great law of habit which, day by day and hour by hour, is fixing the character for good or evil. But such teaching as this can only be an auxiliary to Christianity, not a substitute. The tremendous current of evil in this world (temptations without and fierce urgent passions within) is not to be stemmed by the mere knowledge, however carefully implanted, that vice brings its own punishment, and virtue its own reward.

Professor Huxley describes a beautiful character as the hoped-for result of a higher education. "A man full of fire and fervour, and yet one whose passions are trained to come

to heel by a vigorous will, and that will be the servant of a tender conscience." But where, on his system, is the power sufficient for the fashioning and sustaining of such a character? Will it be obtained by what he calls "worship of the silent sort at the altar of the unknown and unknowable," or at that "serene resting-place for human nature—the world of art?"

In another place the professor seems to anticipate this objection, and describes a spiritual power of a personal kind which, we believe, has only found its full realization in the Christ of the Gospels. He says:

There have been men of moral genius to whom we owe ideals of duty, and visions of moral perfection, which ordinary mankind could never have attained—though, happily for them, they can feel the beauty of a vision which lay beyond the reach of their dull imaginations, and count life well spent in shaping some image of it in the actual world.

Dr. Tyndall, in an address to students, says:

There are in the mineral world certain crystals, forms of fluor-spar, which have lain darkly in the earth for ages, but which nevertheless have a potency of light locked up within them; and when these crystals are warmed, an overflow of light begins. Many of you may be in that condition, requiring only the proper agent to be applied to remove something to render you conscious of light and warmth within yourselves, and sources of both to others.

In reading this, the question occurs: What agent do we know of, that has acted in this way on human spirits, as the gospel has done when every other has failed?

Tyndall says that he received his inspiration to a life of duty from Emerson and Carlyle, but is not the moral power of these writers a Christian power though of a somewhat mixed and imperfect kind? and for one who has been nerved to a life of duty through *their* writings, have there not been thousands who have led lives of noble work and endurance, on the strength of words more inspiring than those of Carlyle and Emerson, because more tender and more full of hope? Such words as these: "Therefore we both labour and suffer reproach because we trust in the living God." "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and immortality, he will give eternal life." "Men ought always to pray and not to faint." "Be strong in the Lord and in

the power of *his* might." "Consider him who endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds." "For in that he himself hath suffered, being tempted, he is able also to succour them that are tempted." "I can do *all* things through Christ that strengtheneth me."

Dr. Tyndall partially recognizes the power of gospel motives when he says :

In some form or other prayer may be necessary to man's highest culture. I regard some who employ it as forming part of the cream of the earth ; the faith which adds to the folly and ferocity of some, in them is turned to enduring sweetness, holiness, and abounding charity, and self-sacrifice. Prayer in its higher form hints at disciplines which few of us can neglect without moral loss.

But can there be prayer to the unknown and unknowable God, and can that be the *same* faith which makes some people foolish and ferocious and others sweet and holy ?

In the "lay sermon" from which I have already quoted, Professor Huxley says : "The only medicine for suffering, crime, and all the other woes of mankind, is *wisdom*. Teach a man to read and write, and you have put into his hand the keys of the wisdom box." Would it not be more correct to say the *knowledge* box ? By all means let all men have the keys of the chest of knowledge, and let them store their minds by means of good and varied teaching. But this will not give wisdom. Wisdom is of the heart rather than of the head. The head may see clearly what is right and true, and the heart have no desire to follow it. Solomon was a learned man. He spake of trees from the cedar that groweth on Lebanon to the hyssop that springeth out of the wall, and he spake three thousand proverbs, and his songs were a thousand and five. But nevertheless his folly was manifest unto all men, and his misery was great as his folly, and great in proportion to his knowledge.

A learned man of modern times, a man of almost universal genius (Humboldt), wrote thus in his old age :

The whole of life seems the greatest insanity. If for eighty years one strives and inquires, still one is obliged to confess that one has striven for nothing and found out nothing. Did we at least only know why we are in this world ! But to my thinking everything is, and remains a riddle, and the greatest good luck is that of being born a flat head.

Another modern writer, a poet and a scholar, but also a man of much faith (Sydney Dobell), writes in a very different strain :

We are educating here as instruments for some after glorious work. God is sharpening and strengthening those instruments amid circumstances which, while they brighten the steel, test its durability and temper, and, lest the rough steel should revolt at the grindstone, He has given one bright instance of what it might become, one glorious instance that the steel need not break in the tempering. . . . I have no sympathy with those who despise this life. To him who has objects as glorious as such a life deserves, I say, you cannot love this life too well.

Some one has said :

The wisest people have been among those who have read few books and have seldom wandered from home, have felt much and thought much, have pondered upon life, trying to understand its mystery, not to talk about it, nor make theories about it, but that they might know how to live and how to die. Thought gives wisdom, and love gives it, and *prayer* especially, linking on the soul to the Giver of every good and perfect gift, the "wisdom which is from above, which is first pure, then peaceable, full of mercy and good fruits without partiality and without hypocrisy."

Let us then, till we find a better, cling to the sure and tried foundation, "Jesus Christ, the same yesterday, to-day, and for ever."

"The foundation of God standeth sure, having this seal. The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."

H. S. K.

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## NOTABLE PICTURES OF THE SEASON.

### I.

THE complaint of the dulness of the Royal Academy Exhibition is becoming perennial. It is

"as when a soul laments, which hath been blest,  
Desiring what is mingled with past years."

This year the popular complaint is unusually just: and it has been expressed by the ablest critics. One of these throws the responsibility on "the Hanging Committee;" but the secret does not lie in the admitted failure of that much-abused body. Nor in the artists entirely. The technical skill displayed, and



the culture manifested in the works at Burlington House this year, are of no mean order. Almost any one of them would be a welcome addition to the collection of the man of taste and refinement. Taken by itself, and within the limits of its pretensions, it would be a lasting and an increasing source of enjoyment. And yet, generally, there is dulness in the year's account of English art, an absence of works capable of exciting emotion or inspiring enthusiasm. The individual work may be, and is, masterly in manual dexterity and in realization of natural effects; but it is exceptional indeed if it is not lacking in the higher qualities of imagination and invention. The secret of the dulness in the aggregate, then, is something wanting in the individual; and that is, as hinted by some, highness of aim and worthiness of motive. The number of mean—aye, inane—pictures, by men of high talent and training, which issue from the studios year after year, are sufficient to irritate any lover of art, were it not that the fact is all too pitiful, inasmuch as it is an indication that social life, with its expensive demands, imposes on the painter conditions which are fatal to quiet, earnest and lofty ambition. And so it comes to pass that, under the exigencies of social life, imagination fails, a new creation is scarcely aimed at, and the artist of to-day—apart from portrait and landscape—limits himself to three orders of pictorial representation: the glorification of a popular idea—in old time the religious idea, but now "Militaryism:" the illustration of well-known literature—mythology, dramatic poetry, and history: and decoration, which depends on form and colour intrinsically and not on incident. Examples of the last abound at the Grosvenor Gallery.

Portraiture and landscape belong, apart from imagination, strictly to the same class of art, namely, the mere recordation of fact. And this, of course, is true whether the portrait be of a man, a tiger, a camel, or a dog; or the landscape that of the Wengernalp or a reach of the Thames River. In the narrowest sense this is true of "likeness" painting. In it the motive is not a depiction of examples of the choicest of physical humanity, but the expression of a sentiment—that of affection, reverence, or honour—which is behind, possibly, unpleasing features. In this, as in a landscape embracing

a birthplace, the scene of a passion—Ann Hathaway's cottage, to wit—the first essential is a faithful record of fact. As to this is superadded the imaginative and the spiritual, in short the poetic, so does the artist rise to the level of a creator: to the height of the many in literature, the few in art. The motive primarily actuating Mr. Briton Riviere is probably love of animal nature; and Mr. Vicat Cole's landscapes are indebted for their success to familiarity of subject. But to these they add an idealization which renders their works always striking and often impressive: and it is as this quality is manifest that they rise to the level of heaven-born genius. Examples of these two artists are found in Mr. Riviere's "Envy, Hatred, and Malice," splendid portraiture of various breeds of dogs; and Mr. Cole's "Wargrave," a realization of English scenery, with its peculiar characteristics—clear green and lemon sky, scudding clouds, bright reflections in the whirling water, grey mist and purple distance.

In making a selection of the pictures of the season, it is intended to keep clearly in mind the two motives which may animate an artist—the mere record of fact, and the realization of an ideal. The latter cannot supersede the other, but, as the poetry of art, it may add a grace even to Nature's loveliness. The absence of poetic aspiration accounts for the prevalent dullness: but the germs of originality and a striving after the ideal are discernible; and as originality increases, and the ideal is pursued, so will the advent of another age of Apelles be accelerated. The designation of "Apelles" as applied to Mr. Millais by the late Lord Beaconsfield was singularly apt; for, though Apelles had not the living painter's talent of arriving at a result by a kind of felicity, he was the "fashionable" painter of his time. Fashionable indeed! A fortune was his guerdon for a single portrait. But it is not as the favourite of Alexander's Court that we cite him here, but as an example of, first, industrious study and fine draughtsmanship; and, secondly, of pre-eminent invention. Not for him to be inspired by the ballads of his time, but, as in his "Venus Anadyomene," "the sea-born Venus rising, with her dripping tresses," to inspire! As painting is dull in the proportion in which it is slavishly conventional, so will it be vivid in the degree of its disciplined originality.

Living in the nineteenth century, Mrs. Butler's motive is "Militaryism." Had she lived in the fifteenth century, she would perhaps have been influenced by the religious idea, which was affected by "Society" then; but having been born in this age, she has seized the aristocratic idea of the time, that which we call "Militaryism." But under other conditions she must still have been a painter. Besides rare skill in draughtsmanship which has come from hard work ("no day without a line," as Apelles said), she is endowed with a love for colour, for the sweet transience of Nature as seen in the ever-changing light and mist of skies, for animal activity as observable in horses, and for stirring emotions in men. In the glitter and gaudiness of soldiers' uniforms, in the charging of a troop of cavalry, and in the excitement of battle incidents, are these, her tastes, gratified. All these characteristics of the artist are seen in "Scotland for Ever," now on exhibition at the Egyptian Hall, as some of them are observable in "The Defence of Rorke's Drift," at the Royal Academy, and in "Balaclava," "The Roll Call," and the rest. "The Defence of Rorke's Drift, January 22nd, 1879," had the artist been unknown, would have made for her a great reputation. In dramatic power, in truth-reaching imagination, and in fidelity to fact, the picture is unsurpassed. The vigilance of the master-minds, the determination of the red-coats to die hardily and game, the savage courage and fiend-like recklessness of the Zulu warriors, as they team down (as you feel, though the picture only hints it) on the devoted little garrison, the smoke, the glare, and the horror of the whole scene—these all are rendered on this canvas; and every detail—such, for instance, as the interposition of the handkerchiefs between the hand and the heated rifles—is indicative of patient and persevering study and inquiry. In a sense Mrs. Butler is an historical painter—though her works must necessarily be imaginary—and therefore every trifling fact depicted is of much and enduring importance. Where so much is excellent it seems ungracious to criticize, but it is to be suspected that there is a tendency now for her to paint too fast. There is not the delicacy and finish in "Rorke's Drift" which was in "The Remnant of an Army," nor in the picture by which she rose to fame—"The Roll-Call." We have set up a high standard for this lady,

but it cannot be maintained if she regard it less and the picture-dealers more than in early days.

Going to the Egyptian Hall we find that standard fully maintained. The pen-and-ink study for "Scotland for Ever" was exhibited with the "Balaclava." That was a charge of cavalry at Aldershot, with the horses, at a stretch gallop, coming towards the spectator. A bold but successful artistic exploit, and indicative of long and fatiguing study of the life. In that the horses were well apart, so that Russian troopers might even ride between, as they actually did in the case of the heavy Brigade at Balaclava. But in "Scotland for Ever" the first impression is that the horses are crowded; and it is only as one examines the picture that all is made clear. Dividing the picture into two, that to the right represents the front line of the squadron. In advance is an officer, on a well-bred charger, cheering on his men: the bugler, who should be at his side, has been shot at the moment of sounding the "charge," and his horse, feeling the rider reel, has slackened and thus embarrassed the troopers of the front line. Three or four of their horses, though the line advances, are plunging dangerously, and the contortions and action of the horses are as various as equine nature. To the left—and herein is genius made manifest—the rear troop is only now deploying into line for the charge. Such is the urgency of the situation! At Aldershot on a field day the squadron has leisure to form into line ere the bugle sound the charge; but on that 18th June, 1815, at Waterloo, under pitiless fire—not ten out of a hundred of "the Greys" came out of the charge—the exigencies of battle knew of no delay; and so, ere ever the line was formed, the gallop of death began. Rare power to have painted such varied character and action of horseflesh; still rarer genius to have conveyed so fully the story of an instantaneous incident!

Coming under the classification of military, but of much historic value, is a picture by Mr. Eyre Crowe, which one cannot regard without excitement. The annals of war afford no more noble instance of real heroism than the firing of the Cashmere Gate at Delhi, on September 14th, 1857. The little party had been told off to almost certain death, and they knew it. Lieutenant Home first ran across the wooden

bridge and lodged the powder bags, and then jumped into the ditch, where, with Bugler Hawthorne, he waited, with almost breathless excitement, for the powder to be fired and the call to be sounded to the column to advance. Lieutenant Salkeld and Sergeants Burgess and Carmichael, in attempting to ignite the fuse fell dead. Sergeant Smith, more happy than they, spite of the deadly fire centred on the exposed bridge from the wicket of the massive gate, succeeded, and in the smoke and tumult of the explosion the gallant 52nd made a dash over the bridge and entered the city. Mr. Crowe has chosen a stirring incident, and his treatment is adequate to the occasion.

Coming to pictures illustrative of literature, the foremost is "Sappho," at the Royal Academy, by Mr. Alma-Tadema. But the motive is not strictly illustrative. Rather has the artist selected the elements for his picture and then adapted them to the old-world tale. It is his only contribution, but it is the choicest work of the Exhibition. There is intentness in Sappho's expression, the dream of a love in union with poetry and song; a too conscious attention to his improvisation in his face, the sweetness of passion coming unwooed. Else there is little of story: it is all art for its own sake, and art indeed! To the right of the minstrel is intensely deep blue sea, which has the effect of rendering luminous the marble-paved arbour and its inscribed marble sides and seats to the left. No one can equal Mr. Alma-Tadema in painting marble, and in this instance he has surpassed even himself. The veining, the varied tints and the exquisitely delicate shadows are simply perfect; while the pose of the figures, the draperies, and the grouping have a charm hard to convey by any words. In maintaining his own high standard, no artist is so universally just to himself, none more uniformly perfect in finish, nor more refreshingly original than Mr. Alma-Tadema.

In seeking inspiration from literature, Mr. Frith, in "Swift and Vanessa," at the Royal Academy, is not happy. He is essentially, as we think Mr. Ruskin has said, an historical painter. Not the manipulator of lay figures and theatrical wardrobes, who, going back a hundred years for an incident, is anything except an historical painter: but, like Mr. Justin McCarthy in literature, depicting that which is

current and within personal experience, he is the recorder of to-day's manners, customs, vices, ceremonies and attire. A couple of hundred years hence the student of the history of his country will hold Mr. Frith in high esteem for the picture, "For better, for worse," the departure of the bride and bridegroom after the marriage breakfast, as they will also for his "Derby Day" of former years. These are perfect and actual representations of this nineteenth century life of ours; and he is the true historian who can fix the semblance of that as a lasting memorial. To Mr. Frith, then, as we look at "Swift and Vanessa," we say, in the words of Apelles, "Let the cobbler stick to his last." And to Mr. John Collier too, admirable portrait painter, must be addressed the same forcible injunction in regard to "The Last Voyage of Henry Hudson," even though the Royal Academy Council have purchased it under the Chantrey bequest. Characterized by many excellences, the impression conveyed is that the icebergs were studied from ice in Switzerland, and not from the real thing in the North Atlantic. Moreover, if the artist had ever come within a short distance of an iceberg in high latitudes, he would have known that ears, noses and fingers would stand a poor chance of escape from frost-bite unless they were better protected with furs than he has shown them to be in this picture. "The Curse of Rome: Mr. Edwin Booth as Richelieu," on the contrary, is work suited to Mr. Collier's taste and skill. Physically infirm, the great Cardinal is represented by the American actor as terrible in his strength when he launches an anathema, and it is this strength of anger which the artist has caught here. It is meet, too, that a portrait of Mr. Booth should adorn the walls of the English Academy, for does not the body of his illustrious ancestor, Barton Booth, the Macready of *his* time, lie, in honoured rest, in Westminster Abbey?

"Renouncing the Vanities, by order of Savonarola," by Mr. F. W. W. Topham, is a picture at once recognized, without reference to the text, as an illustration of "Romola." Save Tito and Romola, the crowd is all in sympathy, under the impassioned preaching of the fifteenth century reformer, with the lads who are collecting jewels, masks, and gewgaws. She, in rich brocade, with jewelled belt-clasp, coral necklace, and

ermine-lined cloak, is deafening her ears and turning away to her love from that voice which by-and-by will be to her a sweet consolation. As yet she knows not the story of that betrayed peasant maiden beyond the city, as yet she clings to the base Tito, and—though in pain of conscience—turns from the voice of God to the mere passionate love of man.

It is an easy stage from Savonarola to three other pictures in the Academy Exhibition, which alone would render a day in Burlington House a precious and lasting memory. The period of "The Symbol" by Mr. Dicksee, might be about that of Savonarola. The motto, "Is it nothing to you, all ye that pass by?" implies a motive at variance with the interpretation of which the treatment justly admits. The bride to the right, in rich brocade and crowned with orange blossom, touches an orange on its stem as she passes along unconscious of—the artist would say indifferent to—the wretched mendicant who is holding to view a crucifix, a dead Jesus. The bridegroom casts a look on the symbol without heeding the suppliant. As they, followed by their companions, emerge from the archway—"out of the shadow into the sun"—is it not to the brightness of sweet marriage life, which the living Christ has sanctified? She wise in her choice of God's loveliness in preference to man's dead symbols!

Still going back chronologically, we come to Mr. Briton Riviere's splendid tigers in "A Roman Holiday," and, the noblest picture of all of this season, Mr. Edwin Long's "Diana or Christ." In the former there is a dead tiger, the dying martyr and another tiger savage and triumphant. Feline in his angry roar and flashing eyes is this last, as he stalks away from his victim and hugs the boundary of the arena, fain, coward that he is, to quit the scene of his fierce fight.

A whole article might be dedicated to Mr. Long, a high priest of English religious art. Those who remember his "Esther" will meet her sister in braveness here. The sweet, tearful face, with eyes cast upward, is brimful of courage, albeit tender with anguish. Her hair, being of the colour of her Master's, suggests the cause for which she will die. The crowd of faces about her are brimful of anxiety—old men and young, maidens and varied races—all silently implore her to cast but one grain of incense into the censer burning before

the silver figure of Diana. The youth by her side, perchance her lover, would fain lift her hand—and surely he, if any—but the muscles of the fair arm remain rigid and the resolve of the lovely face remains steadfast. Beyond is the amphitheatre, with the untold horrors of its arena, and its crowd of heartless and cruel spectators. Nevertheless there are kind faces immediately about her, but not in one of them is there a ray of hope for her escape from the ordeal of that brutal holiday if she persist in refusing homage to the silvern queen. *She will be faithful.* Christ help her in her dread hour!

SYDNEY ROBJOHNS.

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### WHY DO DISSENTERS OPPOSE A RELIGIOUS CENSUS?

Church defenders are extremely displeased because Dissenters objected to a census of religious profession, and made their protest so strong as to necessitate the abandonment of the idea if it were ever entertained. Had it been possible to get accurate statistics of the kind, they would have been useless for the purpose for which some Churchmen were anxious to get them. The real contention between Churchmen and Dissenters relates solely to the existence of a National Church, and that is not to be decided by instituting a numerical comparison between the various churches. If it were granted that one Church must be supreme, such a review would be most valuable. But there is no such concession. The struggle is for religious equality. Among Protestant Dissenters it may be confidently asserted that there is no considerable party, if indeed there be a party at all, which would seek the transfer of ecclesiastical supremacy from the Episcopal Church to another. If the struggle is made to assume a sectarian aspect, the fault certainly is with the defenders of existing systems. It is true that the developments of sacerdotalism may give greater keenness to the antagonism, cause the more abundant use of a particular class of arguments, possibly bring into the field a new body of opponents. But the most earnest and conscientious enemies of Ritualist aggression have no desire to repress it by establishing some form of Protestantism or even by giving to the



present National Church a more distinctly Protestant character. There are few of our Nonconformists who would not regard such a proposal as utterly illusive and hopeless, or who, if it were practicable, would not refuse to seek deliverance by such an expedient. They believe in the free conflict of opinions, and would leave Ritualism and Romanism, like all other "isms," to stand or fall in virtue of their capacity for winning the faith of men.

When, therefore, a lay defender of the Established Church attempts to make the right of Disestablishment depend upon one of the other Churches obtaining a numerical preponderance over the other, he mistakes, or misrepresents the nature of the controversy. "If any one of the sects," says the Right Hon. J. G. Hubbard, member for the City of London, in *The Nineteenth Century* for January, "attained a larger following than the Church, it must by a general consensus supersede it as the expression of the religious profession of the country, and take its place in the Constitution; but, short of such transposition, the perpetuation of the monarchy involves the perpetuation of the National Church, with which it has been welded by statute with the special object of 'securing our religious laws and liberties.'" If this be the kind of reasoning which contents the mind of an eminent member of the Established Church, himself a Privy Councillor, it is not surprising that there should be such wide-spread confusion of thought in relation to this controversy. On one side only is it a struggle for sectarian advantage; on the other the aim is only to secure justice to all. Could it once be admitted that the nation ought to make some public profession of its faith, then would begin the contest between the various Churches as to which was best fitted to interpret the mind and conscience of the people. Of course, under such conditions, no change could be made until some one Church was able to prove that it had any larger number of adherents than any other. But it is singular that any intelligent man could ever entertain the belief that the religious profession of a nation was to be determined by the mere counting of heads. On the theory before us, indeed, it is quite possible that the Church of a minority must thus secure for itself the sanction and authority

of a national institution. It might be that one-half the names had no vital relation to any of the Churches, and that the other half was so generally divided amongst the other Christian bodies that the most numerous could have a minority even of the half among its adherents. Still, as it outnumbers any other single Church, it has a right to the position of privilege. As a matter of fact, it does not represent the belief of one-third of the people, and yet it is to be allowed to give "expression to the faith of the nation."

But were the numbers of the favoured Church much greater, is this the ground on which any thoughtful man would be content to decide such a point? Numbers are not an unfailing test of truth, of righteousness, or of intelligence. To the uneducated masses appeal is made by means of rite and spectacle, and it may be that the appeal is successful. Is the Church, which avowedly adopts these methods, to be invested with special State privileges because of the number of adherents which it is thus able to secure? The preponderating weight of intelligence, the pre-eminence in goodness, that faith in liberty which is of such incalculable importance to the interests of the nation, the superiority in spiritual and moral force in general, may be with some of the other Churches; but all these considerations are to be sacrificed, and the mere balance of numbers is to determine everything. A Church which sets forth doctrines that are repellent to the intellect of the age and the country, and which insists on a servile submission to the priesthood, inconsistent altogether with the spirit and rights of a free people, is to be set up as the exponent of the national faith, solely because it has a larger following than any single Church beside, though that following be composed of that section of the people who have not yet learned to think or understand as men, and are pleased with the childish things of symbol or of picture.

The theory is nothing better than an apotheosis of imbecility, childishness, and ignorance; but it serves to exhibit the straits to which Church defenders are driven when they attempt to deal with the present relative position of the Established and the Free Churches. It is only in so far as they help to illustrate the working of great principles, that the statistics which are so freely used on both sides, and

which ingenious reasoners are always to present as to make them supply an argument for their own cause, they are of any real value. Of course, under a popular constitution, the majority must rule, and so long as a majority is content to support the present system of privilege, or is not prepared to take active measures for its abolition, it will hold its peace. But it is the argument of force, not of right. Even then it is perfectly clear that if a majority of the people still professed to be members of the Established Church, that would give them an equitable title to impose their religion upon the dissentient majority. They can, of course, maintain the law as it stands, but might does not constitute right, though it is continually mistaken for it.

A dim consciousness of this seems to have been present to the mind of the champion of the Church, whose ire has been stirred by the opposition of Nonconformists to what he calls "a census of religions." He says, "Religious liberty with Churchmen of the present day is not a phrase, and they contend that whether Nonconformists were proved by a religious census to be fewer than a quarter, or more than half the population, they are equally entitled to the fullest measure of liberty of conscience, liberty of worship, and to personal equality before the law." It is only necessary to carry this one step farther to meet the Nonconformist view. Add to "personal equality" the equality of Churches, and this is the whole Nonconformist contention. The question is one of justice and principle, which is not affected by numbers. Of course, so long as numbers preponderate in favour of one particular view, independent of the verdict, it will be carried out, right or wrong, but the merits of the case are the same.

The advocates of religious equality have never insisted that it should be granted because of the number of Nonconformists in the nation. That is a very significant feature in the case, and one the force of which no enlightened statesman would deny. Though the question of right is the same, whether Dissenters form one-half or one-twentieth of the population, a politician, though he himself believed in the justice and expediency of a State Church, might have a reasonable doubt as to its continuance in the former case, whereas he would not trouble himself as to the opposition of a minority, as

supposed in the latter. So far there is an argument in favour of Disestablishment from the increased number of Dissenters. On the showing of Erastians themselves, a National Church has forfeited its claims to its position when it has lost its nationality. But how can a Church be truly described as national when so large a part of the nation—whether a fraction more or a fraction less than one-half, is a point of very slight importance in such a comparison—has forsaken its fold, and sought a home in other Christian communities? Those who dream that they can meet such an argument by microscopic criticisms of Horace Mann's returns, only betray an incapacity for understanding the drift of the argument. If the numerical superiority of the Established Church has come to be so doubtful that there is a necessity for discussing every figure, and exhausting ingenuity in the interpretation of returns which seem adverse *lis finita est*. Whatever else it be, a Church whose majority can be so easily disturbed by the mere accidents of weather, cannot honestly be said to represent the nation.

As soon as the argument descends to the level to which those champions of the Established Church who insist so earnestly on the figures would unwisely reduce it, it becomes nothing more than a contention in favour of a privileged sect which would be repudiated by the ablest and most liberal defenders of the State Church almost as earnestly as by Dissenters themselves. There is something venerable in the claims of a Church to catholicity, and if it were possible to maintain so extraordinary an assumption, a right to authority and position might be supposed to accompany it. Or there is something attractive in the idea of which Arnold was the most able exponent, of a complete identity between the Church and the State. But this appeal to numbers surrenders the sacred prerogative claimed on behalf of the Holy Catholic Church, and the nationality assumed by the Erastians in the second, in favour of a theory which is dishonouring to religion itself. The underlying idea is that of a scramble for place and power among the various sects, the prize remaining with the one who can point to the largest number of nominal professors. A census of religious profession was, therefore, loudly demanded in order that the force of the Established

Church might be displayed and the continuance of its privileges vindicated by a parade of its numerical superiority to Wesleyans or Congregationalists or any other body of religionists, not the superior number of its congregation, but of those who call themselves Churchmen. It may be that such a display might have produced an impression on a certain section of the people, but it would have been of no permanent advantage to the cause it was intended to promote. When this controversy about a great principle is brought down to a mere rivalry of sects, and that rivalry itself confined to a mere comparison of nominal adherents, who may never enter the walls of the church to which they profess to belong, it is not difficult to see that the doom of the Establishment will be sealed, and the end will not be far distant. In short, this whole argument is a practical confession that the Church has lost its nationality—surely, of all others, the confession which wise Churchmen would be most unwilling to make. Church defenders pursue a very short-sighted policy who, for the sake of producing what at the utmost can only be a transitory effect, give prominence to figures which, looked at rightly, are so damaging in their significance.

For what do these figures, however manipulated, actually prove? Let everything that can fairly be assumed as a deduction from the numbers attributed to Dissenters be granted to the utmost extent, and still the fact remains that Dissenters constitute, if not one-half, something nearly approaching one-half of the entire body of religious worshippers in the nation. It is almost pitiable to observe the ingenuity which Mr. Hubbard has employed in order to create the impression that the strength of Nonconformists has been greatly over-estimated, and that the figures do not mean all that they seem to imply. With this purpose a long list is given of halls and other buildings which are certified as meeting-places, and the following inference is drawn: "These extracts suffice to indicate how widely consecrated churches are distinguished by their immutability from the registered buildings, and how impossible it is to construct from numbers alone any comparison of the position and progress of the Church and of Dissenters. Very true, and the comparison is one on which Dissenters have not laid any stress. But if

it is to be made, the congregations which worship in People's Halls, or even in wooden movable buildings, must be reckoned as well as those which are galleried within the nave of the stately cathedral. It is quite true that "the cost of the national churches far exceeds that of the Dissenting chapels," and it may be equally true that "while the clergy considerably exceed in number the churches in which they officiated, Nonconformist ministers of all sects do not in number equal one-half of the buildings for worship which are said to have been provided for them and are appealed to as an evidence of progress." But what does all this mean? That the Established Church has at its disposal more wealth than the Dissenting communities; that it has, therefore, been able to build more attractive places of worship and to maintain a much larger number of clergy. All this is readily admitted; but if with all these advantages the Church has not been so far able to keep its hold upon the people, that (to put it in the mildest form) nearly one-half of the people who care for religious worship at all are to be found in the humble conventicle and in many cases preferring the ministrations of some layman, cultured or uncultured, as the case may be, to those of the favoured clergyman, it is not clear how this ostentatious boast of wealth tells in favour of the Establishment. The intention is to throw discredit on the return of the numbers of Dissenting places of worship; but the argument is a two-edged sword with which it is not always safe to meddle.

The census returns of 1851 showed that a large proportion of the attendants on public worship were found in Dissenting chapels, and that fact is not disproved by any of these ingenious reasonings. There was really no need of any figures to prove it. The actual proportion would no doubt have to be determined by exact enumeration, but the general outline is too distinctly marked to be capable of dispute. A man must close his eyes to facts that meet him at every turn if he doubts that a very considerable proportion of the religious life of the nation is to be found in the ranks of Dissent. No amount of talk about the cost of churches or the number of clergy, and no array of the statistics of goals and workhouses, no appeal even to a fact, which is discreditable partly to Dis-

senters, but still more to the inequality of the existing law—the comparatively small number of Dissenting marriages—will get rid of what is plain and palpable to every honest observer. The story of the years which will form so dark a page in the history of the century testifies not only to the courageous fidelity to Christian principle with which Nonconformists set themselves to stem the angry passion of the hour, but also to the extraordinary power which they were able to wield. To the service they rendered to the cause of humanity and freedom the politicians of both parties have borne their testimony. The astute leader who, measuring accurately the strength which Nonconformity had brought to the cause of national progress, legislated with the avowed object of neutralizing their force, learned how complete had been his failure, while the distinguished statesman who is the hope of the true friends of liberty, not in this country alone, but all the world over, has repeatedly acknowledged that Nonconformists were the main body of the army which he so gallantly led by which was achieved the most signal triumph which Liberalism ever won in this country. But this would have been impossible had not the Dissenting churches commanded the allegiance of a large section of the people. The spirit might have been willing, but if the numbers had been few they could have done nothing towards achieving the victory.

But the fact is beyond controversy, is, indeed, tacitly confessed in the efforts which are made to minimize or explain it. It not only proves that the claim of the Church to nationality has become an empty boast, but regarded in the light which history throws upon it, it goes far to prove the failure of what has been called the public Church system. That system has been tried under the most favourable conditions, and here is the result. The national sentiment, the force of habit and tradition, the reverence for antiquity, the overwhelming weight of social influence, have all been on its side. The persecuting enactments of law were employed for the purpose of suppressing all resistance to its authority, and long after their harsher provisions had been abolished there remained cruel political and social disabilities intended to bar the progress of Nonconformity. Besides this it has had



enormous wealth at its disposal, thousands of churches scattered over every part of the country for the purposes of its worship, all kinds of influence and patronage wherewith to promote its objects. Till the last twenty-five years the universities were under its absolute control, and no one was allowed even to take a degree who had not first committed himself to the acceptance of its formularies. This is the Church counting its revenues by millions, claiming among its members the sovereign and the aristocracy, patronized by fashion and by rank, monopolizing for centuries the national seats of learning, and still holding all the sanctuaries of the national worship, whose claim to supremacy is now defended by its champions on the ground that half the nation has not yet been utterly lost to its fellowship, or that there is no other sect in the nation by which it is outnumbered.

There is yet one other point in connection with the proposal for a religious census whose real significance these Church defenders seem never to have been able to perceive. Their dependence is upon the large numbers who have neither vital nor visible relation to any religious denomination whatever, but who, it is hoped, might, if asked to declare their religious preference, pronounce in favour of the National Church. "If," says Mr. Hubbard, "masses of the people choose to describe their religious profession as that of the Church of England, it would be the height of tyranny to preclude their doing so." But no one would desire to grudge them so innocent a gratification, or even to deprive the Church of any advantage which it might derive from the addition of such a multitude who would add as much to its real strength as the prefixing of a number of ciphers to the value of a figure. The only objection of Nonconformists is to the "tyranny" of dictating a faith to them and to the nation by means of adherents whose attachment to the Church is sufficiently expressed by describing themselves to the official enumerator as Churchmen. A right sentiment would surely have led a Church defender to keep this element in the background. It is bad enough to have to confess that one-half of the religious people do not belong to the National Church. It is infinitely worse to be forced to admit that almost a moiety of the population, for all practical purposes, belongs



to no Church at all. With an innocence which attains almost to the point of sublimity Mr. Hubbard writes: "This assumption demands most careful scrutiny, seeing that Mr. Mann's figures include only 7,261,032, and that the population was 18,000,000. How are the ten millions and more who were not at church or chapel on Census Sunday to be dealt with? Are they to be scored off as of no religion, or be apportioned by the simple operation of a rule-of-three amongst the one hundred and odd denominations tabulated by Mr. Mann? Neither course would be satisfactory. There must be many thousands of those who did not worship publicly on Census Sunday who would still be quite prepared to declare their religious profession; while again, an arithmetical distribution of the non-worshippers would yield a most fallacious impression of the convictions or preferences personally entertained." But surely these ten millions are the reproach, and more than the reproach, of the Establishment. That there should be this vast number of people in Christian England who do not maintain even an outward show of reverence for Christianity must be a source of bitter sorrow and even self-humiliation to all Churches, but to the National Church, which has undertaken the responsibility for their religious teaching and culture, to which have been assigned such large funds for the purpose of carrying on the work, and which enjoys so many privileges in virtue of its having accepted this trust, is nothing short of a scandal. That these voluntary aliens from all our churches should be paraded as adherents of the Established Church is only to presume upon the weak acquiescence of some who are moved by a mere array of figures without pausing to inquire what is their true significance. Nonconformists will not quietly accept such an argument. They are quite content that the ten millions should be introduced into the consideration, but they cannot see to what other use they can be put, except to demonstrate the egregious failure of the public Church system.

### MAN'S PLACE IN THE UNIVERSE.\*

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psa. viii. 4.

ONE of the charges most frequently urged against Christianity by sceptics, ancient and modern, is that of exaggerating the value of man and the historic importance of the globe on which he dwells. "What is man," they have said in the very words of our text, "that God should be mindful of him?" and they have delighted to magnify his insignificance. Everything that could cast contempt upon him has been brought up to serve their purpose, and the more ephemeral the insect to whom they could liken him, the fitter the comparison. The earliest adversaries of the gospel used the same tactics. Celsus especially delighted in this sardonic view, and was bitterly incensed by the greatness which Scripture assigned to man. "In what," he says, "is man superior to the ant or the fly? We are told that he is the king of the beasts, but do not the beasts themselves devour him? Have not the ants and the bees their states, magistrates, cities? Do they not make war and enter into alliances?" And the sarcastic writer, accepting on this point the fanciful assertions of certain travellers, gathers together all the arguments which seem to him adapted to exalt the animals at the expense of man, and to turn into ridicule the glorious destinies which the Word of God holds forth to him.†

This kind of attack is nothing new, but it has been revived by the progress of science and invested with a new speciousness. Science, we are told, has displaced the old centre of creation. Formerly, in the ages of childish credulity, man looked upon our earth as the point around which everything resolved. It was to enlighten this world of ours that the sun rose every morning, and the starry lamps were kindled every night. The heavens were the azure tent, star-spangled, which formed the roof of our dwellings. In it man often read the secret of his fate. The eclipse of a star was to

\* From the French of M. Bersier. Translated by Mrs. Annie Harwood Holmden.

† See Origen, Book IV. "Contra Celsum."

him the omen of some awful event. The star which shone over the infant's cradle presaged its high destinies. All nature seemed simply designed to be a palace for man.

Around this infantile system the childish beliefs of our forefathers clung. They made man the ideal being, the privileged creature of God. They fixed upon our globe as the sphere for the realization of the loftiest purposes of the Most High. Above the cradle of Bethlehem they heard the angels' songs; around the cross of Calvary they gathered the heavenly hosts which people the universe, unseen. It was to redeem our world that the Son of God Himself put on a body like our own and shed His precious blood.

But these dreams of an insensate pride have melted away under the searching eye of the scholar. To him our earth is nothing more than an imperceptible planet, one of the satellites of the sun, and the sun itself is but one of the myriad stars which circle round an unknown centre. The millions of grains of sand which form the rampart of the sea, give but a vague idea of the countless worlds moving in infinite space. The further our gaze reaches, the further the horizon recedes. No words, no figures can express the vast distances which separate us from the stars which nightly stud our sky. To give one illustration: Light travels at the rate of about 190,000 miles a second, yet it is ten or twenty years on the way from one of those fixed stars before it reaches us. Take, for example, the familiar polar star. If its light were quenched to-night, we should still see it shining for thirty years, so that the infant born to-day might gaze when he had grown to manhood on the star that had sunk into darkness at his birth. But beyond this the horizon widens to infinity. Behind the polar star stretches the long white radiance of the milky way, which is but a zone of light emanating from worlds lost to all appreciable measurement in the vague vastness of the infinite. One of the greatest of modern astronomers, Herschel, calculated that for light to travel to us from one of those stars would take ten thousand centuries. Before figures like these we stand bewildered, and say with Pascal, "The solitude of these infinite spaces appals me." Our childish beliefs totter; God seems to sink away into the immeasurable distance, and the words of the text

rise spontaneously to our lips, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

We need not be one of the world's sages in order to be familiar with that overwhelming sense of human littleness, so nearly akin to doubt and despair. The most humble and ignorant feel it after their fashion, and perhaps with even greater intensity. When an epidemic comes which sweeps down men by thousands; when we tread a battle-field reeking with the slain; when we witness one of those accidents so fearfully common in our day, in which some sudden explosion strews the ground with formless remains of what a moment before were living men, a crushing feeling of fatalism comes over us, and it is hard to believe in the preciousness of these lives of which Nature makes such cruel sport. Even without seeing such things as these, the same painful impression forces itself upon us as we walk through one of our cemeteries. We look down the mournful vista of monumental stones, on which the mouldering damp is already laying its effacing fingers, and yet which will too often outlast the undying affection and faithful memory which they record. We gaze into the common grave which receives daily so many nameless corpses, soon to become one revolting mass of corruption; and in view of such scenes as these it seems almost ironical to speak of the value of individual lives, of their greatness and dignity.

And if we turn from the dead to the living, is not the same impression of human littleness and worthlessness evolved like a moral exhalation from every crowd of men and women? When one feels one's self lost in a crowd, passing through it—as who has not done?—solitary, unknown, seeking in vain for sympathy and meeting only the trite interchange of superficial sentiment; when we have prayed and found no response, have knelt in the church and come out more sceptical and sad than we went in; when we reflect, as Bossuet has said, that we only appear upon the stage of the world to swell the numbers, and that the piece would have been played just the same if we had remained behind the curtain;—when we think of these things we take up again with bitter emphasis the Psalmist's words, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

It is to this cry of troubled hearts that I would find an answer ; and that answer, I need hardly say, I shall draw from the book of life, the eternal word of the living and true God.

I. I make one prefatory remark. I have spoken of the littleness of man in comparison with the boundless universe. But there is no book that I know which speaks of this in terms more touching and true than the Bible itself. Listen, for instance, to the patriarch Job and the prophet Isaiah. See how they abase the pride of man by the overwhelming contemplation of the vastness, magnificence, and splendour of the works of God. Read that sublime dialogue in which the Book of Job brings before us the man who in his ignorance and brief span of life pretends to judge the counsels of the Most High. Listen to the questions which God puts to him to make him feel his folly, and confess that he is but of yesterday and knows nothing. Harken to Isaiah, who speaks of the heavens as a curtain which God draws and withdraws at will, and compares the nations of the earth to a drop in a bucket and to the smallest dust of the balance (Isa. xl.). Could the most advanced modern science find language stronger than this, to represent the littleness and frailty of man ? Does the Bible, then, drawn from these premises those despairing inferences to which I have referred ? On the contrary. Above the immensity of the universe it points us to the infinite God—all-wise, all-powerful, all-good. If man, who passes away like a shadow, is as nothing to the vast universe, the universe in its turn is as nothing before God. God remains Sovereign, Master, and Lord, unfathomable in His counsels, but inexhaustible and infinite in His love and tender care for the creatures He has made. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God ?" (Isa. xl. 27). This is the first reply which Scripture makes to the question before us. Above this world, the grandeur of which it recognizes and describes in glowing colours, it points us to a God who is greater than all His works. But His greatness is not the colossal and brutal greatness of the despot who crushes his creatures beneath his iron hand ; it is the infinite solicitude of a tender, pitiful

Providence, of a God who calls Himself the Father in heaven, of One who comforts His children as a mother comforts, who counts the very hairs of their heads, without whose permission not a sparrow falls to the ground, whom nothing escapes, not even that prayer which you thought lost; not even the tears which this very day you have shed in secret.

Thus the view which Scripture gives us of the very greatness of God, is so full of light that it scatters all the shades of fatalism and excites in us confidence instead of despair. We must now look at the representation it gives of man himself. It is here that its teaching is truly sublime; it brings out in vivid contrast at once our feebleness and our strength.

II. Man was formed out of the dust of the earth. He is the latest comer in a series of beings, and inferior in some respects to many of the brutes, which excel him in muscular strength, in fineness of hearing, sight, and all the senses, no less than in the certainty of their instincts. But this being, so small and so deficient in mere physical force, is nevertheless the king of creation. He has been called to rule over all things. This is the part which from the very commencement the Bible assigns to him. It anticipates in this respect the wildest dreams of his ambition and at once gives him, as God's viceroy upon earth, that place of sovereignty and supremacy which infidel science thinks itself the first to claim on his behalf. In reality, the pride of our day has made no discovery on this point which faith had not already clearly discerned, and which had not been proclaimed from the dawn of revelation. Man is king, according to the Scripture, and he is so because he was created in the image of God.

Let us pause for a moment to point out in a few traits this Divine impress upon our nature, as it still survives all the distortions which hereditary sin has entailed upon it.

I discern this Divine image, first of all, in the intellect of man. What can I add to-day to all that has been said upon this point? Let me note here for a moment a strange paradox. The very men who, one after another, delight to take up the argument of Celsus, that we are but *parvenu* animals, suddenly lose sight of this much-emphasized fact, and from the progress and lofty capabilities of the human intellect derive an argument against the religious doctrines by which, as they

say, the mind of man is kept in leading-strings. They are opposed to us when we affirm, in the name of revelation, that man is, by his very origin, an intellectual being created in the image of God; and the next instant they repudiate, in the name of human reason, the very book which assigns to reason so high a source and so grand a destiny. It is the glory of Christianity that it is able to meet these two attacks from opposite quarters. We might apply here the words of Pascal, "If a man exalts himself, I humble him. If he humbles himself, I lift him up."

As we listen to the tirades in which nowadays the reason of man is exalted, as if it alone were the God of the universe, we are tempted to remind such proud boasters of the limits of their vaunted reason, by pointing to their hopeless ignorance of the most essential problems of our destiny—evil, suffering, and death. But this is not our object now, and we simply assert again that nowhere is the grandeur of human reason more clearly and broadly affirmed than in the theology of the Bible. We appreciate and share the enthusiasm kindled by modern scientific discoveries, and by those marvellous appliances of inventive and mechanical skill which have amazed us in our universal exhibitions. The genius of man is always admirable, whether it be used in subduing the savage forces of Nature, and making them subserve a higher will, or in formulating with scientific accuracy the laws which regulate all the various phenomena of Nature; whether it devote itself to subtle analysis of the mysteries of life which elude the unaided eye, or comprehend in one sweeping glance the awful grandeurs of the utmost heavens. What does it matter to me, in view of achievements like these, that man is but an insignificant atom in the material order? Is true greatness to be measured by the space a man fills? Did the genius of Napoleon or Galileo demand a giant frame? Does not the bare suggestion bring a smile to your lips? If our globe is a world in which the designs of God are understood, will you complain that in bulk it is not a hundredth or a thousandth part of some of those stars which strew the heavens? Will its physical limitations prevent its being the marvellous observatory from which the universe is faithfully studied?

Let us dismiss, then, this strange argument which consists in measuring the value of man by the place which he occupies in space and time. To me it only enhances that value and makes it the more impressive, that it is displayed within so limited an area, and I never read without a responsive thrill of enthusiasm the words of Pascal, "Man is but a reed, the feeblest in nature, but a reed that thinks. It would not need that the whole universe should rise up to crush him. A breath of noxious vapour, a drop of water suffices to quench his life. But even if the whole universe combined to crush him, man would be still more noble than that which slew him, because he knows that he dies, and whatever advantage the universe has over him, the universe itself knows nothing of it. All our dignity consists, then, in this power of thinking. It is by this we retrieve all lack that may be ours of time or space." Truly admirable words, like the fragments of an Orphic hymn chanting the true greatness of humanity.

III. It must be confessed, however, that this demonstration of the greatness of man will never be popular. It will only impress the thoughtful; it will never avail with the mass of mankind to counteract the scepticism which arises from the apparent insignificance of human destiny. This is quite easy to understand. The majority of men are incapable of admiring that of which they have scarcely any knowledge. Sunk in ignorance, sustaining life by ceaseless toil, recognizing only the practical results of science, not its principles, how could they be convinced by arguments of this order? We readily observe also that these arguments hold little place in Scripture. The Bible does not exalt the intellect of man; it is by his moral character, his conscience, and his heart that it estimates his true worth and dignity. And this is as it should be; for the Christian religion does not address itself to a minority, to a privileged class of select spirits—it appeals to all. Now, if men are, in intellectual endowments, divided by almost immeasurable distance, we find that in their moral characteristics they have everything in common. All inequalities vanish before the law of duty; rich or poor, learned or unlearned, all meet on the same ground, and share the same responsibility. In this also the Scripture places the true greatness of man. That petty and miserable being



who is called man, has in him something strange ; he can decide his own destiny ; he can obey or resist the law of his being ; he is free, in a word, and in this consists the seriousness and solemnity of his life. Do we ask a decisive proof of this ? Look at that poor man, the pariah of our streets, that labourer who seems little more than an animated spade, an animal scarcely more intelligent than the brutes ; see him clad in the rags of poverty, and scarred with the stigmata of vice ; see him lost in the swarming ant-hill of humanity. You will be tempted to smile at the idea that he has an immortal soul, that he occupies a place somewhere in the purposes of God. But suddenly the scene changes. You are in a court. The judgment seat is set, and that mere automaton, as you were ready to deem him, is brought to the bar on a charge of murder. How is it that now your impressions are so changed ? Why does society pause in its busy life to listen to the trial of this wretched creature ? Why these magistrates, this strong current of public opinion, these long pleadings, these learned inquiries ? Why the tense eagerness of the crowd which hangs upon the words of the counsel who attempts to defend the criminal ? Why that silence as of death, when the sentence is about to be pronounced ? Ah ! in such a moment you are not prone to smile, and any attempt at pleasantry would excite in you only indignation and disgust. For there is something grand, after all, about a man ; his liberty of action is no vain sophism, and in his destiny there is a tragic interest. This becomes more and more manifest as society progresses. The barbarians of Dahomey may, in a day of reckless orgy, fill a pool with human blood, and erect a pyramid of human skulls ; but in the light of Christian civilization the lowest malefactor cannot be reached unless by the sacred arm of the law. The truth which the gospel has brought into such prominence that no one will even attempt to contest it, is this : that man is a responsible being : that he is not a brute, impelled by irresistible instinct of nerve and blood to the destruction of other lives. Man can say "No" to God : man has it in his own power to save or destroy himself.

IV. But the gospel does more than remind us by precepts of the moral greatness of mankind. It shows us this moral

elevation attained in living perfectness in the person of Jesus Christ. I maintain that the life of Christ has created an ideal of humanity which scepticism will never be able to destroy. If human genius had invented that personality, it would have been its supreme effort, its most glorious title to fame; but here we have something better than an invention. Here is a historical fact, which the most careful and exact research only confirms. The gigantic effort which Strauss made, with all the skill of a profound scientist, to reduce the gospel to a mere myth, a sublime dream evolved from man's higher consciousness of right, is now fully recognized to be a failure. There is not a scholar who would now dispute the fact that Christ did live. The impress He has left upon the earth, the influence which His life still exerts on human conduct—an influence which, in spite of all that may appear to the contrary, goes on widening and deepening—all this is the proof that in worshipping Him man is not worshipping a shadow, and is not the victim of a splendid hallucination. There was, then, once upon earth a being, named Jesus of Nazareth, who revealed a moral ideal to which the conscience yields a profound assent.\* There was a being whose life is altogether free from those failures and blemishes which make us doubtful of mankind. As you study this life, does it ever occur to you to think of the narrowness of the stage on which it transpired, of the insignificance of Jesus Christ from a mere external point of view? Do you not feel that His greatness is of another order, and raises you perforce above all meaner ideas? Whether you listen to His discourses and parables, or watch His life, you feel each moment that you are in contact with the true, sometimes the sublime. What matters it

\* We are told that the ideal revealed by Jesus Christ is now inadequate and effete, because the teaching of Jesus ignores the social, political, and economical questions which play so large a part in modern life. As just would it be to make it a reproach against Him that He did not speak of mathematics, physics, or astronomy. These objectors fail to perceive that the profound originality of Christianity consists in this very thing: that it is exclusively religious; that it makes no pretension to resolve questions of pure science or social organization; that it has never adventured itself upon that slippery path which all other religions have found so fatal; that it strictly and resolutely confines itself to the restoration of moral harmony, the reconciliation of man with God, and man with man.

to you, then, that all this took place in an obscure corner of Galilee, and upon a little planet which is lost in the immensity of the universe? What have these material considerations to do with the impression of holiness, justice, and love which enwraps and overawes your soul? Enlarge the stage on which these scenes are enacted, magnify the proportions to any extent, and what is added to the moral impression they create? Absolutely nothing.

Let it be observed also that this greatness of Christ Himself is imparted to all who surround Him, to the least heroic personages of the gospel story, so that these acquire for us an importance to which they are not entitled on any mere external and conventional grounds. We are not sufficiently alive to this fact. Before Christ, in all Greek and Latin antiquity, I am not aware that a single author has handed down the name of a carpenter, a boatman, or any other humble working man. If such people are introduced at all it is in some fable designed to awaken a smile; but no one would dream of treating them seriously as historical characters. But the gospel has handed down to us the names of the carpenter Joseph, of his wife Mary, of Andrew and Peter, the fishermen, of despised women like the Magdalene possessed with seven devils, and it has linked with the history of these people, teachings the grandest, most touching, most profound which the world has ever heard. I say that by doing this it has made a belief in the dignity of man a part of the heritage of humanity, and that this faith can never henceforth be eradicated. It will be no more possible to say, "What is man that God is mindful of him?" where the gospel story of Divine love is once made known. Infidelity may indeed for a time efface with its sophistries these sublime teachings, and the masses of the people, blinded by such casuistry, may forget that amazing revolution which changed all the ideas till then prevailing in the world. But error is short-lived, and the conscience of the simple will soon convince them that the book which has so set before the world the history of a few working men that it has conferred on them an immortality higher than that of Cæsar or Alexander, must be the best charter of the rights of humanity.

V. But of all the revelations of the gospel, that which gives

the most exalted idea of the value of man is the doctrine of redemption. The gospel places the cross in the centre of history; it makes the death of Christ the great event in the annals of mankind. It shows us heaven itself being moved for the redemption of guilty man. To this all the designs of Providence tend. History has no other aim than the foundation of the kingdom of God, and that kingdom is set up in each soul when it is redeemed by Divine love, and resumes its place in the universal harmony.

To some all this may seem purely visionary, but to those who, like ourselves, accept it as the grandest of all realities, that on which we may build all our faith and all our hopes, it is an incomparable argument for the preciousness of the human soul. The awful solemnity of man's life, the dark dominion of evil, and the infinity of Divine love, all these we read in ineffaceable characters on the cross of Christ. And here, again, we cannot but observe how altogether without weight in the scale are the mere material surroundings of this moral miracle of love. We are told that it is absurd to suppose that redemption should have been wrought out by the Son of God on a planet so insignificant as our globe. Would it, then, be easier to believe, if the theatre of redemption had been some mighty distant star, one of those great suns, the centre of a whole system of revolving worlds? For myself, I love to recall the exclamation of the prophet, as he hailed the lowly hamlet which was the Redeemer's birthplace: "And thou Bethlehem, in the land of Judah, art not the least of the princes of Judah, for out of thee shall come a governor that shall rule my people Israel." And so looking on our earth, Christ's larger birthplace, I too exclaim, "O earth, thou planet lost in the vastness of the universe, thou art in space but as a grain of dust, yet hast thou seen love shine forth in noonday splendour. And the eye which should scan the uttermost realms of light could discover nothing grander or more glorious than the sacrifice of the cross." All knowledge and all strength is as nothing to one impulse of true love. What manifestation can creation offer comparable for an instant to the Divine self-sacrifice of Golgotha?

This great truth is apprehended by every Christian, even the humblest and most unlearned. It is not that he reasons

about his impressions and argues them out to his own mind, but he follows his instinct, which is here a safe guide. He reads the history of the passion; he stands before the cross; he is conscious of a love which embraces and transfuses him; and the very doctrine which humbles him by the revelation of his unworthiness, teaches him at the same time what is his true dignity. Feeling himself loved with so great a love, he is conscious that he should and can respond to it. How can he think himself a worthless creature? God has been mindful of him; God has redeemed him; God wills that he should share eternal glory; and this suffices to raise him for ever above the scepticism which would overwhelm him with the consciousness of his own nothingness.

VI. My last word shall be to those who mock at our childish faith in what they call our proud destiny. "What is man," they say with a sneer, "that God should be mindful of him?" Let me say frankly I distrust this affected humility. It seems to me too specious to be true. Watch these very men who are indignant at what they deem our childish illusions or absurd presumption. No expressions seem too strong for them to use in denouncing our folly. But, wondrous inconsistency! we find them applauding to the echo, theories which banish God from the world and make man the sole sovereign of nature. A moment ago man was nothing in their esteem; now he is everything. They would reverse the words of our text, and applying them to God would say, "What is God, that man should be mindful of Him?" God is to them nothing more than a traditional and obsolete name to express force or the first cause. He is a mere cipher,\* and man, whom we were reproached with exalting unduly, becomes the sole master of his own destinies, the sole judge of his own merits, the only being of appreciable importance in history. He is not worthy that God should be mindful of him; it is insufferable pride that he should think so; but he may

\* The following extract is from a late volume of the Library of Contemporary Science, published by Reinwald: "In proportion as God—supposed hitherto to be present in the plague, the storm, the thunder, in history and in the revolutions of our globe—shall withdraw from time and things His present inutility, men will learn to give up this cipher, placed on the left of all the numbers, and hence not affecting their sum."—"*La Philosophie*," by *André Lefèvre*, p. 489.

dethrone God and confidently affirm that no higher will has any authority over him. The very same men, therefore, who repudiate Christianity because it makes too much of man, themselves exalt man into a petty god, inflated with self-sufficiency. If our faith needed to be avenged for the insults cast upon it, it could scarcely find a more powerful vindication than in contradictions like these. But the prevailing feeling in our minds is a deep sadness, as we note these perpetual attempts of man to escape from God; as we see how man shuts out the Divine light by his human sophistries, and uses every artifice to fend off the love of God, one day pretending that he is too small to be worthy of God's attention, the next that he is too great to have need of His grace. Thus he makes both his false humility and his foolish pride the excuse for forgetting the Almighty on whom he depends, the Holy Judge whom he has offended, the Father from whom he has voluntarily separated himself, the Being, in a word, whose love is obnoxious to him, because it claims in return his unreserved devotion and adoration.

Christians, let us bless God that He has revealed to us our true destiny. Let us take up with the accents of repentance, remembering not only our unworthiness but our sin, the words of the Psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" but let our hearts recognize with adoring gratitude the love of Him who "remembered us in our low estate," and hath "visited and redeemed his people."



### THE MEETINGS OF THE UNION.

We have now passed through the first contest for the Chair of the Congregational Union, and we do not envy the feelings of those who desire to see a repetition of the experience. A correspondent of *The Nonconformist*, who signs himself a "Silent Member," indeed, seems to think that the only cause for regret was to be found in the previous incidents of the contest: "What happened prior to the election was painful enough, but the election itself was free from anything objectionable, and is not likely to be followed by any mischievous

results." The judgment is a curious one, especially as coming from a critic who is disposed to indulge in a grumble all round, and who, after a fling at those who deprecated a particular discussion, at the secretary, and at the foreign delegates, finishes by telling the assembly generally "that there will be needed more serious changes in thought and in feeling before alterations in official programmes will produce very appreciable results." The views of those who regret the proceedings of the Monday night's meeting do not need to be better expressed, and it is matter for astonishment that one who writes thus can treat the action on that occasion so lightly. It is true that the mere counting of votes and the declaration of the result passed off with perfect decorum, but it is impossible not to connect the excitement, which prevailed more or less throughout the evening, with the election. Another correspondent of the same journal, who appropriately signs himself "Mœrens," says, "I am told there are those who consider their turbulence a somewhat healthy sign, and hail it as a relief from the monotonous decorum to which we have been accustomed. I can only say that any man who regards the proceedings complained of as tolerable gives thereby the measure of his respect for Congregationalism and for ecclesiastical self-government in general." There can be no doubt that this expresses a feeling which is shared by the vast majority of the most loyal and respected members of the Union. Nor must it be regarded as surprising that when a personal controversy arises strong feeling should be awakened, and on that account, among others, many have deprecated a contest for the Chair of the Union. We are told that such competitions are carried on elsewhere without any evil consequences; but we know of no case in which there is a strict parallelism in circumstances, that is, where the constituency is so popular, and where, owing to the absence of party divisions, the election is so likely to turn on purely personal considerations. At all events it is not easy to believe that so much impatience and heat would have been shown in the discussion on Mr. Statham's motion had it not been for its relation to the election, or that the election would have produced such intense feeling but for the personal element which unhappily became introduced into it.

But it is vain to sigh over the inevitable. It is useless, for the present at least, to hope that we shall return to unanimous elections, and if there is to be competition, we can only congratulate ourselves on the abolition of the system of nomination with such discussions as those to which it has led during the last few weeks. We will do nothing towards increasing the mischief by reviving the memory of those "previous incidents" which pained even the "Silent Member," and confine ourselves to the expression of a hope that the new mode of election may render any repetition of them impossible. How that plan is to secure any greater freedom of choice, except by the very objectionable method of forcing men into a competition from which, had they the option, they would recoil, it is not easy to understand. But if it prevents the discussion of the claims of individuals beforehand, it will be a decided gain, and as such may be welcomed. For ourselves we never had any liking for the method which has just been abolished, and although we are far from being satisfied that the new one, as accepted by the assembly, is the best that could be devised, or that it can be worked in its present crude form, we consider it preferable to a system which exposes the denomination to be agitated for weeks by the excitement of a contested election. If we are to have competition it is best that it should be at once brought to a decisive issue.

It may be that our prejudice in favour of unanimity in the election is a weak one, but we are certain that some of our best men would never have filled the Chair if it had been necessary to enter into a competition in order to win it. Such a man as the late David Thomas of Bristol, for example (we quote the name of the dead rather than of any living man), would never have been its occupant under such conditions, and the Union would have been the loser. Even of those who are ready enough to battle for a principle, or to face external opponents, there are some who would rather remain unhonoured for ever than win distinction in an electoral contest with their brethren. Often as it has been reiterated, it seems hardly yet to be understood that the reason why from year to year there has been only one candidate nominated to the assembly, has simply been the reluctance of gentlemen to stand in opposition to each other. No doubt the case will be



different when the ballot is taken at once ; but it remains to be seen whether even this will overcome the unwillingness to face such an ordeal.

In the meantime it is important there should be no mistake as to the past. There has been no caucus to settle who should be nominated, least of all has the Committee of the Union ever originated a nomination, or interfered to secure the withdrawal of one who had been nominated. Whatever action there has been has been that of individuals. They may or may not have been members of the Committee, but in either case they acted in their private capacity and on their personal responsibility alone. The idea that it was a point of etiquette to leave the gentleman first nominated in undisputed possession of the field, is a gratuitous assumption for which there is not a shadow of evidence. Every nominee acted on his own independent judgment, and accepted or rejected the nomination of his friends as he thought right. The plan may have been open to objections, and we only hope that all reasonable ones will be removed by our Reform Bill. For ourselves, we believe that if there is to be electioneering at all, there will be electioneering tactics under any and every plan. The extension of the nomination list was, undoubtedly, very undesirable, but even had it been distinctly forbidden, and the number attached to any nomination restricted to ten, expedients would easily have been found for creating all the impression sought to be produced by a long and influential list of nominators in another way. It is to the spirit of the body rather than to any legislation that we must trust for the suppression of any objectionable electioneering. Even under the amended law preliminary discussion is not impossible, and if we trust that we shall not see it renewed, it is because we have faith in the right feeling of the Union, and in the public opinion of the Churches, who certainly will not regard with any tolerance the interruption of their great work by personal controversies.

The question of the new mode of election needs separate treatment. The interest of the discussion lies—and a very painful interest it is—in the evidence which it gives of a restlessness and disposition to revolt against what is called “officialism.” A sentiment of this kind is pretty sure always to exist in all free communities. We should have said that

it was especially likely to develop itself where there are strong Radical opinions were it not for a hint we recently got which leads us to suspect that it is to be found in the best-ordered Conservative circles also, and that the root is probably to be found in human nature. In the course of conversation with some friends we made a comparison between the fidelity shown by Tories to their leaders and the readiness of Liberals to find fault with theirs. A well-known Tory member of Parliament who was in the company quietly observed, "Ah! perhaps you have not been much in Conservative circles." It would seem, therefore, that all parties are prone to complain of their leaders, and perhaps it may be said particularly of those who happen to be in official position. Even the recognized distinctions of a hierarchy do not prevent the expressions of a criticism often more blunt than courteous, still less do they repress secret discontent. Among a number of ministers who are in a position of perfect equality an unrest of this kind is yet more likely to arise. It may be able to give no definite account of itself; there may be no actual grievance to which it can point; it may indeed be little more than something in the air which it is impossible to analyze, and yet it may be real and active enough to work considerable mischief, and mischief not at all contemplated by those who foster its growth.

We have heard much of this opposition to "officialism," and if we had any doubts as to its existence before, they would have been removed by the spirit shown in reference to Mr. Statham's resolution. When a company of men have made up their minds on a particular point and are determined to have "the Bill, the whole Bill, and nothing but the Bill," they are apt to become somewhat impatient of opposition. But there was more than this in the spirit with which the very reasonable suggestion that the resolution, having been adopted, should be referred to the Committee to put it into working order was received. If the Committee had committed some grave offence they could hardly have been met with stronger manifestations of distrust. But it was hard to understand what they were charged with doing, still harder to see what, even had they been evilly disposed, they could have done. The report gives a faithful record of their pro-

ceedings, and certainly nothing could be more simple and innocent. They have not attempted any interference with the churches, they have not sought to exalt one class of ministers and depress another, they have occupied themselves with the much humbler duties of arranging for the meetings of the Union, superintending the publication of the Union literature, interchanging Christian communications with kindred Unions, promoting action in relation to great questions in which Congregationalists are interested, preparing for the celebration of the jubilee in such a way as to extend Congregational principles and help the Churches in poorer districts. With some the Church Aid Society is the incarnation of officialism, but the Union has no concern with it except to stimulate the zeal and liberality of the Churches on its behalf. If the Churches feel that there is any wrong done to them in it they have only to make the feeling manifest and it will be obeyed. Those who are giving thought, energy, and money in order to help on the work of Christ in our Churches will certainly not be disposed to force aid on those who are not only reluctant to receive it, but even regard the offer as an interference with their independence. It cannot, however, be too emphatically reiterated that the Union Committee is responsible for nothing but the management of the affairs of the Union itself.

We do not believe that such a feeling exists about the Church Aid Society, but that being so, we are puzzled to understand what the sin is with which officialism is charged. A society must have an executive, and it seems to be the lot of most executives to be jealously watched and severely criticized. There is no objection to this provided the criticism be intelligent and the watchfulness do not degenerate into morbid jealousy. A fierce tilt against all secretaries and committees is as unreasonable as it is sure to be unavailing. As to the Committee of the Union, they have a thankless and difficult task to discharge, and they endeavour to perform it as Christian gentlemen. Very probably they fall into mistakes, and when they do so they must submit to the correction of their error, and if necessary, even the censure of their procedure. They have no permanent status, and if the Union has no confidence in them it can substitute for them others in whom it has more trust. This would be infinitely better

than to continue them in office and regard them with distrust. It is certain, indeed, that high-minded and honourable men will not long submit to this. They have no selfish object to promote in doing the work of the Union, and if they are to encounter undeserved suspicions, they will feel that they have no course open to them except retirement. Work on committees is not so pleasant that any man need covet it, and if its only result is to bring down on those who do it to the best of their ability all kinds of opprobrium, they will naturally seek some more congenial and profitable occupation.

We say this only with the view of showing the irrational nature of the stock objections to committees, for we cannot regard the opposition of which we have been speaking as anything but a transient phase of sentiment due to exceptional and temporary causes. After all, secretary and members of Committee are Christians and brethren—erring and imperfect, no doubt, but still having their place also in the common spiritual fellowship of the Union. We have faith in the members of that body, in their brotherly spirit and in their sound judgment. They may for a time have been carried away by misconception or annoyance of some kind, but calmer reflection will, we are convinced, satisfy them that their “official” brethren have no sinister purpose in view. By and by they may even come to feel that the “officialism” of which they have been so much in dread is nothing more than a bugbear; that there is in Congregationalism no central power that can assume a dangerous authority, and that there are no indications of any desire to clutch at an ecclesiastical rule inconsistent with every principle of Independency. There is, in truth, no question of principle at stake in this controversy, and Congregationalists have far too grave and difficult work to allow of their energies being frittered on any personal disputes. If there be any wise reforms to be proposed, it is only necessary that they should be clearly stated in order to secure proper consideration; but if there be no actual grievance to be redressed or improvement to be effected, discontent for its own sake ought to be everywhere discouraged. Confidence is essential to the well-being of a fraternal association, and they who seek to weaken or undermine it are the enemies of all alike.

The opposition to the Union and to other Societies which are more or less associated with it, though perfectly independent of its control, is intelligible enough on the part of those who object to organization altogether. We have a hearty respect for those who dislike the machinery of organization, and therefore prefer to work on their own lines. Every Independent Church has a right to choose for itself whether it will thus do its work alone or will enter into association with other Churches for the promotion of common ends, and no one has any business to reflect upon it, whatever the decision at which it shall arrive. We believe that organization is necessary for the effectual prosecution of aggressive work, but that is no reason why we should censure or distrust those who prefer independent action, "Let every man be fully persuaded in his own mind." All that we claim is liberty to do our service in the way we believe to be right. We are perfectly aware that where there is any official machinery there is certain to be discontent somewhere. The machinery is not perfect any more than those who undertake to judge. It is a truism to say that all human institutions are imperfect, and the Conservatism, which deprecates supervision and opposes all reform is stupid and suicidal. On the other hand, it is only an irrational destructiveness which would recklessly sweep away organizations which are serving useful purposes, because there may be in them faults that need to be corrected. The majority of English Congregationalists have made up their minds that they need associations for fellowship and work, and they are intelligent enough to understand that these cannot be carried on without an Executive. If there are those who disapprove of the whole arrangement and the very idea on which it is based, the course of manliness and common sense is to stand aloof from it altogether. Certain it is that the destruction of the organizations would mean the arrest of much useful work. The "Church Aid Society," for example, exists solely for the good of the weaker Churches, and those who know anything of the struggles through which many of them have to pass feel strongly that such an institution is an imperative necessity for the times. It is idle to conceal the fact that to destroy it would be to extinguish the hopes of many a rural church, and doom it to a miserable

existence, if not to speedy extinction. Congregationalism cannot consent to such a sacrifice. It has raised its protest against State endowments, it is bound to show that there is a more excellent way by bringing help from the strong to the support of the weak. But this cannot be done without organization, and the men who are called to the discharge of this duty deserve the respect and confidence of their brethren just as much as those who are engaged in pastoral service. They are necessarily deprived of many of the purest joys and highest rewards which cheer a pastor's heart. They have no earthly compensation for which to hope, except the confidence of those whom they live to serve, and it would be unjust to deny them this while their conduct is above reproach. In Mr. Hannay the Congregational Union have a man of whom any Church in the country might be proud, and to whom it might gladly entrust its administrative work. He has a statesmanlike mind which enables him to take a broad, sagacious, and generous view of great principles, and yet he knows too well how much depends on mere detail ever to treat common pieces of work with that contempt which some deem a sign of genius, but which is rather an evidence of want of capacity for practical service. He has a strong faith in Congregationalism, and the one desire of his life is to see it develop the forces which he believes to be inherent in it, and so to become a mightier power for the evangelization of the country. He gives an unstinted service to the Churches, and he has their confidence.

The aspect of the Union on Tuesday morning and on Friday, especially in the magnificent gathering at Union Chapel on the evening of the latter day, was quite sufficient to revive the confidence of those who may have been disquieted by the previous proceedings. Dr. Allon discharged the duties of his office under circumstances of some delicacy and difficulty, with a grace, an ability, and an impartiality which left nothing to be desired. The appearance of Mr. Morley on the platform on Tuesday morning, and the hearty speech which he made in support of the proposals relative to the Jubilee Fund, which Mr. Hannay had set forth with his characteristic fervour and eloquence, were encouraging signs. It now remains for the Churches to give effect to these suggestions

by liberal contributions, so that this Jubilee year, though it opened amid clouds, may be the commencement of a new era of truer fraternity, more zealous devotion to work, and greater spiritual progress.

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### ECCLESIASTICAL NOTES.

THE death of Mr. Edward Miall has called forth tributes of affection and honour from all who were best acquainted with him, such as the purity of his principles and the eminence of his services to the cause of religious freedom well deserved. Mr. Miall dared to talk of equality, and to unfurl its banner at a time when other Nonconformists had hardly got beyond the idea of toleration and the removal of grievances, and having entered upon the conflict he threw into it all the fervour of his soul, and made it the business of his life. No popular leader ever left behind him a purer record. He lived for the service of truth, not for the promotion of any selfish ends, and if some of the passionate defenders of the Establishment would endeavour to understand his teachings they might probably form a juster conception of the motives and aims of the Liberation Society and its leaders. Mr. Miall was not a sour bigot, nor a malignant destructive, nor even an envious sectarian. He had strong religious convictions, and an intense love of righteousness and liberty. These were the feelings which made him an opponent of State establishments of religion. Denominational rivalries had no interest for him, and it may safely be said that had he regarded the struggle for religious equality as a sectarian strife he would have had no part in it. But his soul was possessed with a feeling of the dishonour done to Christ, the hindrance interposed to the advance of vital godliness, the encouragement to shams and unrealities in the region where they are specially intolerable, the violence put upon conscience, and the injustice done to individuals by State Churches, and so he became the resolute opponent of the system. With the feeling that stirred his own heart he inspired others. Church defenders will never realize their true position or rightly measure the strength of their adversaries, unless they can

believe that it is a faith against which they have to contend. Undoubtedly there must be in the ranks of the Liberation Society men who make no such professions, but who regard the Establishment in the same light in which they view any other piece of political injustice. But these are not its real strength, and certainly they are not the true disciples of Edward Miall. He was an apostle who taught the supremacy of conscience and the living power of God's truth, and they who caught any of his spirit and influence are governed by the same views. He was necessarily much in controversy, but it was always a controversy for principles, not about persons. He was remorseless and unsparing in his logic, trenchant in his criticisms of the system and its abuses, uncompromising in his application of principles, but never severe in his treatment of individuals, unless, indeed, they outraged the laws of fairness and courtesy. Great as was the work that he did, its full extent is not manifest yet, for much of it consisted in the scattering of seed that has still to bear fruit. The extent to which he influenced men, especially men of robust intelligence and high principle, was very remarkable. There are in political life to-day not a few who speak of the impetus they received from him, the quickening of conscience, the stirring of high impulse, the firing with ardent enthusiasm in the cause of truth. A man who can produce such effects on minds that must influence others does not die. Mr. Miall leaves behind him an unblemished fame, but he leaves also the living force generated by the ideas he taught and his own unselfish devotion to them.

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The Liberation Society is manifestly making way. It has called forth a manifesto from the Primate, and it has so excited the indignation of *The Guardian* that it has forgotten its ordinary propriety, and has become not only rude but positively vulgar. With the Archbishop's action we shall deal more fully hereafter. *The Guardian's* comments on the anniversary of the Society demand a passing notice. They are the more remarkable because, with its usual cautious deliberation, that eminently decorous journal of clericalism allowed a fortnight to pass before dealing with the subject. It was not,



therefore, in the heat of the moment that *The Guardian* condescended to make a wretchedly small joke on the name of one of the secretaries. "The report was read by the 'Minute Secretary,' who bears a name of sinister appropriateness—Mr. Robjohns." Had we found this in a speech of Mr. Read, of the Church Defence Society, or of the "National Church," we should not have been surprised, but that a paper which is above all things moderate and gentlemanly should stoop to a petty witticism, which has not even the merit of being smart, does certainly astonish us. Having adopted this style of attack, the clerical organ proceeds to lecture Non-conformists for departing from the more "kindly and religious principles" towards which there seemed a disposition just after the Leicester Congress! Assuredly if it be so, the tone of *The Guardian* is not calculated to revive a conciliatory temper. We fail to discover the cause of its wrath, unless it be vexation at the defeat of Mr. Stanhope's Church Patronage Bill, in relation to which it says, "the 'sin of simony' is in favour at Serjeants' Inn, just as Atheism is." Into this sentence, as lacking in courtesy as it is contrary to truth, the charges against the Society are condensed. They are expanded into the following statement: "There is ever the same disposition to profess religious motives, and to accept help from the enemies of all religion; to pretend good-will to the Church as a spiritual society, and to obstruct wholesale all Church improvements which require legislative sanction." These are after all only the stock arguments of Church defenders, and they come to very little. Churchmen insist on maintaining a political institution, and then complain that it is dealt with on political grounds and with the weapons of political warfare. If Parliamentary discussions on ecclesiastical affairs were as offensive to Churchmen as they are to us, they would take care to end them by placing the Church outside the sphere of Parliamentary control. But they insist on having political *status* and authority, and then fret under the annoyances the position entails. They reproach Nonconformists because they accept unbelievers as allies in a purely political conflict, but they are content to allow these same unbelievers to exercise rule in their Church rather than abandon the special privileges of a State Church. The anomalies of the situation are

created by the invidious position which they occupy, not by the action of Nonconformists.

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Mr. Baxter's speech, as chairman of the annual meeting, had a good deal of point and power, but it was open to adverse criticism from opposite sides. In the first place, it was the speech of a politician, and seemed studiously intended to repress enthusiasm, especially of the religious kind. Remembering that the possibility of Disestablishment arises solely out of the strength of the spiritual feeling awakened by the Free Church movement, and that it, in its turn, owed not a little to the voluntary controversy by which it was preceded, it is somewhat ungracious for one who has not always been in the thickest of the fight to say, "I am very anxious that some of our extremely orthodox brethren in Scotland would retire a little from the forefront of the battle. It is most desirable that the question there should not be regarded as a mere squabble between ecclesiastical sects." That is certainly desirable everywhere, but we venture to think that there is something even more undesirable than the introduction of a sectarian element into the struggle for Disestablishment, and that is, the exclusion of the religious element. As for the "extremely orthodox," we have been accustomed to believe that they were on the side of the Establishment. Surely there is no more severely orthodox company than the Highland host, nor one more averse to the voluntary principle. But the feeling about these "extremely orthodox" men would seem to have been suggested by another sentiment, which is manifestly strong in Mr. Baxter's mind. "I hope there will be an end soon put to the miserable heresy-hunting which is wasting the time and energy of some of our best men in the Dissenting Churches of Scotland." As supporters of the Liberation Society, we object to this abuse of its platform. Its business is to release Churches from the control of the State; it has nothing to do with the independent action of any Church in matters of doctrine. Between Liberalism and Conservatism in matters of theology it is pledged to an absolute neutrality. We differ from Mr. Baxter's opinion, but if we agreed with it we should still hold that what he calls "heresy-hunting" may,

on the part of those who are engaged in it, be a conscientious endeavour to contend for the faith, and, as such, entitled to respect so long as there is no interference with the rights of others. We sometimes wonder when Liberals will learn toleration for those who feel themselves bound in honour and conscience to remain in the old paths. We do not profess to approve of all the proceedings of Church Courts in Scotland, but we protest against this summary style of judgment, and especially we protest against its being introduced on to the platform of the Liberation Society. That Society has no right to know anything about heresy. It has one thing, and one thing only, to do, and that is to abolish all inequalities which the law creates between orthodox and heretic, and secure for all the same political privileges as English citizens. We are unable to understand what Mr. Baxter meant by saying, "We are Home Rulers in this respect. It is a Scotch question, and we want to be left to settle it ourselves. You Englishmen and Irishmen may look on if you choose, but do not interfere. And let me assure this great audience that the cause of the Liberation Society is safe in the hands of the Scottish representatives." Surely a shrewd politician, with a possible future in a Liberal Cabinet, cannot suppose it possible that the question of a State Church will be treated from any but an Imperial standpoint. The retort of *The Guardian*, that the case of the English Church should be left to the English people, is perfectly fair. The Legislature as a whole, and not a section of it, must decide when the change is to come in both countries.

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REV. GEORGE PALMER DAVIES, B.A.

AN unusual sight was witnessed at Berlin on the 26th of April last. It was the funeral of a minister and an Englishman, attended by nearly a thousand persons, many of them poor people, who had come from the distant suburbs to place their humble circlets of flowers on the coffin of one whom they had learned to love and esteem for the Master's sake as well as for his own. The service was conducted in the Moravian Church by one of the Court preachers, Dr. Baur, the oldest German friend of the departed.

The Rev. George Palmer Davies, to whom such unwonted marks of respect were shown, was born at Narberth, in Pembrokeshire, on the 30th of April, 1826. His father was the minister of the Congregational Church in that town, and a man whose memory is still revered by several to whom he imparted their first theological training. The son was a lad of great promise. One of his earliest companions assures us that he was remarkable as a boy for refinement of manner and purity of thought. He was a power for good among his playmates. As he grew up he gave increasing proof of religious thoughtfulness, and thus his fitness for the ministerial calling early became apparent. After some preparatory studies at Carmarthen College, then under the direction of a Unitarian minister, Mr. Davies went to Homerton College, where he soon won the esteem of his fellow-students, and especially of the learned President, the Rev. Dr. Pye Smith. On the conclusion of his curriculum he settled at Wandsworth, where, by the freshness of his pulpit ministrations combined with a strange winsomeness of manner, he gathered around him a deeply attached congregation. His health, however, which had never been strong, proved unequal to the strain and excitement of preaching, and after only three years of labour he was compelled to resign. He went to Germany, hoping that by a long period of rest from public activity he might be able to resume the work for which his tastes and talents seemed eminently to qualify him. While pursuing his theological studies, first at Bonn and then at Berlin, proposals were made to him to become President of Carmarthen College, a position which, if the conditions as regards liberty of teaching had been favourable, would have been peculiarly adapted to his mental aptitudes and bodily requirements. But the Master had other work for His servant. It appeared to the Committee of the British and Foreign Bible Society that Mr. Davies' thorough familiarity with the language and thought of Germany, and the high place which he had won in the esteem of many of the ablest theologians of that country, pointed him out as a most fitting person to become the successor of Dr. Pinkerton in the work of Bible circulation in Germany.

To Mr. Davies, however, as well as to many of his intimate friends, a calling demanding so much business capacity as

one of its first requisites seemed one for which in this respect he had absolutely no fitness. But being urged to make the experiment, he consented, and very soon it became evident that this was the sphere for which he had been unconsciously preparing. Of his labours in the service of the Society during nearly twenty-five years, first as their agent for Germany, with his residence fixed in Frankfort, and since 1869 in Berlin, as superintendent of their work throughout the whole of the German Empire and Switzerland, we cannot speak. The Reports of the Society abound in documents from his pen, which amply prove how energetically and with what a masterly hand he pursued his task, winning for the Bible Society the good-will and hearty co-operation of large numbers of the German clergy, who had formerly regarded it with suspicion as a foreign institution, and who were opposed to its proceedings because it refused to circulate the Apocrypha as a part of Holy Scripture. Many new and improved editions of the Bible were issued under his direction, and the general circulation immensely increased. In time of war he displayed great activity and tact, and in 1871 the Emperor sent him an autograph letter of thanks for the services which he had rendered to the soldiers.

In 1863 Mr. Davies married Marie Von Dungern, daughter of Baron von Dungern, who long and faithfully served his country as ambassador at several courts. The first eight years of married life were a season of heavy trial, owing to the protracted and dangerous illness of his wife, but the good hand of their God was upon them both. Faith was strengthened, and preparation made for subsequent usefulness. Respecting his life in Berlin, we cannot do better than quote from a loving and appreciative tribute to his memory that appeared immediately after his death in the *Neue Evangelische Kirchenzeitung*.

To Englishmen sojourning in Berlin he opened his house every Sunday for Bible-readings; to his many German friends he offered, in the intellectual and consecrated intercourse of home-life, all that was best in his rich experience; the needs of Berlin Church life he felt as if they were those of his own Church; in the town mission and its prosperity he took the liveliest and most active part; in the kingdom of God everything interested him. He ever bore on his heart, and to his utmost power helped forward, the work which his beloved wife carried on amongst the cab-drivers and postilions (post-office) of Berlin.

From these multiform and useful activities Mr. Davies was, after a very few days' illness, summoned away on his return from a journey to Frankfort. On April 18th he complained of being unwell. Inflammation of the lungs speedily set in, and on the 23rd his happy spirit passed into the immediate presence of His Saviour. His deathbed experience was a very blessed one. From the first it seemed to him that his end was near, and with great calmness and thorough submission to God's will he made every arrangement in view of his departure. His physicians were especially struck with his evident peace and joy in the anticipation of death. As he had lived, so he died, trusting in Jesus.

Much, very much, might we say respecting the beauty of his character and the excellence of the service he rendered to the Society he served so long, but we prefer to let the German writer before quoted speak out of the fulness of his heart.

The departed was no ordinary man. He was gifted with a rich mind and warm heart. He had a holy earnestness combined with a fine and delicate humour. He was a profound theologian, and had an intimate knowledge of Scripture. He was thoroughly versed in the business of his peaceful calling, and was as excellent in the manner of his intercourse with high and low, rich and poor, as in the skill with which he worked. He was a true son of his English home, and yet withal a large-hearted member of the universal Church, and a friend of German art and culture. His whole being was wrought into a beautiful harmony, the result of a faith and a deep humility which found their inspiration in the Saviour of sinners. He was a proof of the power of grace in a mortal man. His memory will abide among us as that of a Christian who bore the seal of childhood on his forehead and in his heart. The resurrection-day will reveal him among those who have overcome through the blood of the Lamb.

R. S. ASHTON.

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### *FOR THE LITTLE CHILDREN.*

JUNE.

SUCH few words as I send month by month, if they are to be ready for you to read at the proper time, have to be written some little while beforehand. All that I can do is to pick up a thought or two by the way, and try to look a little ahead to what is coming. But it may not come exactly as one

fancies ; and I could not help noticing that during the month of April there was not any of that quick change of sunshine and shower. This seems to have waited till May, as though the spring season were inclined to be a month behind the almanack. There are many things about which "it is not for" us "to know the times and the seasons which the Father has arranged." There do seem to be hopeful signs and promise of a great and precious harvest by-and-by, but we cannot say beforehand exactly as to the means and methods by which the good gift may come. The midsummer month, "the dry month," as once it was called, was named June in honour of the Queen of the Roman gods. If we might think of March as the boys' month, full of vigour and spirit, sometimes perhaps a little more rough in its treatment than some folks like, yet hearty and good in intent, we might think of June as the girls' month ; its power as great, though not so noisy, gentle and graceful, doing as much by its long patient days and sunny smiles as March does by its energy and clamour. It is not the noisy power that is always the greatest. Some people waste some of the strength which should be spent in *doing* a thing in making a fuss about the doing it. A friend of mine once said of a very lazy man, "He takes so much trouble to tell us how hard he has to work, that he is too tired to do anything at all." One of the things which Jesus Christ was most often saying was, "Tell no man," as though He felt that He could do His work most quickly and surely if He could do it quietly. He was "meek and gentle," and there was much of the proof and secret of His strength. "The meek shall inherit the earth." Now, while I say all this, about March and June and the ways of boys and girls, I should be very sorry if you got hold of an idea that gentleness is out of place in a boy's nature, or that earnestness and marks of a strong, earnest spirit do not belong to a girl's life. Any such idea would be very foolish and very wrong. The boy who is not kind and gentle to his sisters lacks that which will make him a man by-and-by. Every girl who is to grow into a noble woman must seek to have the courage and the grace of Jesus Christ. Now this brings me very close to what is, to my mind, the deep meaning of the name of this month of June. The old Romans thought of Jupiter as the king of the gods, as

chiefly the god of *man*. But he was not enough. There must be a queen, a mother, some one not so stern and awful to have care and charge over girls and women. And so they thought of Juno, after whom they named this month. They made the sad mistake of thinking that these qualities and feelings could not belong to the same being. I am not surprised. I do not think that any heart would have dared to believe the happy truth, or even to imagine it, if the one true God had not made Himself known in Jesus Christ. It is not every one who is able to believe it yet, even about *Him*. I was once staying for some weeks in a little sea-coast village in Connemara, Ireland; and, talking one day with the woman in whose house I lodged, she said, "Sure and if I wanted any great thing of you, sir, wouldn't I be wise to set your mother to ask it of you? I could speak to her easy, you see, when I could not dare speak to you perhaps." The poor woman would not let me give her a Testament, and she feared the truth was too good to be a truth when I told her that the Lord Jesus would Himself be eager and ready to hear her prayer. Those are wonderful words of the good man, "When my father and my mother forsake me, then the Lord will take me up." A dear friend now gone to his rest\* used to be fond of speaking about "the mother-heart of God." All that the Romans yearned after, and more, we have assured to us in Jesus Christ, the pure and mighty Saviour of children.

D. JONES HAMER.

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### GENERAL MISSION RECORD.

"Men are impatient, and for precipitating things; but the Author of Nature appears deliberate throughout His operations; accomplishing His natural ends by slow, successive steps."—BUTLER.

"The best inspiration to Christian labour comes not from what we see of results, but from what we believe concerning the promise and power of Him in whose name we toil."—*Missionary Herald*.

MISSIONARY MOTTO.—"All can pray.—Most can give.—Many can go."

SPAIN. (ZARAYOZA).—*A Noble Christian*. "The Rev. T. H. Gulick, American Missionary, writes:

"Our church has met with a great loss. A mason, the most active man in the church, was suddenly killed by the falling of a foundation wall. When his body was dug out from the *débris*, his Testament was found in its customary place in his girdle, and tracts in his cap. Though called without a moment's warning, he was found ready, 'his loins girt about with truth.' That very day he had been talking

\* Watson Smith.



to his fellow-workmen about the great salvation. The night before he had taken potatoes from his own scanty store to give to a poor family near him. He did not let his left hand know what his right hand did, and only after his death did we find out how constantly he had been in the habit of giving. If you met him near meeting-time, as I often have, hurrying in another direction, you might be sure he was going to get some hesitant friend to come to the house of prayer. When there he would pray with simple, earnest faith.

"He has been known more than once to go into a drinking tavern, full of rough fellows, and after introducing the subject of religion, and perhaps reading a few words from his Testament, take off his cap and propose that they should pray, when all would remove their caps, hats, or handkerchiefs and listen in respectful silence. The wife of one who frequented the taverns is now a member of our church through his faithful, unostentatious labour. When she was very sick and very poor, he went to their house every week, and frequently every day for a long time. His funeral was attended by hundreds who loved him."

INDIA.—Only a short while before his death, the Rev. Dr. Wenger, of Calcutta, wrote:

"Has *India* lost her hold upon the Church at home? In my early days our choicest, ablest, best young men yearned to engage in this work; now they need almost to be whipped up to it, or earnestly entreated to engage in it; and yet to-day India with her 240 millions is vastly more full of promise than ever before, for the harvest—ay, the *ripened harvest*—waves golden far and wide—plenteous indeed, but the reapers! oh, how few!"

DELHI.—A missionary of the B.M.S. says:

"I am thankful to state that I was simply delighted with what little of the work I saw in Delhi. The plan of having the Christians scattered abroad among the heathen community commended itself to my mind more strongly than ever, accustomed as I have been to their being huddled helplessly together in mission compounds or Christian villages. It was most refreshing to see Christian shopkeepers in the bazaars vending their wares alongside their heathen and Mohammedan neighbours, and apparently enjoying as large a share of patronage as they. I have said 'apparently,' but I might have said *really*, for, on inquiry, I found that Christian shopkeepers do equally as well as heathen, and that people of all castes freely purchase from them—a significant fact, as showing how prejudice is gradually disappearing, for even a few years ago, I am informed, such a thing was utterly impracticable. The advantages of native Christians dwelling amongst the people, and freely mixing with them in the concerns of life, are so apparent that the wonder is that every missionary does not set his face against the compound and village system. How can our converts be what the apostolic converts were expected to be—viz., 'blameless and harmless, the sons of God without rebuke in the midst of a crooked, perverse nation,' and shining among them as lights of the world—if to a large extent they are cut off from contact with their heathen neighbours?"

SANTALISTAN.—A Presbyterian missionary says :

"If the churches working among the Santals will only do their duty—or, say, if they will only put forth double their present effort—the whole race may very speedily be evangelized. I earnestly hope to see some thirty Santal evangelists in our part of the field; these might ere long preach the glad tidings to nearly the whole population of an allotted district. Other missions will also bestir themselves; and so, within a generation, all Santalistan may be won to a professed acknowledgment of the truth.

"Indeed, the marvel is that whole villages are not already coming over. Once and again not a few have appeared on the point of doing so. At present they are held in suspense by an extraordinary influence called Kherwarism. A man has appeared professing to be inspired, who authoritatively declares that the Santal race is forthwith to obtain possession of all the lands that once were theirs; and that all foreigners—English and Hindoos alike—are to disappear. This very month of March is the one in which the prophecy is to be fulfilled. It is rapidly running its course, and there is yet no sign of the coming revolution; but in the meantime the prophet is in *durance vile*, and the naughty English are not likely to quit their grip of him. One knows not what may issue from this extraordinary condition of things: there may be an entirely 'new departure' over the Santal country. When the month of March is over, and the English *rāj* (rule) stands unshaken, there will be a golden opportunity for preaching to the poor deceived men, and of entreating them to give themselves to the true God, the Father who is full of love, and so entirely unlike the wretched bongas whom they have hitherto sought to propitiate."

PERSIA.—*Converted Jews.* The agent of the B. and F. Bible Society reports a remarkably interesting religious work in Hamadan, which is the head-quarters of the Jews in Persia, 3,000 of them residing in the place. In 1875, "Hezekiel Hyim, a son of one of the richest and most influential Jews there, was led by the Word of God alone to the conclusion that the Messiah ought to have come and been put to death while the second temple was still standing. He soon found a brother in the faith in a Cohen, or descendant of Aaron, Dr. Aga Jân. Hyim is a young man of remarkable ability, deeply read in the Hebrew Scriptures, the Gemara, the Targums, &c. The two friends got a New Testament, and became firm believers in Jesus of Nazareth. They openly confessed their faith, and reasoned in the synagogues, and from house to house, from the Old Testament, that Jesus is the Christ. In the same quarter resides an old chief of the Jews, Dr. Eliyahu, two of whose sons are also doctors of great repute among the Mohammedans. Though the eldest of his four sons was for some time a bitter enemy of the brethren, yet before long Dr. Eliyahu, Dr. Moosha, and Dr. Rahamim (and now the two other sons also) were convinced by the arguments of Hyim. A shopkeeper named Reuben, and Solomon, Hyim's younger brother, also joined them. Hyim's father, who is a wealthy and bigoted Jew, offered him a present equal to £100 to a native of Persia, if he would keep his new faith secret, at the same time threatening to disinherit him if he continued to preach and speak of Jesus. He firmly declined the offer, and he and his brother were disinherited.

"For some time the Jews listened attentively to the arguments of Hyim and his friends, but after a little the Mollah issued a proclamation that any one who associated or conversed with them should be put out of the synagogue. The rank of Drs. Eliyahu and Aga Jân's families, who, with Hyim's families, are three heads of the Jews, did not save them from persecution. It would be impossible to relate here one-tenth of what they suffered. Dr. Rahamim was once beaten so severely in the street that his arm and ribs were broken, and his gold watch was taken from him and never recovered."

There are now forty men and fifteen women in Hamadan, who profess their faith in Jesus Christ, besides others who believe in secret. The movement is the more remarkable inasmuch as the place has been visited but once by any American or European missionary, and then only for a single week. The American Presbyterian Board have an out-station at Hamadan, with a church and native pastor, and a recent letter from one of its missionaries states that *three hundred* Jews are believed to be converted.

THIBET.—A Moravian missionary, writing in September last, says :

"We live on a main road from Central Asia to India ; many of the passers-by visit us in search of medical aid, on account of which we have often wished for a medical missionary here. Almost every year we have been visited by ladies, who wish to escape from the rainy season in the plains, and seek refreshment in our bracing mountain air. The Thibetans learn almost everything from us literally and by rote. We have constantly to guard against their knowledge becoming a mere lifeless commodity of their memory, and to seek to make an experimental application of it the chief object. Yet it cannot be denied that it is good for a people like this, who frequently migrate, to have so much engraved in their memories, for they cannot convey many books with them on their difficult journeys. Tracts, which point out the true Saviour and the way of salvation to the people, in popular language and the most intelligible way, are generally received eagerly, and read diligently.

"The entire religion of the laity consists in supporting the lamas. The lama manufactures religion for them. He is their God in the truest sense, not so much as a private individual, but by virtue of rank. He may live in sin and shame, and is, as a rule, a drunkard, but this does not in the least detract from his sanctity, and has nothing to do with his standing. The lamas here are greatly excited by the conversion of the first inhabitant of Lahoul to Christianity, and by the marriage of a woman of Lahoul to one of our Christians. They feel that the gospel is a power that attacks their purse and their unlaborious bread-winning. So they strive to excite the interest of the people in their old religion anew. They have recently taken up something that is foreign to Buddhism, but a particularly potent bulwark against the inroads of the gospel, viz., the system of caste. When the missionaries began their work here, every house was open to them. We could get victuals from every one, and the people would eat our food. But now the villagers here out-Hindoo the Hindoos themselves—but only in their relation to the Christians."

WESTERN AFRICA.—Mr. Grenfell (B.M.S.) writing from Boma, on the

Congo River, January 23rd, 1881, says: "There came to hand yesterday a letter from the British Consul at Loanda to Mr. Comber, stating that four Roman Catholic missionaries from Portugal were there, and bound on a mission to San Salvador. At five in the evening the Portuguese gun-boat *Bengo* hove in sight with the priests on board: they come specially charged with rich and costly presents from the King of Portugal for His Majesty the King of Congo, a large house for their own use, and an extensive supply of stores as well.

"To-day they proceeded up the Congo to Noki, from whence they will send messengers to Dom Pedro the Fifth, the King of Congo, at Salvador, asking for 200 men as carriers and escort. A captain of the line in the Portuguese army, a high naval officer, and a force of marines are to accompany the missionaries, and the Portuguese gun-boat is to wait in the river until the officers return with the news that the Catholic mission is firmly established.

"I learn from the officers that it is the intention of the Portuguese Government to establish a permanent mission, and to send a gun-boat every month to watch their interests on the river."

**NORTH AMERICAN INDIANS.**—*The Iapi Oaye*, the paper issued by our missionaries (A.B.C.F.M.) among the Dakotas, thus describes a scene among the Modocs: "Imagine the Modoc Indians engaged in singing 'Ninety and Nine.' This was only the other day. Then Bogus Charley, the chief, said, 'I don't drink whisky, play cards, nor swear. I left off these like I take off my coat. We done bad. 'Tis hard work. We'll do the best we can. I been tried in my heart. Twenty-six years ago I know'd Shag-Nastie-Jim. We good friends. Now we bad friends. I pray God morning and night to make my heart better.' Then Bogus Charley walked across the room to his old friend. They shook hands heartily, and knelt, while Mrs. Tuttle knelt beside them and prayed that the Holy Spirit would make them good friends. Tears ran down their faces, though not a muscle moved; while all the whites wept, deeply moved, and went and shook hands with these moral heroes. When these poor Indians were brought together into the presence of the Lord Jesus, peace was the result. 'He is our peace who hath made both one.'"

**MISSIONS IN INDIA.**—Dr. Irving gives, in the April number of the *Foreign Missionary*, a valuable table presenting the results of missionary operations in India. According to this table there are now in India 644 foreign missionaries, 682 native preachers, 6,836 native helpers, and 130,958 communicants. "The most striking fact which these results indicate has reference to the increase of native preachers within the past thirty years. In 1850 there were in India and Burmah 48 native preachers; in 1880, 682, an increase of *fourteenfold*. The communicants have increased sevenfold within this same period, while the number of foreign missionaries has not so much as doubled. The growth of the native agency is the surest sign of the progress of the evangelical work.

**WORTHY OF IMITATION.**—We are glad to record the fact that the English Bishop of Bombay has adhered to the agreement made some two

years ago between the missionaries of our own Board (A.B.C.F.M.) in the Mahratta field, and those of the Society for the Propagation of the Gospel, defining the territory which should be occupied by the two societies respectively, and adopting certain rules by which they should be mutually governed. Certain S.P.G. missionaries have desired to repudiate the agreement, the adoption of which has prevented much friction, and has turned the energies of the Christians to the evangelization of the heathen rather than to conflicts about forms of Christian faith. It is to be hoped that the firm action of the bishop in the matter will settle the case, and that the missions of both societies may progress without unseemly interference on the part of those who should be fellow-workers unto the Kingdom of God.

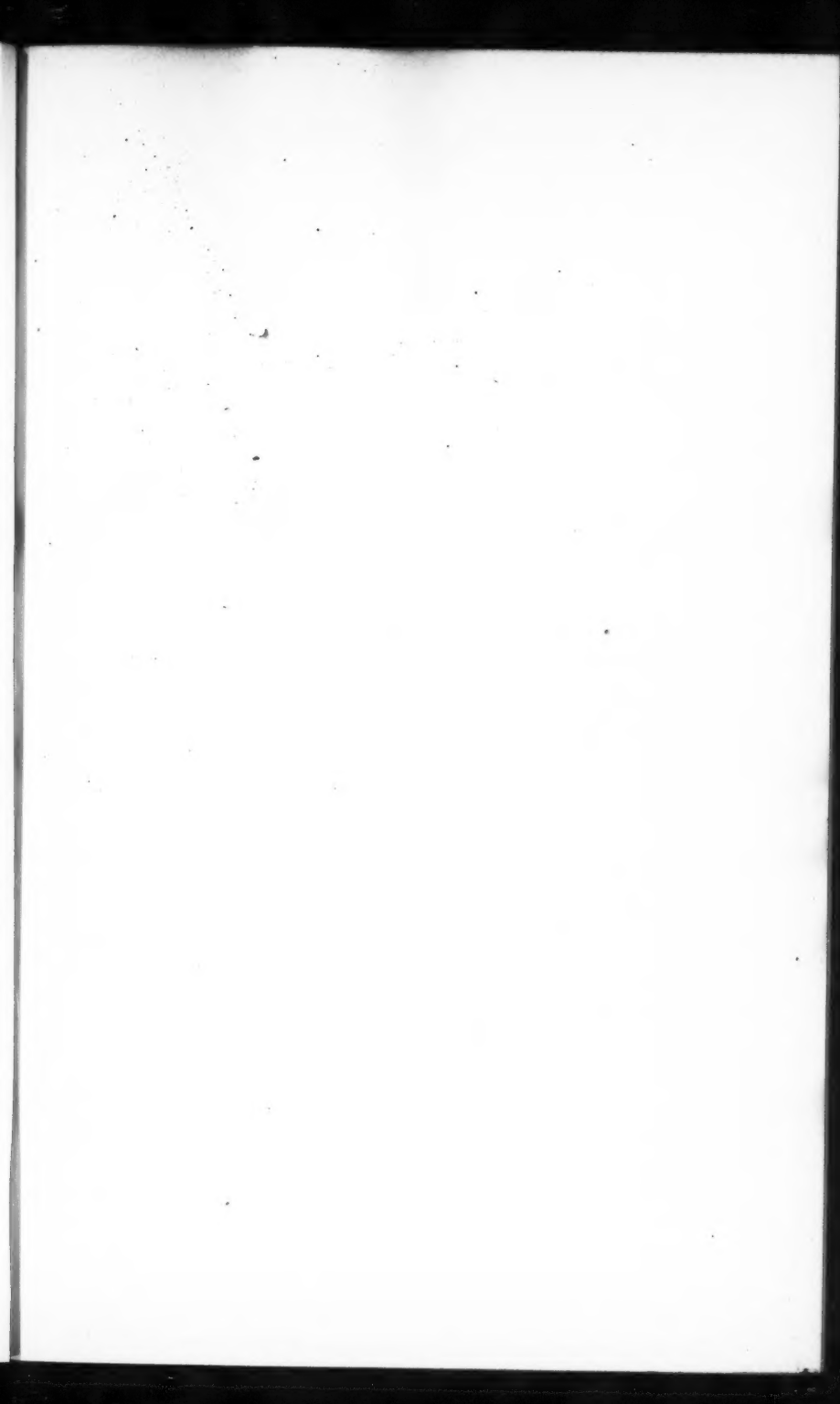
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### CURRENT LITERATURE.

*History of Religion in England, from the Opening of the Long Parliament to the End of the Eighteenth Century.* By JOHN STOUGHTON, D.D. Seven vols. (Hodder and Stoughton.) New and Revised Edition. The publishers are not only showing a spirit of enterprize which ought to command success, but are conferring a real boon on a large number of readers, especially ministers, by offering this new and admirable edition of Dr. Stoughton's *magnum opus* at so low a price. It is seldom indeed that so valuable a book can be obtained on such terms. At the same time it is only fair to say that cheapness has not been secured by any sacrifice in the outward appearance of the volumes. The "get up" is in every way worthy of the book. On the merits of the history impartial criticism has already pronounced a very definite opinion, fully recognizing the claim which Dr. Stoughton has established by it to a high and honourable literary position. The character of the work is frankly and sufficiently set forth by the author in his advertisement. It does not claim to be philosophical, in no sense is it controversial, it eschews everything of a partizan character, it is a clear and interesting narrative of events written in an eminently Christian temper. "The philosophy of political history is sure to run into regions of political science, and the philosophy of religious history leads to realms of theological debate. Thus, to be philosophical is to be polemical, and polemical discussion I have wished to avoid." The only criticism which we have ever heard upon the working out of this idea is that it has been pushed a little too far, and that in his desire to avoid controversy Dr. Stoughton has sometimes underrated the importance of the points at issue, and that in his dislike of polemics he has occasionally borne a little hardly on some who felt bound to throw themselves into these theological conflicts. The Doctor's earnest desire is to promote the cause of "truth and charity" in the world, but we fear that it is impossible to do even this without "much contention." It is well, however, that there should be historians who are capable of doing justice to the motives and conduct of the combatants on both sides, who can tell the story of strife without allowing their own

hearts to be influenced by its excitement or blinded by its prejudices, who are quite as ready to recognize the goodness of men with whom they are not in sympathy as of those whose principles they approve. All this we find in Dr. Stoughton, and there is no doubt that the charitable spirit which pervades the book and the unbiassed character of the narrative will secure for it a careful reading from numbers who would otherwise not have looked into a work coming from a Dissenting historian. Dr. Stoughton does not write as a Dissenter, and possibly at times makes concessions to which not a few Dissenters would demur, and yet his statement of the case between the two parties is eminently fitted to impress the minds of those who have been accustomed to study only histories coloured by strong ecclesiastical prejudices. The fact is the author has sought, and with remarkable success, to sink his personal opinions and prepossessions, and to make his book a faithful portraiture of men and events. He has shown many of the best qualities of the historian—diligence in research, candour in judgment, accuracy in statement, and clearness in style; he always writes pleasantly, and often, indeed, with a good deal of pictorial power. His pages are never dull, and yet there is no straining after effect, still less any sacrifice of truth in order to give point to an antithesis or sensation to a story. The book is thoroughly readable, and, what is more, it is a book which every one who wishes to have an intelligent conception of religious life in England ought to read. We do not know, in truth, of any which could take its place. It covers the period of the deepest interest in the development of our Church. The early struggles of Puritanism under Charles I.; the daring but disastrous attempt of Laud to establish a sacerdotal despotism which brought both himself and his royal master to the scaffold; the endeavour to set up a purer form of Church Establishment, and the terrible reaction which succeeded it; the story of black Bartholomew, and the persecutions by which it was followed; the rise of Nonconformity, with its early difficulties both from within and without; the melancholy picture of eighteenth century decay, ending with the story of the great revival, are embraced in these volumes. We know not where else it can be found so complete, so faithful, and so impartial, and at the same time clothed with so much life and colour. Again we say, the publishers, who have made it thus accessible to a large circle, deserve that encouragement which a large circulation can give. These six volumes can be had for twenty-seven shillings and sixpence.

*In the Sunlight and out of it.* By CATHERINE SHAW, Author of "Nelly Arundel," &c. (Shaw and Co.) Not many of what may be called decidedly religious stories are readable; the conflict between the writer's wish to please and to instruct, and the difficulty of so rolling a fiction and a treatise into one that neither can be swallowed without the other, is usually too manifest. This little book is an exception amongst productions of its class. It is the very interesting diary of a young girl of fifteen, setting forth events and experiences which young people of that age will delight to read; and whilst they read they will often be impressed with spiritual truths, and learn a great deal about the character of that path which they must traverse if they would come into the sunlight of a Christian life.





Robinson & Thompson, Photo., Liverpool.

Unwin Brothers, London.

Yours truly  
W. Briggs



# The Congregationalist.

JULY, 1881.

MR. WM. CROSFIELD.

MR. CROSFIELD, who closed a long and useful career in February last, was one of those men who are a strength to any Church, and an honour to any denomination. There was something in his whole aspect and bearing which at once inspired confidence in all who met him, and the better he was known the stronger did this impression become. He was educated in the Society of Friends, and that calm temper, practical judgment, conscientious sense of duty, and active philanthropy which are so largely characteristic of that noble body of Christians were all conspicuous in him. In the Church, of which he was a deacon; in the Lancashire Congregational Union, of which for many years he was one of the district treasurers; in the denomination, in whose councils his opinion was always heard with profound respect, he was honoured for a singular blending of high principle and unbending resolution with a wise and sagacious moderation. He was not a mere idealist who was ready to sacrifice a good that was attainable for the sake of a crotchet, but still less was he a trimmer or a time-server, who would have compromised great principles for an unreal and temporary peace. In private life he was greatly beloved, in public life he was universally respected. His was a type of character which is developed only under the influence of Christianity, and seldom, except in connection with our Free Churches, where the bracing air of liberty and the stimulus of responsibility serve to call forth some of the noblest elements of Christian manhood.

THE CONGRESSIONALIST, JULY, 1881.



Robinson & Thompson, Boston, Photograph.

Union-Labelers, London.

Yours truly  
W. B. Rogers

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Mr. Crosfield was born in 1806. About the year 1836 he became an attendant on the ministry of Dr. Raffles at Great George Street Chapel, Liverpool. In 1840 he joined the Church at that place, and from the year 1845 filled the office of deacon, greatly to the comfort of the successive pastors, and to the benefit of the Church at large. There are numbers of foes outside, and of uncertain friends within, ready to talk about the faults of deacons, too anxious to magnify their office, and to insist upon its authority, instead of giving themselves to the discharge of its duty. The immense service rendered by those who use the office of deacon well is less frequently heard of. Yet a deacon like Mr. Crosfield is as great a blessing to a Church even as a successful pastor. Mr. Crosfield was a tower of strength to the Church—which is second in importance to none in the country—during the long period in which he was associated with it. His kindly spirit cemented the bonds of its fellowship; his prudent counsels were of priceless value in all times of anxiety and perplexity; his unstinted liberality contributed materially to the efficiency of all its institutions. Outside his own Church, he was a generous supporter of the Lancashire Congregational Union, to which he gave largely, and for which he worked most diligently. We had ourselves the pleasure of being intimately associated with him in this service for several years, and can therefore the better bear our testimony to the strength of his attachment to its work, and to the earnestness with which he sought to promote its interests. He was an honest and consistent Liberal, and, as might be expected from his training, was specially interested in all philanthropic and educational questions. The earnestness with which he joined in the Nonconformist protest against certain features in the Education Act of 1870 was an indication of the robustness of his Nonconformity, and of his loyalty to the principles he loved. His life was singularly true, manly, and useful. He was a man of generous and noble deeds, inspired by lofty motives. All men spoke his name with respect on the Exchange or in the market-place, and in the Churches where his full worth was even better understood, a tenderer sentiment of affection gathers round the memory of one who for so many years was one of the most

conspicuous leaders of Lancashire Congregationalism. We add no more, as we prefer to give the beautiful sketch of his character contained in the funeral address of Mr. Baldwin Brown.

“I have always thought that our departed friend, Mr. Crosfield, whose mortal part we are about to accompany to the tomb, was a noble instance of the kind of men whom in each generation our churches supply, in no stinted measure, to the service of society. A merchant of trained intelligence, of prudent counsel, of large understanding of all that concerned his daily calling, and of the highest probity, he enlarged year by year, by the honest, manly exercise of his gifts, the sphere both of his operations and of his influence, while he was ever earnestly seeking to make his large means, his wide experience, and the influence of his simple, earnest, and generous nature a source of blessing to his fellow-men. I say seeking. This is what Christianity did for the world when it first came to it, and does for it still; it sets men seeking the opportunity to help, to bless, and to save. I have always thought that a very noble sentence in which Job describes the habit of his life, ‘The cause that I knew not I searched out.’ Many will give, and generously, when objects of compassion are presented to their sight. But the world wants those who will stir themselves to search into its sorrows, to search out its sores, and apply the helping, healing hand; and this ministry Christianity created, and still sustains. I am far from insensible to the noble work which is being done for society by those who studiously and almost ostentatiously disclaim all Christian inspiration, but none the less is Christianity behind all their endeavours; nevertheless are they fulfilling that ministry which was opened in the world when the appeal, ‘Ye know the grace of our Lord Jesus Christ, how that, though he was rich, for your sakes he became poor, that ye, through his poverty, might be made rich,’ first cast its spells on human hearts. I entertain the strongest conviction that the fountain of charity, the spring of ministry, would dry up utterly and speedily if the love of Christ Jesus should die down in the human world. Mr. Crosfield knew ‘the grace of our Lord Jesus Christ,’ and felt through life the blessed constraint which it laid upon him.

He knew how much he owed unto his Lord, and how he was bound to pay the debt to his brethren around him and to mankind. The spring of Mr. Crosfield's life was Christian duty; he rendered constant and most valuable service to the Church with which it was his happiness through a long life to be connected; to the great Nonconformist body of which, by tradition from his fathers, and by strong conviction and sympathy, he was an active, honoured, and justly influential member; and as a citizen to his fellow-citizens in the city in which God had cast his lot, and which he saw rise—and in his measure helped to raise—to the position of the first seaport of the world. But let us understand that the spring of it all was his deep sense of the duty which he owed to Christ, and, through Him, to mankind. I say by tradition from his fathers—Mr. Crosfield in his early years was under the influence of the principles and the life of the Society of Friends. And it is a very noble influence. I think that the most beautiful natures which I have ever met, and the most intelligent and devoted Christian ministries which I have ever noted through life, have been either in Quaker families or among those who have inherited the influence of the Quaker training, though they may no longer belong formally to the Society of Friends. What England was as regards her political and spiritual liberties, and not less the largeness and intelligence of their activity in the good works whereby men and nations are helped on and helped up to the followers of George Fox, is beginning in these days to be just a little understood. Mr. Crosfield was through life an ardent but a wise and eminently practical Liberal; not keen after impracticable ideas, but ever an advocate, and a firm one, of practicable progress; and he was a resolute, uncompromising, but not rabid Nonconformist. There are few men in our body whose counsel at critical times was listened to with such attention as he always commanded, and none who could be more entirely relied upon for what help might be wanted in the hour of need. It is needless to say that he was a munificent supporter of all our institutions; and, indeed, of all kinds of institutions which aimed wisely at the improvement and progress of society. He gave largely, wisely, and quietly. One of the most notable things about him—and it is full of

rebuke to much of the bustling, noisy charity of our times—is the simplicity and the quietness with which his work was always done. But it is in the Church that I like to think of him; and I believe that the Church and its work had his heart of hearts. To me he always seemed the model deacon, and to him emphatically may the words of the apostle be applied—‘They that have exercised the office of a deacon well acquire for themselves a good standing place, and great boldness in the faith which is in Christ Jesus.’ He exercised the office of a deacon well if any man ever did. I know that my uncle, Dr. Raffles, held him in the highest honour as a deacon. I have heard him again and again express it. He relied with a confidence which was never disappointed, not only on his intelligence, experience, tact, and energy, but on his devotion to the Church and his affection for and sympathy with himself. He was what the deacon ought to be, the friend of the Church and of the pastor, the mediator between them, the earnest and faithful servant of both in the Lord. I doubt if there is a more honourable and useful body of men in England than the deacons of our Nonconformist churches. I doubt if there is any body of men in the country who give cheerfully so much time, thought, care, and money to the service of their fellows. Most of them, remember, are hard-worked men in their worldly calling. We do not seek and we do not want fools or *faincants* to serve us in our churches. The qualities which mark a man out for office in our churches are the qualities which, as a rule, will make him a man of some mark in his social circle, and will give him plenty of work to do in his daily secular life. As a rule, I should say, our deacons and our teachers are about the hardest workers in the week of all the members of our congregations. And yet consider the time, thought, and effort which they are constantly spending freely, ‘all for love and nothing for reward,’ on the best interests of their fellow-men. And how much sagacity, as well as energy and self-denial, they bring, as a rule, to bear upon it. The management of a numerous and active Free Church is about as anxious and difficult a task as occurs to men in the ordinary course of affairs, and qualities of a very high order are needed for its successful conduct. And let me say qualities of a very high order are found

for its conduct; some of the most intelligent, energetic, capable, and self-denying men that I know are deacons of Independent Churches. Mr. Crosfield, was, of course, the deacon of one of our most numerous, intelligent, wealthy, and influential churches, and he spent freely in its service, through a long life, a wealth of thought, effort, sympathy, and substance, which were his living sacrifice to Him to whom he owed himself, he owed his all; and which added year by year, in a measure which none can calculate, but which a moment's reflection will show must have been considerable, to the comfort, the happiness, and the physical and moral improvement of his fellow-men. Mr. Crosfield was no lover of revellers in theology. I think that deacons of large and influential churches rarely are. They are too concerned with the practical work of the Church, and the practical spiritual interests of the people, to be very tolerant of new views, which, at any rate for a time, have an unsettling effect on men's hearts and lives. But he was the reverse of a bigot or a zealot. He was always ready to welcome new contributions to Christian thought from those whom he trusted, and was, on the whole, heartily on the side of safe, sound, well-considered progress in the ecclesiastical and the theological sphere. He was as a deacon emphatically an honour to that body of servants of the churches to which he belonged, and who get from the Church and from the world much less honour than is their due. And the service of our Free Churches is perhaps the very best training for the service of society. Mr. Crosfield was a very influential member of the municipal community, and as a citizen was mixed up very actively with all the movements of the time which promised any help to the upward effort and struggle of society, and any improvement in the condition and lightening of the burdens of the poor. Men who are active members of our churches are trained constantly to think for others, and to regard the questions which concern men's moral condition and tendencies as the fundamental questions on which the good of souls, of homes, and of States depends. Hence as politicians they are able to take a higher and larger view of great public questions, as has recently been conspicuously proved, because they are in the habit daily of looking at men and things in their moral rela-



tions, and of placing that which is moral first in their scheme of life. He had no hope of helping society but by helping men to be better; and to make them better he was ever seeking by every means in his power. That forethought, that genial sympathy, that consideration for others, that willingness to take a good deal of trouble, and to spend a good deal of thought and effort to help them, which were characteristic of the friend whose removal from our midst we so deeply deplore, are qualities which are constantly called into action by the life of our churches; and our churches are meant to be God's training school for His almoners and ministers to mankind. Mr. Crosfield was a man of simple, genuine, and earnest piety. I think he could say of God, 'All my springs are in Thee.' The atmosphere of Christian light and love reigned in his home; and the sobriety and simplicity which become those who see behind the shadows of earth and time the realities of heaven and eternity. It was in the home life, after all, that our dear departed friend was seen at his best. The home circle at Annesley was about as fine an instance of what a Christian home ought to be as I have ever met with. It was often my privilege to share its genial hospitality, and I never left it without a new vision of what the home life ought to be according to its Divine idea. There, with the dear, noble, and high-minded woman, who was verily a helpmeet for him, he dwelt with his children and his children's children around him, in an atmosphere full of pure, serene, and elevating enjoyment, realizing in his relation to his children and his dependents something of the simple, happy, kindly life of the good old patriarchal days. There always seemed to be a unity in that family—parents, children, servants—as beautiful as it is rare in these rapid, restless, ostentatious days. To enter that home was, in a very true sense, to enter into rest. I think that Mr. Crosfield knew how to combine in happy measure the comforts and advantages of all sorts which his ample means afforded him, with entire simplicity and the utter absence of boast or display. The calm, sober, restraining hand was everywhere visible—all was in sufficiency, nothing in excess. It ran through the whole scale—house, furniture, carriages, journeys, living, dress, pictures, and books. If there was lavishness anywhere, it was where it ought to be,

in books. And the pleasantest and most genial society, a large circle of cultivated and attached friends, lent to it the larger grace which friendship and social intercourse bring. It will always remain, that home circle at Annesley and Rake-lane, a bright record in my memory; and now that it is partly broken up, I feel that I have lost what can never be restored. And in that home sons and daughters were trained to an earnest, pious, and self-devoted manhood and womanhood. One of them is not, but she lives in her children, and being dead, speaketh still. Let us thank God that the younger generation is standing forth, as the elder drops, to carry on the sacred tradition; to serve their own generation according to the will of God, and to leave the tradition as the sacred family legacy to their heirs. To our dear old friend, as he lay dying, it was given to see his children and his children's children round him, with noble promise of Christian service and peace upon his Israel. And honoured and happy as our friend was through life—happy in his home, most happy in his dearest relations, happy in his work—he was happy at last in his death. In a good old age, like a shock of corn fully ripe, he was gathered, with little pain and struggle, into the garner of his Lord. When I heard of all the circumstances and surroundings of his death, my first word was one of praise; full of animation, full of loving-kindness, full of that shrewd but playful and genial humour—which those who loved him knew so well—full of patience, full of hope and trust in God, he continued till he was struck down by his last illness; and then not the wrecks of them, but the spirit of them, continued to play about his life to the close. I stayed with him for a few days but a few weeks ago, and, though I saw that he was feebler, I missed nothing that I was familiar with; as I had always known him he continued to the end. And he was spared a long and painful death-struggle. During his brief illness he had fresh revelations of the tenderness of those who loved him and ministered to him, and drew them, if possible, closer to his heart; and then quietly, without a struggle, without a sigh, he passed into the peace of the Lord. I need not say that death for him had no terrors. He understood the meaning of the Christian's reconciliation with death. He had so

lived that death could never surprise him ; when he came to die could say with St. Francis, ' Welcome, my sister Death ! ' This is the gift of Christ to His friends ; not submission, not contentment, but satisfaction, joy, even glory, when they stand at last face to face with death. This is the Christian triumph — ' More than conquerors,' through Christ's dear love. Nothing could be more peaceful and beautiful than this close to a long life of service to Christ and to mankind. His career was eminently serene and prosperous in the best and noblest sense of the word ; and, as had been his life, so was his death. All was gently ordered, the Father's hand was visible everywhere. Had he been asked to choose his mode of dismissal from the scene of his toils and conflicts, somehow like this he would have chosen to die. Mark the perfect man, and behold the upright, the end of that man is peace. And now remember he has left a gap which must be filled, a work which must be carried on with an ever-widening circle of blessing to mankind. A man like Mr. Crosfield cannot pass away from either the Church or the world of his day without being sorely missed. He has left the best legacy which a man can leave, as our great King Alfred says, a memory in good works. You that survive him bear on the sacred ark which he helped to bear so bravely to new triumphs over the sin that corrupts and the misery that maddens the world. Here by this sacred dust I charge you to renew with more solemn emphasis and deeper earnestness your vows of self-devotion to the work of the Saviour in healing, helping, blessing, saving the mass of ignorance and misery around you. Being dead, let him still live and speak in your new, more intense, more joyful devotion to the service of man and of God. As for him, his long day's work is nobly done. Go thou thy way, dear friend, where the Master is gone on before thee. Thou shalt rest and shalt stand in thy lot at the end of the days."

### *THE PRIMATE AS A CHURCH DEFENDER.*

It might seem as though an evil fate had placed the Conservative party both in Church and State at the mercy of the most violent, most unreasoning, and least responsible of its members, and so to substitute a policy of passion for one of moderation and wisdom in the defence of the institution for whose safety they are chiefly concerned. Sir Stafford Northcote is the chief of the Opposition in the House of Commons, but already there has been more than signs of the influence which Lord Randolph Churchill is able to exert; and it is not likely to be diminished now that the Opposition in the Lords is led by a dashing and unscrupulous chief, who must be more in sympathy with the insolent and defiant policy of the young nobleman than with the more prudent tactics of the more cautious and experienced statesman whose lead he professes to follow. That the audacity which is often mistaken for courage, but is nothing better than a recklessness often courting disaster and defeat, should be popular with a party which has not only sustained a present defeat, but is at heart full of anxieties relative to a future, supposed to be still more full of menace to interests which it holds most sacred, is not surprising; and while this is so, leaders have little option but to try and propitiate as best they can the violent sentiments which they cannot suppress, and are bound to try and utilize to the utmost. The task is not an easy one, and in the attempt to perform it the leaders may often be involved in difficulties from which they will find escape very difficult. It is open to doubt whether Sir Stafford Northcote is particularly satisfied with the position which he occupies in relation to Mr. Bradlaugh. The forces of reaction and bigotry have been let loose, and they are as likely to be troublesome to those in whose favour they have been evoked as to those against whom their violence is directed. The vacillation and uncertainty of Sir Stafford's conduct have not contributed to the increase of his own authority, and it may ultimately prove that his concession to the spirit of injustice, though it secured for his party a hollow and momentary triumph, has irreparably damaged its fortunes.

In view, however, of the fierce and reactionary temper which is so powerful in the Tory ranks, we may be the better able to comprehend the manifesto on behalf of the Church Defence Society, which the Primate thought fit to issue on May 10, within a week after he had taken part in the most catholic gathering of the season, and there given utterance to sentiments which seemed to indicate that he had risen to the level of the occasion, and was in hearty sympathy with its spirit of Christian union. The letter, following close upon the speech, is naturally placed by its side and viewed in connection with it, and the difficulty is to see how they are to be reconciled. At the Mansion House the various Christian Churches of the country were represented, and to say the least, Nonconformity occupied no despicable position. The Lord Mayor, who had thus publicly honoured the work of Christian Missions and identified himself with it, and who for the evening devoted the Egyptian Hall, so often given up to the glorification of the heroes of war, to a celebration of the victories of the gospel of peace, is himself a Protestant Dissenter. The honoured guest of the evening, the Patriarch of the noble army of missionaries, the Apostle of South Africa, was a Dissenting minister. The Archbishop showed his own magnanimity when he said, "Amid all the changes of life, and amid all the varieties of opinion, there is a reverence for old age and for old and tried servants of the Lord Jesus Christ, which makes us all feel as brethren in the presence of an old and devoted servant of the Lord." There was not only nobility of spirit, but true Christian wisdom as well, in his statement of the more general principle that "when men are brought into connection with heathenism, they feel there is a gulf between heathenism and Christianity before which the distinctions of the various Christian bodies sink into insignificance." Yet within a few days the Archbishop, who is found giving utterance to this "catholic" sentiment is summoning the clergy and members of his own church to arms, for the defence of its supremacy over all these other churches, from which it is separated by "distinctions which sink into insignificance" by the side of their common faith. Even should it be said that it is only when they are together brought into conflict with heathenism that this sense of unity

is so strongly felt, it may be answered that there is quite enough of opposition to the gospel in our own country to enforce the same lesson as our missionaries learn from their conflict with the idolatries of Africa and Asia. There is "positive disbelief," as Earl Nelson and his friends told the Bishops, in the more educated class; there is something approaching to blank paganism at the other extreme of society. Earnest Christians of all shades of doctrine have a common testimony to bear, and a common truth to maintain in comparison with which all their sectarian peculiarities are of trivial importance. In the present condition of society, honeycombed to so large an extent by doubt and unbelief, a call to all Christians to give themselves to more earnest effort for the common truth would have better become the Primate of the Established Church than a summons to his own brethren to struggle for the temporal supremacy which the law accords them.

The speech of the Primate at the Mansion House is really fatal to any principle of sectarian ascendancy. There were a number of men whose common Christianity the Archbishop honourably acknowledged, and indeed the signs of apostleship in the Nonconformist hero of the evening were so manifest and so abundant, that it would have required no small amount of priestly arrogance to ignore or deny them. Robert Moffat had come home with the spoils of a nation won to the obedience of faith, yet he is an alien from the Establishment, and the churches by which he was sent forth to this holy work and sustained and encouraged in it are aliens also. The Holy Catholic Church, which some identify, so far as this country is concerned, with the Church of the nation, knows neither him nor them. The apostolic commission is not trusted to his hand, the sacraments he has administered are not valid, and he himself, though he has rescued a nation from barbarism and paganism, is an intruder into the ministry of Jesus Christ. The facts must be extremely puzzling to those who hold the theory of the Catholic Church, unless they be as impenetrable to reason as the philosopher who, on being told that the facts were against his hypothesis said, with undisturbed coolness, that if they would only tell him the facts he would take care to square them with his theory.

The Archbishop would, we suppose, disclaim the High Church theory, but in doing so he would only leave himself in a position more helpless and hopeless than ever. The "Catholic" view has at all events a principle at its foundation, and if it can be maintained there is a reason why heretics and outcasts should be relegated to an inferior position. The Archbishop surrenders this when he admits the insignificance of the distinction; and having given up the only intelligible—we can hardly say defensible—ground for the supremacy of his church, he nevertheless calls on all its sons to put on their armour and do battle on its behalf. The question that must occur to disinterested observers is as to why the law should make this separation at all. If the distinction in principle be so trivial, why should the distinction in legal status and privilege be so great? The Archbishop does honour to Dr. Moffat as an "old and devoted servant of the Lord," why should the State place this noble Christian on a lower platform because he does not believe in the three orders of the Christian ministry, and has never had the benefits, whatever they be, of Episcopal ordination? Above all, where is the consistency of the Primate who renders this ungrudging homage to the worth of the man, and yet is so eager to perpetuate public injustice to the Dissenter?

The Primate, indeed, says not a word that would lead ignorant people to suppose that there is any question of religious equality at issue. There is a wicked society, possessed, with an almost fanatical hatred of all Established Churches, which has some evil designs upon the property of the Church, and is seeking to further them by lectures and publications which diffuse all kinds of false ideas as to the condition and working of the Established Church. The Archbishop would not be consciously unfair, and if the representation he gives be, as it certainly is, singularly misleading, that is due rather to the bias which he necessarily receives from the position which he occupies. Churchmen seem to proceed on the idea that their status is one of the ordinances of heaven, as natural and as eternal as the alternation. It never occurs to them to inquire why, seeing there is no essential difference between the Christianity they teach and that taught by other communities, they should be regarded

as "the Church," and all others as Dissenters. The distinction has come down from their fathers, and it looked as though it had been written in the eternal decrees and as though opposition to it was as the sin of idolatry or witchcraft. Hence the Primate does not waste a word on so trivial a subject as the reason for the existence of political inequality between those who, on his own showing, are in such close religious sympathy. All that he does is to warn his friends of the peril to which their revenues and privileges, especially the former, are exposed, and to urge them to unite in beating back their sacrilegious assailants.

But the question which the Archbishop thus omits to notice is in reality that of primary importance. Whatever becomes of the churches and the endowments, there is this point of invidious distinction. Churchmen naturally fight shy of it, and as soon as they touch the controversy are sure to launch out into argument about property. Surely it is possible either to consider these two points separately, or, if not, to show why it is that the Anglican Church cannot continue to hold its own property unless it be allowed, at the same time, to enjoy precedence and supremacy as the Church of the nation. "We claim religious equality," say the Nonconformists; "we claim it not because we fret under social injustice, or because we expect that Disestablishment would put an end to petty assumption, improve the snob and the bigot off the face of the earth, or break down those barriers of caste which divide different sections of society amongst us; but because we feel that the advantage given to one set of opinions is an injustice to all beside, and that feeling gathers intensity and strength as the teachings which the State thus patronizes, and which law clothes with public sanction, are increasingly leavened with sacerdotal error. We claim this equality as a simple act of justice. The State is not affected by the diversity in our religious opinions. Nonconformists are as loyal in their principles and as faithful in the discharge of their duties as any other citizens. They have done a Christian work in the nation which is as solid as beneficial, and, in proportion to their means, as widely extended as that of their brethren who enjoy State favours. We ask, therefore (they say), that the State know no difference between us."



The demand is not an easy one to answer, and so at once the cry of spoliation and confiscation is raised. "You want to rob us of our churches," says the Archbishop in this new manifesto. His Grace passes over everything else and fixes on the one point which he finds in the "Suggestions for Disendowment" issued by the Liberation Society.

We do not say that the "suggestions" are not welcome, though why the Primate has chosen this particular time for denouncing them is not obvious. Still he has undoubtedly a right to select his own time. What we complain of is that his mode of stating it is so far from being perfectly ingenuous. If he means the possession of the churches built before 1818, it is because there is a fixed belief, more or less well founded, that they are the property, not of a section of the people, but of the whole nation. The Primate attributes the demand to a "fanatical spirit," but there is apparently a secret consciousness that it is not so utterly unfounded as he would have the world to believe, when shown in the absence of any reference to the arguments by which it is supported. If we had no other guide but the Archbishop's letter, we might suppose that the Liberation Society were a body of ecclesiastical pirates, devoured by greed and envy, who were bent on appropriating to themselves the estates of the Church. But Dr. Tait knows that it is not so. The very date chosen as the limit to the claim which is made shows that this is not a reckless unprincipled demand of a party desirous of seizing on property to which they have not right. The date marks the period of the last public grants for Church building, and so those churches which have subsequently been built and endowed by the voluntary liberality of individuals are not included in the suggestion which the Archbishop quotes. Now we are not anxious to attempt here a defence of the "Suggestions." All we maintain is that the Society has a case, and that to treat its proposals as a mere piece of revolutionary fanaticism or ecclesiastical spite is very unworthy of one who, if he engages in this controversy, must be a chief, and should prove his capacity to lead by showing a capacity fairly to appreciate the strength of his adversaries. If these churches do belong to the Episcopal Church and the nation, it is only necessary to establish the title, and the controversy is

at an end. The most extreme member of the Liberation Society has no desire to claim for the nation a single endowment or solitary building, which can be shown to be the rightful property of Episcopalians.

In our view this question of the distribution of the endowments is one of secondary importance. We have never shared the fears of those who believe that, were the Established Church freed from the control, and yet left in the possession of large endowments, it would be a standing menace to public liberty. The present control of the State appears to us to be one of the most arrant shams in connection with an institution which bristles with unrealities. It is doubtless extremely offensive in some of its incidents to those who have a true conception of the spiritual nature of the Church, but he who trusts to it as a safeguard against sacerdotal encroachments must be credulous indeed. Were the Church disestablished, its own laity would, we believe, maintain a far more efficient check upon priestly pretensions than any which the State at present interposes. Of course if the clergy were left in possession of vast endowments the danger would be serious, but we have no fear that such an arrangement would ever be accepted by any responsible statesman. The endowments which are ultimately left to the disestablished Church, be they large or small, will certainly not be placed under exclusive clerical control, and consequently we do not fear that they will ever be dangerous to public tranquillity or freedom. Still it would not be just that a Church, which had ceased to be even professedly the Church of the nation, should hold property which belongs to it only as the National Church; and no one can doubt that whenever the nation makes up its mind to disestablishment, it will insist also on disendowment. If, however, the Primate is so perfectly certain that all the property the Church holds is its own of private right, he need be under no apprehension. There is nothing so improbable as that an institution which is able to wield such vast influence, and which enjoys such popularity, will have to submit to injustice and wrong. The danger lies on the other side. It is far more probable that the nation will abstain from pressing even righteous claims to the uttermost, than that it will exact a single acre or pound to which it cannot show an indefeasible title.

But what we, as Nonconformists, would specially urge is that the question of religious equality should be kept apart from that of the re-distribution of endowments. It is a strange reply to give to our demand, that our Dissent should not deprive us of the full rights of citizenship, to say that it cannot be conceded without depriving the Church of its own property. Why not? Does not this very attempt to make the whole controversy turn on a question of property betray a secret consciousness that the title of the Church *quâ* Church to that estate is not so certain as its advocates would have the world believe? If it has really been bequeathed to the Church by its own sons for its private uses, why should its tenure be supposed to be contingent on the Church's retaining a national character? The bishops, if they are assured of their position, ought to adopt a more strong and decided tone, and appeal to the justice of the nation against any interference with private property. They need not fear that such a protest would be without its effect. It would certainly at once raise them to a higher level, taking them out of association with the champions of vested interests, and placing them among the defenders of those rights of property which Englishmen have always been accustomed to hold so dear. They would be contending not for privilege but for justice, and they would assuredly be heard with respect, and, so far as they were able to sustain their case, with success. Even the much calumniated Liberation Society does not desire to touch any property which can fairly be shown to belong to the Episcopal Church. The distinction between that to which the Church can thus set up a legitimate claim as owner, and that which it holds only in trust for the nation, is fully recognized in the "Suggestions" which have so seriously disturbed the peace of the bishops; and if the line of demarcation has been improperly drawn by the Society, it is only necessary to prove this in order to secure the proper adjustment. At all events the principle has been conceded that the Church must continue to hold its private property; and if it is possible to show that its entire estate is included in this category, there is an end to the strife. In the meantime, the Church defenders who proceed on the tacit assumption that the surrender of national character must carry with it a loss of property, and that an unjust con-

dition of religious inequality must be perpetuated in order to avert this calamity, are really playing into the hands of their opponents. It is absurd to suppose that if the Church parts with invidious privileges it must also give up its own estate, or part of it. Dissenters do not ask it, and would be ready to join Churchmen in any resistance to it. Assuredly the nation would not perpetrate such a wrong.

The whole question turns upon the title to the property. How did the buildings erected for Romish worship and the endowments given for Romish uses come into the possession of a Protestant Church? That is the plain issue which is continually mystified, but which, after all the ingenious attempts to evade it, presents itself again. If it is possible to deal with this fact so as to make it accord with the private property theory, the sooner it is done the better. Abuse of the Liberation Society like that to which the Bishop of Peterborough has stooped is very cheap, but it does not get rid of the difficulty which stares every thoughtful reader of history in the face. The cause which his Lordship has so much at heart is certainly not likely to profit from the truculent style which he has seen fit to employ, whereas it sadly lacks that solid and substantial argument of which his speech at Syston was so sadly deficient. It is the Liberation Society, not the Church Defence Association, which has most reason to rejoice in the appearance of such champions of the Establishment as Dr. Magee. When an orator, instead of attempting to meet the case of his opponents charges them with falsehood in the rudest terms, and imputes to them the most atrocious purposes without a scintilla of evidence to justify the accusation, the world regards it as a confession that he has no argument, and must therefore stoop to abuse. And a miserable stooping it is when a bishop has to indite such a letter as that in which the Bishop of Peterborough vindicates his reckless impeachment of the Liberation Society. That Society has proposed that cathedrals be kept under the control of Parliament, and the Bishop therefore holds himself justified in the bold statement that it has proposed to convert them to all kinds of unworthy uses. His own letter is the strongest condemnation of himself. We do not care to retort on him the charges made against the Society he so bitterly assailed, and we are

content to abide the verdict of public opinion on the subject. There has been, however, quite enough of this style of accusation, and it will be fortunate for the Church defenders if the Bishop should be a beacon to warn them against such unworthy and perilous courses. It is useless, as well as vulgar and insolent, to brand the statement that the Church holds national property as a lie. False reasonings are not lies, and even if it could be shown that Nonconformists are wrong in this particular view, they are guilty at worst only of error, not of falsehood. In the meantime the error has not been proved, and these bitter railings are the substitutes for a proof which does not seem to be forthcoming.

We are perfectly satisfied that the bishops should show themselves so zealous against Disestablishment. There could be no better evidence that the question is coming within the range, not only of practical, but of immediate politics. But in entering on the contest, their lordships must be prepared for keen and searching criticism. *Ex-cathedrà* utterances will not avail them in the controversy, and if they be accompanied with harsh and uncharitable words, they will certainly be a disservice rather than a benefit. There are great principles at stake, and Nonconformists are just as conscientious in their views as are the prelates themselves. If their lordships desire a fair discussion, whether of the principles of religious equality, or of the right of the nation in the property held by the Established Church, we have no doubt that Nonconformists will be perfectly willing to meet them. The Bishop of Manchester, with his ordinary manliness and candour, has dealt with the subject in this way, and to him we shall refer hereafter.

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### SELF-CONTROL.

#### A LETTER TO A YOUNG MAN.

DEAR FRIEND,—As we are not to meet again for some months, suppose we try to give a little more definiteness and extension to the thoughts which occupied us in our recent unfinished conversation. I trust the time will never come when I can see unmoved the enthusiasm of a young soul which believes

itself to have found the secret of true and high living. The confidence it thus feels may be more or less wisely placed, and an observer accustomed to estimate grounds of hope and mark the stages of disappointment may fear that his cherished expectations lack sufficient warrant; but that hope and confidence have, in right of their origin and aim, a value so original and intrinsic, that neither miscalculation nor mischance can make them less than noble.

From the discipline of youth, affection and obedience have enabled you to draw advantages that are incalculable; but you have now reached a point at which you must face the fact, that henceforth for all the great purposes of life you will be able to gain little actual guidance from the wise and good around you. They will witness to eternal verities, but what those truths are to signify for you in particular is more than they can tell you. Wherever your course may lie, over moor or main, you will have to make it out for yourself; and for yourself, therefore, must observe sun, moon, and stars. This necessity, this loneliness you see and feel, and you meet both without dismay. From the high praise you bestowed on the last stanza of Burns' "Bard's Epitaph," I infer that just now you think that the key to a worthy life is named Self-Control.

Reader, attend—whether thy soul,  
Soars Fancy's flights beyond the pole,  
Or darkling grubs this earthly hole  
In low pursuit;  
Know, prudent, cautious, Self-Control  
Is Wisdom's root.

To find the flowers and fruits of wisdom not too late for use is much, but to find its very root, and to find it in youth, would indeed be something to rejoice over. Burns' experience lends a special value to his testimony on this subject. You know what it was that secured for his poetry so prompt and cordial a reception on its appearance. Before his day, poetry had become, even in the hands of men of very rare and original talent, unsurpassed as makers of melodious verse, a hollow and unreal thing. But no sooner did Burns write than contemporaries recognized in his poems the language of the heart. The feeling which breathed in his verses was

fresh and immediate, and therein lay its charm. But, on the other hand, it is to be noted that it was immediate feeling which, having been surrendered to and obeyed, uncriticized and uncorrected as it was, destroyed the character and ruined the life of the poet. In the evil days of his beguilement Burns wrote sophistical letters and verses, in which he claimed for passion the right to be its own law, and nothing, he maintained, was really wrong which could plead its origin in "an impulse of the heart." Any one who ventured to dispute this claim was set down by the poet as a "cold and half-inch soul." Such were the shifts and fetches of a noble nature struggling in the toils in which was self-involved. Burns, as many an imperishable line attests, knew better than to rest in these miserable prevarications, and his "Epitaph" is the earnest and explicit repudiation of them by his better self. When he wrote it, he was ashamed to think that the time was past—such at least was the dire teaching of despair—when he might

On reason build resolve,  
That column of true majesty in man.

But he remained too inwardly great to disown the common human task merely because he had not himself accomplished it.

But now, what is this principle from which you hope so much, and how far will it carry you? This Burns cannot fully tell you. He praised self-control very much as a man imprisoned for debt might praise ready money, having, without much direct knowledge of it, learned its value from the inconvenience of wanting it. Such testimony has its value, but inasmuch as if we wanted to know the power of money we should not go to the beggar or the bankrupt, but rather watch the operations of the banker, the manufacturer, the philanthropist, or the promoter and patron of liberal and useful arts, so here we must learn what to think of self-control from the example of those who have practised it with some success. A contrary doctrine is indeed sometimes assumed, and it is suggested that those who have erred most and strayed furthest have special qualifications for teaching others the right way. Even Coleridge when young could write—

The strongest wing in Wisdom's pinion  
Is the memory of past folly.

You will not accept this teaching without careful examination.

Reaction is not the law of moral progress. As the opposite of error is not truth but another error, so the opposite of one vice is not virtue, but a contrary vice. John Foster's memorable spendthrift by a great effort of self-transformation became a miser, and Louis XIV. laid down his licentious pleasures to take up the character of a bigot and persecutor. When indeed moral health has been restored, a generous regret for past failings is a spur to worthy endeavour. But neither directly nor indirectly can strength be derived from past folly—a point on which St. Paul and Aristotle are at one. It is the joy of hope, and not of any kind of regret, that gives strength to moral resolution.

But if self-control is to become a root of wisdom to any of us, we must inquire how it can be so. In various degrees and within certain limits you may see it in operation all around you. Human nature is a complex of forces, many of them self-active, appearing in the form of impulses which strive to assert themselves in wild independence, contrary to the proportions and ends of a rational life. In the dawn of moral experience, and before reason and conscience have awakened to take the rudder, the vessel is already rushing down the channel to life, not only with the tide, but with steam up. Man feels a justifiable complacency in his rational powers, not only for their own value, but also as being his, and under his direction. The meditative man regards them as a realm in which he is supreme—"My mind to me a kingdom is;" the practical man seeks to find a way of turning them to the most profitable account. In its beginnings, self-control may mean very little more than command over instinctive movements. In a medico-psychological obituary lately published, an eminent statesman was credited with great self-control, because of the appearance of profound indifference which he maintained, under severe political and personal attacks. Going a little higher, we find the term signifying something which takes place not on the circumference of the being, but in its interior—the repression of desires and passions which are striving to express themselves in action. In these cases the notion of a check, always latent in the term self-control,\* preponderates. Sometimes the

\* *Control* is short for *conter-rolle*, the old form of counter-roll. In old French, *contre-rôle* signified a duplicate register used to verify or check the first roll.—*Skcat's and B: a-het's Etymological Dictionaries.*



word stands for a larger conception, that of an ordering of the whole life, even if on no higher principles, than those of prudence. Thus Epicurus, who taught that pleasure is the chief good, and declared that he could not form a notion of that good apart from the enjoyment of the senses, recommended self-control as part of the necessary economy of pleasure, observing truly that often pleasure can only be secured by the sacrifice of other pleasure, or even by submitting to pain. In all these cases self-control is valued for the sake of one element which it contributes to character—the element of strength. It is indispensable in prosecuting the practical aims of life, and therefore in this world of conflict indispensable to virtue. But although in this respect it cannot be too highly valued, in its merely repressive and restrictive operations it has no moral character of its own. It is the necessary quality of a very good man, but by no means his distinctive quality. Bad men as well as good have been conspicuous for self-control. Virtuous tendencies may require to be held in check, lest they should hurry and betray their subject to some act above the level of his deliberately chosen standard of life. "Distrust your first thoughts," advises a cynical French writer, "for they are good." Thoroughly on his guard must have been that mediæval captain who, in a campaign in Northern Italy, displayed a banner with the inscription, "I am Duke Warner; the enemy of God and of pity." Rochefoucauld has remarked that "*Il y a des héros en mal comme en bien*," and Milton's Satan is an example of supreme self-control. Self is that which a proud man can control when all else has passed out of his power. Others beside martyrs and confessors have exemplified the power of a strong will over a nature that is to be subdued to its purpose, and it is no paradox to affirm that self-control is as necessary to great wickedness as it is to great virtue.\*

\* The criminal (Gérard, murderer of William the Silent) supported the horrors of the execution with astonishing fortitude. So calm were his nerves, crippled and half roasted as he was ere he mounted the scaffold, that when one of his executioners was slightly injured in the ear by the flying off of a hammer-head from the handle—a circumstance which raised a general laugh in the crowd—a smile was observed upon Gérard's face. His lips were seen to move up to the moment when his heart was thrown in his face. "Then," said a looker on, "he gave up the ghost."—*Motley's Rise of the Dutch Republic*.

Do not these considerations show conclusively that self-control in its narrow and negative—which, however, is at the same time its most ordinary—sense, cannot be the “root” of wisdom, or indeed of anything moral? Is it not plain that, thus conceived, self-control is not a principle at all, but a mere method? That therefore it can originate nothing, but is from first to last organic and instrumental? And while what we have seen only shows how imperatively necessary it is that you should acquire this art, does not its equal adaptability to good and bad ends, to the purposes of a Francis Xavier and those of a Napoleon Bonaparte, show that such moral character as it appears to have really belongs to a principle standing behind and working through it? But you are seeking something fundamental, something which can become to you an unfailing source of light and inspiration.

In self-control, as long as a man simply looks forwards and downwards upon the self which is to be governed, everything is tolerably plain. But is that all of which account has to be taken? What of the self which rules? Does that govern with absolute autocracy, or is its sovereignty relative? And if the latter, then is it relative to impersonal law, of which the higher self is at once the discoverer, the interpreter, and the judge, or to a personal Being who is the Author and Guardian of all human relations? Does not the very fact that questions such as these are possible show that self-control is bound in order to be rational to look around backward and upward as well as straight on? To refuse to do so, and to select a mere given state or determination of the will as a starting-point without verifying or legitimating it is arbitrariness, the irreconcilable foe of reason. If now you are not satisfied with the fragmentary extent and isolated position of self-control so far as we have hitherto viewed it, let us try to find its true place and relations in the system of human life.

The task to which you feel urged, and for the means of fulfilling which you are inquiring, is yours in virtue of a larger power than that which we have hitherto considered—a power which is far more than executive or instrumental, and which is reflected back upon the very sources of your moral life. The majestic faculty of Self-Determination is the essential quality of your personal being. Made as you are in the

image of God, this power bears to His self-existence a relation analogous to that which man's immortality bears to His eternity; it is the finite reflection of what in Him is infinite. In this power is implied the ethical destiny of man, as a being whose perfection cannot be realized without his conscious voluntary co-operation. But self-determination limited to self-control—that is to say, which is merely self-regarding—has abdicated its functions and lost its crown: it does not even render justice to our natural powers. The spontaneous impulses implanted in man's soul and body, and which are anterior to the moral and religious consciousness, are part of the riches of human nature which will be exhausted soon enough without any suicidal activity on our part. It is by them that the creature, which as finite cannot rest in itself as the Creator does, is roused to self-development. They are the indispensable basis of a life higher than their own, and are given not to be destroyed but to be governed by the spirit which apprehends them, penetrates them, and makes them its organ. The powers and capacities which make up our being are bestowed on us in an undeveloped form, precisely in order that, under the guidance of reason and in obedience to conscience, each of us may exalt His personality to its highest value and significance. That which we received at birth in addition to the common life of our species, that natural individuality which in after years comes to be distinguished as innate disposition, temperament, susceptibility, special aptitude, or genius, was our original personal endowment. Rich, indeed, it was when thus conferred as reality, but infinitely richer considered as possibilities to be realized, not capriciously, but with an exhilarating perception of their value by our own efforts.

But the duty of self-culture which arises out of this relation of the higher self, the spirit, to its nature is only part of the duty of self-determination. There is the moral environment, and the duty of so adjusting one's self that right relations may be established and maintained with every part of it. You are urged forward from within to realize the utmost intensity, the greatest fulness of life, feeling that "where there is most life there is the victory." But a voice within, speaking with an absolute authority, tells you that this development must not

and cannot take place for yourself alone. You are a person in a realm of personality, and one sign of your development is that persons will become more and things less to you. But if, while your personal consciousness was being continually heightened, your regard for personal claims upon you grew weaker, your character would be growing like that which is ascribed to the fallen angels. Your scheme of self-control then cannot be merely self-regarding. Made and placed as we are, our very self-knowledge is only half-knowledge until we know the relations we sustain, and all the consequences which flow from them. And in practice we do take notice of these. Behind every man's plan of life there lies some view of these relations which gives it shape and forms its warrant. The difference between the wise man and the fool is that the latter takes note of just such facts as please him, ignoring the rest, while the former deals more justly with himself, and knows that every ignored truth will one day avenge itself on those who slight it. "On every subject," says a vigorous French writer, "the art of seeing only what one wishes to see is one of the most frightful which the devil has succeeded in teaching to man. The art of passing dry between the drops of a heavy shower would be nothing to it." Here, then, is a caution to you in forming that which shall be to you far more important than friends, wealth, reputation, or any outward possession—the permanent body of your operative belief.

The two grand relations which divide your whole outer life are those which you sustain to the world and to God. Toward the world you are carried by the whole current of your organic life, whereas God is apprehended by the spirit. If, however, you were to leave the latter relation out of the account, or even postpone it as not of urgent importance, you would have practically decided the most momentous question that can arise in the sphere of self-determination without inquiry. As you begin to consider your position in these two relations, you will have theories of life without number pressed upon you, from the optimism which bids you gratify every taste without thought or care to the pessimism which bids you curse God and die. But interrogate rather your own heart and conscience; or, if you desire further knowledge, inquire of biography

and history on what views of life the noblest and most beneficent characters have been formed. The world is the appointed sphere of your action; man is appointed to subdue it, and in so doing to unfold and augment his own powers. But for thousands of years poets and sages, expressing the grief of the best natures, have been complaining that the contrary takes place, that the world, exciting desires which it cannot satisfy, subdues them. Since, however, the world cannot be blessed by its captives, you will have to decide whether your relation to it shall be free and active, or passive and slavish. Affection is royally free; but passion is bondage, and, as its name implies, suffering. He only can sustain a truly free relation to the world who has a firm standing in a region above it.

Of the relation which we all sustain to God, all that can be said now is that it is original, primary, essential; it is therefore the ground of all others, and profoundly affects them all. See how this truth works in the sphere of human fellowship. A man need not be what is called a bad man to regard his neighbours chiefly and habitually as *they* more or less contribute to his personal happiness. Even good-natured men commonly do so, under some supposed necessity of dealing with others as means to their ends, though glad enough when those ends have been secured to temper their dealings with kindness. But this principle of action as commonly applied is the cause of untold misery on every hand, and even in its lower degrees tends to weaken the social bond. On a recent criminal trial a witness who had to admit that he had taken some pains to bring about a duel, and had expressed his desire to see one of the principals in it shot, was examined on this point by the person most interested in his feelings. "See me shot!" said the questioner; "but you know we were friends." "Well," was the reply, "I regarded you as an amusing person." It was assumed that the obligations of such a friendship must be measured by its basis, and that since this was only mutual interest, wholly apart from esteem, those obligations were slight accordingly. Let, however, the fundamental relation of all men to God be brought into consideration, and at once all is changed. Man then finds a new centre out of and above himself in which he can rest, and to which all men

stand related. Man regarded as made in the image of God cannot be treated as a mere means to the ends of his fellow-man. The fundamental relation governs, corrects, dignifies, and guarantees all the rest.

In offering you these hints I have desired no more than to invite you to a point of sight necessary to your lofty purpose. Such as they are take them and try them. Try them by your heartfelt wants, by the inspiration of your best moments, by their agreement with whatever has at any time commended itself to your deliberate judgment, and if they shall prove of the least help to you on your onward, upward way, we will hope for an hour when we may rejoice together.

THOMAS WALKER.

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### THE LATENT POWER IN OUR CHURCHES.\*

THE theory of Congregationalism is that it calls out the service and matures the character of the individual Christian. This is its theory; and in a large measure this too is its tendency. All systems oscillate between order and liberty. Congregationalism gives as large an amount of individual freedom as is compatible with the existence of a religious society. And it is just because it leaves so much liberty that it needs working. Men and machinery are, according to its ideas, interchangeable terms. The machinery falls to pieces as soon as the men are faithless. And our very existence depends in a large measure upon the degree in which we carry out the duty of constant supervision and self-examination.

We take it for granted that there is power in our Churches. Few will deny that there is room for a larger development of what we possess. Yet it is very necessary to define with some accuracy what we mean by power, before we can fairly discuss its latency or its open activity. Power embodies itself in character. Could we suppose a congregation of mere professors we should imagine a society utterly powerless for good. All those elements which go to build up the soul of

\* *Chairman's Address to the Liverpool Ministers' and Deacons' Association, Feb. 15, 1881.*

man in strength toward God, toward duty, and toward the future, are ingredients of power. Some of them defy analysis or definition, but many of them can be detected by the practical results which flow from them. If men are assisted to find God in their worship, if they are helped to discharge the work of home, of business, and of the State with greater efficiency, if they are inspired to seek the reclamation of the lost, and if their hearts are thrilled and comforted with sublime hopes concerning the future, we may conclude that spiritual virtue has gone into them.

The great instrument for the production of such results as these is Christian truth; and the channel through which that truth is conveyed is the mind and heart of the Christian teacher. Art is distinctly subordinate in its function. Music and architecture have their place in some of the most spiritual communities; but we cannot allow these to usurp the chief influence without damage to the higher concerns of character. Even the intellectual forms in which truth is conceived and couched are distinctly subordinate to that inner spirit and power by which alone the soul of man is quickened to a higher life. Christian truth, under the blessing of God's Spirit, is the chief origin of that power which we desiderate. The Christian teacher is the central figure, as far as human elements are concerned, of a Christian Church. He is of more importance to us than the Pope to the Romish Church, or the Priest to the Anglican, or the Presbyterian Courts to the Presbyterian.

How far, then, do our methods tend to weaken the force of this instrument? Wherein may we call forth more power in this direction? The question is one that concerns the ministers of our Churches in the first place, and through them of all its members. No faithful pastor would complain of the hard work which a proper discharge of his duties involves. But he may well guard both himself and his friends against the supposition that the best way of fulfilling those duties is to undertake all the work which is thrust in his hands. In the highly civilized state of society in which we live no one can be successful without paying heed to the great principle of the subdivision of labour. The man who tries to do everything will succeed in nothing. The case of a

Congregational pastor is this. He had about five years' training at a college; his education there, to say nothing of earlier school expenses, cost either his friends or the denomination, or both, at least £400. He was trained in classics and mathematics, in philosophy, in theology, and in pastoral work with great care; and at the age of about twenty-six he came at the invitation of a Church to be its spiritual teacher. It cannot be supposed that he is pastor of a Church in order to be the sole spiritual guide and example of its members, for he would be the first to recognize the worth and weight of the experienced Christians who are already in the community. What they have said is virtually this: "We have no time for a systematic study of the Scriptures, and for a thorough and scientific examination of theological problems, and for a patient and prolonged investigation of the sorrows and joys of the human soul. We are prepared to give you the time which you need for such studies, provided you give us in return something that will help our Christian life and sustain our Christian hope." But when this young pastor enters on his work he finds himself in the midst of very serious and practical difficulties. The atmosphere of the Church is quite a different one from that of the theological hall; and in many respects it is a happy change. He learns more of men in a few months than he could have done at college in so many years. But he has to be the Christian teacher. If he learns more of men, he must perforce go back to find new methods of stating truth so that men may be reached. The very opportunities which frequent contact with men gives him, only compel him to refresh himself with more frequent contact with the truth. But it is just at this juncture that our modern teacher is threatened with loss of power. It is needless to go through the busy routine of a pastor's life—the callers that come on all imaginable errands just when he is arranging the threads of his thoughts, the letters that need reply, the committees that must be attended, the tea meetings that must be addressed, the pastoral visits that must be paid, to say nothing of those social, political, and moral matters in which he will naturally interest himself as a citizen. There is necessarily a dissipation of energy; and the weakening of the inner forces makes



itself manifest in the tone of the Sunday prayers, and in the flabbiness of the Sunday sermon.

The remedy for this state of things is more largely than we imagine in the hands of the pastors themselves. A rigid determination to preserve the sanctities of the study, and the methodizing of the morning hours, would tell a tale in the sanctuary which could not be misunderstood. Complainers there will always be; departments of work must some of them suffer apparent neglect; we can only select and make our choice. If pastors would select the pulpit as the work to which all other duties must yield, they would be sustained by the backbone of their congregation. And if unhappily there are Churches which wish for no teaching, whose appetite is satiated by a ten minutes' discourse, the sooner we leave them to their own inherent weakness or train them to better habits, the better it will be for both pastor and people. College methods of putting things will soon be rubbed off by actual contact with men and things. But we need ministers who will shut, and if needs be bolt and bar, the doors of their studies, and who when hidden from view will do something more than maunder over the daily paper or the last new magazine; but who will give both mind and heart to the earnest search after that which will touch the hearts and feed the minds of their flocks. Pastors cannot all be clever, they cannot all be great geniuses, but they could all toil at the work of preparing and digesting Christian truth.

But pastors are by no means the only, nor in some directions the most efficient, teachers in our Churches. Bible classes may be held by mature and well-furnished Christian men and women. Bible readings might be adopted with advantage. The new version of the New Testament ought to be taken advantage of to spread a better knowledge of Scripture among all classes. The Sunday-school is an immense power for good. Great as have been the advances made of late years in the character of Sunday-school teaching, it needs yet greater method, more system, and perhaps a return to something like the old-fashioned Sunday examination, before it will be as efficient as it may be.

Our Churches may be regarded as companies of readers; Christian truth gets at the mind through books. Many

intelligent men ostensibly sit at the feet of their pastor, but in reality their books give them the teaching they require. For the most part, however, it is to be feared that even our intelligent members find no time for reading. There is room for improvement among all classes. It is not with us a question of producing good literature, but of circulating it. If we could raise an army of 1,000,000 readers in our Churches, or even of 20,000, the tone of our life would be appreciably heightened in ten years. With more good books, our own denominational literature included, we should be a nobler people far. Space will not permit me to pursue this theme into its details. It is only necessary to refer to the subject so that we may, if possible, encourage the systematic distribution of good books and magazines through well-appointed and intelligent officers in all our congregations. We need to organize the circulation of literature in our Churches and their neighbourhood.

It may at first seem, with regard to the deacons of our Churches, that they already have their hands full enough. We cannot be too grateful for the incessant labour, the unwearied care, and the earnest love which they manifest in the interest of Christ's kingdom. And yet we may well consider whether some rearrangement of their duties in some respects might not call out new powers in our Churches. At present they are supposed to discharge two very different kinds of functions; they disburse the contributions of the congregation, and, on the other hand, they aid the pastor in the direction of its spiritual affairs. Ability to perform both these functions is often found in one and the same person, but not always. There is a danger here of confusion and of consequent weakness.

To take the financial question first, it should be acknowledged that with self-governed communities it is absolutely essential that they should pay their way. Most of us know that in the management of a single household this is not always a question of easy solution. The difficulties are none the less when you have to deal with a complicated household like a Christian community. And for the financial management of a Church you need, if you can get them, men accustomed to handle business matters with a combination of economy

and liberality. And it cannot be denied that our present system sometimes shuts out such men from the financial management. They are not accustomed, it may be, to pray at our prayer-meetings; some inherent shyness makes them falter when called upon to take a prominent part in our more public services; and, as a consequence, they are left out in the cold when the election of deacons takes place. In order to solve this difficulty, some advocate the appointment of a band of elders whose work should be exclusively spiritual. This would doubtless meet the difficulty in some of our larger congregations, where there is a sufficient number of suitable men from whom a selection could be made. But in all our reforms we must try to remember the actual condition of things amongst us, and also to pay some regard to the traditions of our history. We have already in existence in the person of the pastor the scriptural order of the elder or bishop. Apart from the creation of a new order we have only to select one or two vice-elders, or vice-presidents in order at once to give the pastor much needed assistance, and the Church a plurality of elders. A simpler plan, however, than the election of elders can, we feel sure, be devised. The deacons, as they act now, are to all intents and purposes a body of elders in each Church. They take cognizance of its spiritual interests, and form the cabinet where the best resolves of the Church are crystallized. It is only necessary that each Church should elect from time to time a finance committee, of which the pastor and deacons should be *ex-officio* members. The best available business talent of the Church would thus be utilized, and those deacons who had little or no business proclivities and the pastor could, if they wished, be absent from the ordinary meetings of this committee.

The success of our Churches depends very largely on the work of our finance committees. The present plan of collecting funds by means of reserved seats for which a quarterly rent is paid, must sooner or later give place to a better. But meanwhile the system will largely prevail, and must be made the best of. There is very much to be thankful for in the giving of our Churches. Many of them raise funds which can only be given at the cost of much self-denial, and no practical

pastor, knowing as he does the actual strifes and necessities of his people, will ever bring railing accusations against Christian people for niggardly giving. Yet it must be said that large numbers of our young people never think of taxing themselves with a sitting, and that many of our members know very little about the luxury of cheerful giving. And on these subjects the pastor must be necessarily somewhat reticent lest he should injure his influence in higher things, or bring upon himself the suspicion of being greedy for filthy lucre. He will be relieved of all such imputations by a large, representative, and thoroughly energetic financial committee.

Relieve the deacons of some of their financial responsibilities, and it would be ludicrous to suppose that they could, in any case, content themselves with the duty of distributing the poor money. What shall they do? They must perforce turn their attention to the spiritual interests of the community. In addition to the Sunday-school and other work in which they are conspicuous, they would feel that the diaconate demanded from them special service. It would be possible so to divide the Church and congregation that all the men and youths would receive from them direct personal influence. The impressive sermon would be followed up by "a word in season," and an interview with the pastor would be facilitated when necessary. This would leave, however, an overwhelming majority unshepherded; for two-thirds of our congregations are generally females. One suggestion is a revival of the order of deaconesses. Let these be chosen for their piety, their earnestness in Christian work and worship, and above all for their womanly tact and sympathy. There are numbers of Christian women waiting for a mission. Let us hand over some of the oversight of our congregations to these; and if they rise to a sense of the responsibility and the power of their position, we should find many hidden graces budding and blooming beneath the influence of their womanly service.

In what we have now said we have confined our remarks principally to the duties belonging to the officers of a Church. We have done so partly because the latent power in our Churches can only be evoked by good leadership. They become mobs unless they are well taught, well trained, and

well worked. But it is perhaps necessary to emphasize the fact that the officers exist for the sake of the Church. If a community gives its life into the hands of an autocracy, of an oligarchy, or of a plutocracy, it will yield to paralysis. The power at the head must not suck up and absorb all the powers in the limbs ; it must pour out new vigour into all the constituent parts.

And as to these constituent parts we need to see them growing into greater forces both in Church and State. Past conflicts, labours, and glories will not suffice. We have our own generation to live for, our own sacrifices to offer, our own responsibilities to fulfil. There is room for greater power amongst us. Beliefs have in some quarters grown gelatinous, and continuous Biblical teaching can alone give them the elements that will make spiritual bone and sinew. Young people are being constantly drawn from our ranks by the seductions of popular amusements or of ecclesiastical worldliness ; and they need a warm spiritual atmosphere to ripen faint desires into godly resolves, and to hold them in the home of their fathers till they feel that there can be no other home so good and pleasant. Our worship often lacks the external signs of reverence, our orders of service are sometimes as rigid and sacred as though they were the very ark of God ; our music is used only by a cultured few ; our hymn-books need constant revision ; our prayers are often careless in form, and perhaps in spirit ; and nothing but the hearty religious co-operation of the people can infuse vigour and joy into our services. Our notions of home evangelization are sometimes a curious mixture of fatalism, parochialism, rigid independency, and confederation. Some expect the home heathen to come without being fetched ; some think that a few remarks by the preacher addressed to the unconverted discharges our duty ; others regard the district or county in which they are placed as worthy of their best consideration ; and lately we have all begun to see that we owe duties to all the heathen in our own country. And yet we must still feel that the Churches need to be stirred to deeper depths before they will thoroughly understand and discharge their duties to their country and their God. Let us ask Christ to pour forth His own Spirit of Love and Truth,

so that from our communities there may go forth a thousand new blessings to the land we love so well.

SAMUEL PEARSON.

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DR. NEWMAN.

As the new *Congregational Lecture*\* will not be reviewed in these pages, our readers may like to be introduced to the volume by means of the following extracts, having reference to Dr. Newman and his relation to "The Tractarian Struggle:"—

"The real leader of the agitation against Hampden, as he was the soul of the whole movement which so deeply excited not Oxford only but the entire Church, was John Henry Newman. The name by which Arnold designated the movement was 'Newmanism,' and though it has not passed into common use, and even as a nick-name speedily gave place to that derived from the other distinguished leader of the school, it undoubtedly gave a correct idea of the natural history of the party. Newman was its true inspiration, and although, with characteristic modesty, he sought to keep himself in the background, he became the party leader almost *malgré lui*. He projected plans, and did much to carry them out; he wrote tracts, and edited periodicals or great works of ecclesiastical history as occasion demanded; preached from the pulpit and the press, and wielded immense power in both. But he exerted a still more potent influence by means of that singular personal fascination which was one of the principal factors in the promotion of the objects he had so much at heart. 'I never,' he says, 'had the staidness and dignity necessary for a leader. To the last, I never recognized the hold I had over young men.' There can be no reason for doubting the perfect sincerity of this avowal, and as little for questioning that his remarkable personal charm served more than anything to attract the youth of Oxford to the standard of Catholicity. It is difficult to believe that the early Tracts could have exerted any strong influence, except on minds that

\* *Church Systems of the Nineteenth Century.* By J. G. ROGERS, B.A. Hodder and Stoughton.

were predisposed to receive their teachings. No doubt the teachings themselves were, in some points, extremely congenial to the views of those to whom they were addressed, inasmuch as they exalted the authority of the Church to which Oxford belonged, and invested the order which a large section of its students aspired to enter with all the veneration due to successors of the Apostles and heirs of the mysterious or even miraculous powers of the priesthood. But had the Tracts stood alone, their influence would have died out. But they were supplemented by an entire literature, including prose, poetry, learned treatises, popular appeals, theological arguments, devotional manuals. Hard, often very dull, prose; devout, sometimes very touching, beautiful poetry. Newman was at the head of the whole, and, while he moved others, did a very large share of the work himself. The extraordinary resources of his versatile genius were all made available for the one end. Subtract from the publications of that time his own contributions, how little remains that would have stirred the imaginations and moved the hearts of men. He was critic, theologian, preacher, and a poet—and he was great everywhere. The English Church has produced no greater man, the age has known no subtler intellect, and, with one or two exceptions, none that could ever compare in breadth and power with the distinguished curate of St. Mary's, who has now become a cardinal of the Romish Church.

“A writer in *The New Quarterly Magazine*, already quoted, says: ‘There is probably no Englishman who is not proud of this simple, grand old man, and who does not feel that his country is honoured by the cardinal’s purple which is at last offered to Dr. Newman.’ In the former sentiment there will be general if not unanimous agreement, but as to the latter there will be much wider diversity. Earnest Protestants would probably rather be disposed to say that even the cardinal’s purple—symbol to them of mediæval superstition, of priestly arrogance, of relentless opposition to human right—cannot hide from them the great intellectual and moral grandeur of the man who, alas! has condescended to wear it. An evil day would it be for England if her reverence for a man, of whom any country and any age might be proud, should lead her people to forget that the system to which,

unfortunately, he has given the sanction of his illustrious name, has lost none of the qualities which provoked the revolt of their forefathers against its pretensions, but that its 'newest fashions' have narrowed the exclusiveness and intensified the absurdity of its dogmas. That such a man should have yielded himself to the dominion of such a system is cause for unspeakable sadness, but the sorrow it awakens is a tribute to his power and nobility. A wide continent of opinion separates Cardinal Newman from Protestant Dissenters. Yet even among his most enthusiastic admirers there are few who have done him more justice or done it more heartily than those who dissent most from his Church, and regard him as the most powerful force in favour of obscurantism which the century has produced. Poet, philosopher, orator, he has served the party of reaction in each capacity, and has contributed to it a strength it is impossible to estimate. Still he is a true and a grand Englishman, and some of the apparent inconsistencies in his career may be explained by the struggle which has been so long going on between his true English instincts and the principles of authority which his intellect had accepted. His reputation, at all events, should be dear to right-minded men, and it will be satisfactory if, in the brief review of the conflict in which he was a distinguished chief, it is possible to vindicate him from the charges of deliberate treason and insincerity once so freely brought against him."

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"It does not lie within the compass of these lectures to trace the successive steps which led to the secession of Mr. Newman and his friends. Various circumstances contributed to this result, but the principal determining cause, undoubtedly, was the conviction to which the celebrated scenes in Convocation contributed, that in the Anglican Church was no resting-place for a man whose heart had yielded to the attractions of antiquity, to the overpowering force of 'Catholic' authority, and therefore (irresistibly, as we should say) to the supremacy of Rome. Rome was the goal to which the path that he had been following for years inevitably conducted, and he had the conscientiousness and the courage to pursue it to the end. The party of which *The Times*, that hitherto had supported



the movement, has always been representative could not understand such homage to principle, such self-sacrificing loyalty to conscience. 'Feeling convinced, as we do, that the Church of England possesses "all things needful for salvation," that "her yoke is easy and her burden light," the aberration (for it can be called by no other term) of the Tractarian mind is something strange and inexplicable. When we consider that a number of men who were at first united for the sake of defending the Church of England have, after years of study, arrived at a state of morbid feeling which only aims at her destruction, we are almost tempted to cry out with Festus, "Much learning hath made them mad." '\* Festus found a fitting successor, though it is somewhat surprising that the journalist did not remember against whom the taunt of the Roman cynic was directed, and pause ere he repeated it. It is the cry of the man of the world, of the lover of peace more than of truth, of the worshipper of compromise, of the Erastian everywhere. The servant of conscience is mad. Let us thank God that the world is not yet left without such madness.

"There is no evil which a Church has more to dread than that paralysis of conscience, of which the judgment just quoted is symptomatic. To the assaults of enemies, however formidable, it can present a vigorous resistance, and the very excitement of the conflict may itself serve as a reviving and stimulating influence. But when its own quasi-defenders have so far lost faith in conscience that they regard its servants as the unhappy victims of an unintelligible delusion, the Church has more to fear from its friends than its foes.

"If the points at issue between the Church of Rome and the Church of England are not of vital importance, the Reformation was worse than a blunder, and some of the most heroic deeds in our history are nothing better than a display of insular pride and lawlessness. But if the differences be real and fundamental, where is the ground of reproach against a man who, having renounced the principles of the Church to which he belongs, abandons his position as one of its teachers and representatives, disdaining to use the influence it gives him for the purpose of undermining its principles and pro-

\* *The Times*, Oct. 11, 1845.

moting the interests of its rival? Were it *The Times* alone that showed itself thus incapable of appreciating this high-minded action of men who, rather than crucify conscience, preferred to sever many a sacred tie of friendship, to forsake a Church which was associated with all the hallowed memories of their childhood and their youth, and which they had loved with a passionate devotion, and (not the least trying fact of the whole) to accept the humiliation of publicly confessing that their past lives had been a failure and a mistake, its comments might have been dismissed to that limbo of unfulfilled predictions and mistaken judgments which it has done so much to people. Its language has been quoted here simply because it expresses so well the real judgment of an Erastianism which could easily have forgiven the Romish teachings of Newman if he could have continued to give them in the character of an Anglican teacher and from the pulpit of an Anglican Church.

“Such policy is as short-sighted as it is unprincipled. The secession of John Henry Newman is the greatest calamity the Anglican Church has sustained in our day, but his continuance within the Establishment would have been still more fatal to its prosperity. If Newman had remained an Anglican, it would only have been with the hope of making Anglicanism more Catholic; and, remembering the influence he was able to command and how utterly careless he was of the interests of the Establishment, it is not too much to say that before this he would have made the Establishment an impossibility. Twenty-five years after his secession Lord Beaconsfield said the Establishment was still reeling under the blow which his withdrawal inflicted upon it. But if during that period he had been steadily working at Oxford imbuing the minds of successive generations of undergraduates with his principles, maintaining at every point the rights of the Church with his rare ability and still rarer singleness of purpose, and thus forcing on the conflict between Church authority and public opinion, it is extremely doubtful whether the Establishment could have survived till now.

“The Established Church has, perhaps, suffered more by the influence he left behind him than by his own withdrawal. The Oxford revival had in it elements of good. But the new

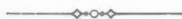
life which it infused into certain sections of society hitherto marked by religious indifference is unhealthy in many of its manifestations, and has been dearly purchased by the spread of a fantastic mysticism on the one side and a superstitious formalism on the other. That the school which he founded will be expelled from the Establishment is not probable; and the continuance and extension of its influence means the increasing alienation of the people from a Protestant clergy, claiming the authority and pretending to the functions of a 'Catholic' priesthood. What effect such estrangement will have on the fortunes of the State Church it does not require a seer to predict; but what the result will be so far as the religious life of the nation is concerned, it is not so easy to forecast.

"One effect that it has produced is sufficiently apparent and sufficiently sad. The tendency of the writings of Dr. Newman was to compel a choice between absolute submission to authority, or the entire surrender of faith. Numbers chose the latter course, especially after the secession to Rome had revealed to them the full consequences of 'Catholic' principles. A writer on the 'Recent Fortunes of the Church in Oxford' says: 'The serious, although temporary, defeat of Tractarianism could not but have the gravest consequences; and of these consequences the most important, as has already been hinted, were seen not in the defections to Rome, but in the disintegration of convictions within the English Church. In this respect Oxford, as the source and centre of the movement, suffered especially. Men who, after being brought up in Puritanism or in indifferent Churchmanship, had listened with intelligence and sympathy to the Oxford teachers, could not be again what they once had been; and if, on being deserted by some of the greatest of their new guides, they had not strength to hold to the principles which they had learnt, a break up of faith was, in some cases, inevitable.'\* This is the admission of one who regards the movement with approving sympathy. It is true, but it does not give the whole truth. Had Newman remained loyal to the Anglican Church himself, the unsettling effect of his teachings would still have been felt, and his daring and powerful reassertion

\* *Church Quarterly Review*, vol. xii. p. 213.

of the principles of authority would assuredly have been followed by a reaction towards unbelief.

“That Tractarianism was a natural development of Anglicanism, that its leaders were devout as well as able men, and that some of its results were valuable, is not to be denied; but it is equally certain that it has helped to swell the ranks of Romanism and unbelief, and, as time passes on, it will become increasingly manifest that there has been little permanent gain to religion from a revival which has undermined the foundations of faith in Christ in order to strengthen the authority of the Church.”



### *THE REVISED NEW TESTAMENT.*

#### II.

A SMALL volume by Principal Newth, which was published almost simultaneously with the Revised New Testament, gives as complete a review of the several steps by which the Authorized Version took its present form, of the reason for desiring a revision, and of the methods by which the work has been done, as the general reader can desire. The book is a full and extremely instructive conspectus of the whole subject by one who has himself done very valuable work on the New Testament Company, and who is thoroughly competent to deal with the various points raised. His book is as conspicuous for the soundness of its judgment as for the fulness of its information. If, then, any who are disposed to think that there has been an eager craving after novelty, which has led to hasty changes which were not always wise, the account of the manner in which every rendering was tested ought to be sufficient to dispel any such idea. There was a first revision on which the opinions of the American Revising Committee were received. Their suggestions were then taken into consideration, and in the light of them the first revision was reviewed and the results submitted to the Americans, and a reply invited in relation to any points on which there was difference. A still further examination was given to their answer, and to any suggestions from the members of the English company, “with the view of marking any roughnesses

or other blemishes in the English phraseology." Practically, there were three revisions. The first occupied 241 meetings, or six years of labour; the second, 96 meetings, or about two years and a half; the third, 36 meetings, extending over nearly a year. With the final sessions, for the preparation of the preface and the general completion of the work, there were 407 meetings, occupying altogether ten years and five months of labour. To the credit of the Chairman, the Bishop of Gloucester and Bristol, it should be said that he was present at no less than 405. Dr. Newth's own name stands fourth on the list of attendances, he having been present 373 times. If any one will quietly sit down and think how much of real toil, anxious care, and lavish expenditure of scholarly research is implied in these figures, he must feel that very much is due to those who have done such good service, and, further, he must surely have some confidence in the thoroughness of the work that has been done.

It is not with any idea of detracting from the great value of the book that we express the wish, paradoxical as it may sound, that before publication the work could have been submitted to the criticism of some who had no pretension to scholarship, but who were familiar with the best English style, and who especially were full of the old version. A company of scholars is apt to think too exclusively of scholastic accuracy, which is not only well enough, but absolutely essential, so long as there is any question of faithful rendering, but may easily be mistaken in relation to mere phraseology. We have no patience with those who would colour the meaning, even by a slight shade, for the sake of rhythm or music or association. But the consideration of these points is apt to be overlooked by scholars, whose familiarity with other languages, when it does not weaken their sense of the elegancies of their own, at all events leads them to attach more importance to the exactness of the rendering than to any beauty of expression. The corrective which the comments of the unlettered lovers of Scripture phraseology would have supplied to the excesses of this tendency would have been invaluable, and might have saved the Revisers from criticism which has fastened on a few innovations that might far better have been omitted. But these may well be condoned

when we remember that they arise out of a somewhat too anxious care for literal fidelity, and still further take into account the great diligence which has been employed to secure this accuracy.

It must be remembered, however, that this is a point on which the unlearned will claim to exercise an independent judgment, and will probably deem themselves quite as competent to form one as the most finished scholars. They must confess themselves unable to pronounce (to quote an example already referred to) whether "bowls" or "vials" be the more accurate translation of the Greek word; but they esteem themselves perfectly justified in pronouncing that the pedantry which has set aside the usage of centuries by substituting the one for the other is both foolish and mischievous. Unfortunately, too, they are apt to conceive a very unjust prejudice against that part of the work about which they have no right to form an opinion at all. Common sense is the idol of the ordinary English Philistine, and if he once detects the absence of the quality which he most values, he is very slow to give credit for the possession of other virtues. Possibly the scholars, on their side, may despise the stupidity of the Philistines; but the Philistines are numerous and powerful, especially when they have not only prejudice, but the most sacred and cherished associations behind them. The combined forces of conservatism and simple religious sentiment will have very much to do with shaking opinion on the subject of this revision, and if they declare against it, its chances of success are not considerable. An article in *The Daily News*, which appeared on the day prior to the issue of the book, indicated the sort of treatment it is likely to receive at the hands of the advanced school. Dr. Vance Smith's paper in *The Nineteenth Century* traverses much of the same ground, and elaborates the hostile criticisms so fully as to show that in many respects the results of the work in which he has taken a part have been to him and those who sympathize with him a disappointment. The impression which he gives is that the chief gain from the revision is that "it breaks the spell which the old Authorized Version had thrown over the religious world, or at least over the English Protestant part of it." It is no doubt the con-

sciousness of this which awakens the suspicions and jealousies of many, who will be confirmed in their hostile feeling by the multitude of slight changes which they find; and, if we may judge from the articles referred to, a party of scholars will look on with secret sympathy and satisfaction. The Revised Version must look for its supporters chiefly to the more intelligent Christians whose love to the book has no superstitious element in it, and whose one desire is to know exactly what it teaches.

It is very curious to note the newly-developed zeal on behalf of the Bible, and especially of the Authorized Version, in quarters where it might have been supposed that the work would scarcely have excited any interest at all. Every one would be prepared to find *The Record* sorely troubled about any changes that might be made, and that journal would have a right to plead its long services to the cause of what it regards as Biblical truth as a justification of the watchful jealousy with which it may be disposed to view all innovations; but what can lead *Vanity Fair* to concern itself about a subject which seems to lie so far outside its own sphere? We could easily understand its anxiety to have not a new Version merely, but a new Bible also, seeing that the principles it avows, the aims it pursues, and the spirit by which it is animated, are all in such direct opposition to the teachings of the old book. But why those who scoff at all attempts to carry out the precepts of the New Testament should have any anxiety about the form of the translation is not very intelligible. The writer in *Vanity Fair*, however, has a certain love for the letter of the book which makes him very irate with the revision and its authors. Whether it is due to the change of the petition in the Lord's Prayer, which, he says, converts it into a "petty, narrow, mean appeal" for deliverance "from a personal fiend," can be only matter of conjecture; but the more closely we examine many of the adverse criticisms the more do we feel that this one alteration has greatly embittered them. The idea is an obnoxious one to numbers, who cannot forgive the Revisers for the new sanction which they have given it. Whatever the cause, the journalist is so angry that he cannot write with moderation, courtesy, or truth. The Revisers are only a set of "learned tinkers,"

while their corrections are described as the "niggling variations of phrase-makers." The criticism is so unintelligent and full of passion that it speaks of the work as an attempt to "turn the Bible into newspaper-English." This is certainly not its fault. It errs, as we think, on the side of excessive literalism and pedantry, but this is a very different kind of fault from that which the critic attributes to it. Perhaps it is giving too much importance to the slap-dash sentences of one who shows no competence whatever for the discussion of the great subject he handles thus lightly to notice them at all; but they have their value as showing the spirit in which the work is likely to be judged in certain quarters. There is a conservatism which will stand by errors and mistakes, provided only they be old; and in presence of its unfair and often irrational criticisms, it is the more incumbent on those who feel that the revision is a really valuable work to condone any secondary defects in consideration of its unquestionable merits.

The article of Dr. Vance Smith in *The Nineteenth Century* helps us to understand how much difficulty there must have been in securing agreement among the Revisers themselves. The learned and excellent critic would undoubtedly disclaim the influence of any dogmatic prepossessions, but it is impossible in reading his objections to divest the mind of the idea that they have been coloured by his theological views. We do not see how it could be well otherwise. It was one of the great hindrances to perfect success that every member of the Company had his own doctrinal and ecclesiastical views, which he had derived from the book, the text and translation of which he had been set to revise. Remembering how strong the bias must have been in many cases, and how the admission of any change often meant the loss of an argument on which considerable stress had been laid, we are surprised at the candour which has been shown. Of course no scholar could retain the celebrated text in 1 John v., about the three Heavenly Witnesses, but there might reasonably have been greater hesitation about the exclusion of the phrase, "God was manifest in the flesh" (1 Tim. iii. 16). Believers in the divinity of our blessed Lord may indeed argue that the idea is involved in the present reading, "Without controversy



great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory;" but it is not to be denied that this falls far below the distinct assertion, "God was manifested in the flesh," &c., and the significance of this change is greatly increased by the marginal note: "The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*." In the not less crucial passage, Rom. ix. 5, we have the old thought retained, though with a slight change of phraseology, "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever;" but in the margin it is said, "Some modern interpreters place a full stop after *flesh*, and translate, 'He who is God over all be (is) blessed for ever:' or, 'He who is over all is God, blessed for ever.' Others punctuate, '*flesh*, who is over all. God be (is) blessed for ever.'" The decision at which the Revisers have arrived, to place these latter interpretations in the margin rather than in the text is entitled to the more deference, because of the absence of prejudice they have shown in the previous cases.

We can quite understand how even these changes, however imperative on those who were determined to be guided solely by evidence, may alarm and shock some unintelligent believers. They may feel not only "that they have parted with old and valued friends, but that the very foundations of their faith are giving way beneath them." A doctrine like that of our Lord's divinity, however, could never be made to rest on a few texts. It is so inwrought into the whole texture of the New Testament that no change in isolated passages could materially affect it. The books must be rewritten before this great truth could be got rid of. Had it been otherwise it would have been very hard to accept the mystery at all. Unfortunately, the vicious mode of building up doctrines on proof-texts has been only too prevalent; and so it happens that when some of these are disturbed, those who have trusted on this unsubstantial foundation become uneasy about the result. It may be hoped that after the first shock is past they will begin to feel that the loss of a text does not appreciably weaken the general testimony of

the New Testament, and that it is by this that our views of Christian doctrine are to be determined. In the meantime they may at least have this consolation, that the Revisers have not surrendered their own faith, because honesty has compelled them to abandon some of the passages which have hitherto been regarded as its supports. Again, however, we must reiterate the statement which would seem so obvious as hardly to need to be set forth at all, that the one desire of every true Christian must be to know what is in the New Testament. However precious a doctrine may be to his own mind, he certainly cannot wish to retain it if it is based only on some false translation of the inspired words, or on some unauthorized interpolation in the apostolic writings. We have not so learned Christ as to think it possible that we must renounce our worship of Him if we are not prepared to foist human ideas into the sacred record.

The majority of the Revisers were members of the Episcopal Church. What this meant in the case of the previous revision is well known to all who have studied questions of Church polity. If there is one point clearer than another, it is that the "bishop" and "presbyter" of the New Testament are the same; but no one would suspect this who consulted only our Authorized Version. The Revisers have acted with greater impartiality. Thus (Acts xx. 17) we are told that "from Miletus he (Paul) sent to Ephesus, and called the elders (presbyters) of the church," and (ver. 28) he addresses them thus: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops," or in the margin "overseers." The old translators concealed this point by translating the word "overseers," though elsewhere they render it bishops; and though it is, in fact, the only word for the office. It was high time that the people should know what has been familiar to every smatterer in scholarship, that in the New Testament the bishop was no more than an overseer, and that those who thus directed the affairs of each church were indiscriminately described as "bishops" or "presbyters."

A still greater concession is made in the translation of John x. 16. The old version, "There shall be one fold and one shepherd," has been a favourite passage with the

champions of the Holy Catholic Church, and has sometimes been used in its defence by those who must have known that it was what our Lord did not say. We now read, "They shall become one flock, one shepherd." There may be different flocks, but the sheep gathered in all of them shall belong to the same shepherd and form part of his one flock. If there is a great visible confederation, to which all Christians must belong or forfeit their claim to union with Christ Himself, the evidence for it must be sought elsewhere, for there is not a trace of it in these words of the Master. It seems a slight correction, but it is the one that is fraught with important consequences.



## NOTABLE PICTURES OF THE SEASON.

### II.

LIKE the signs in mathematics, pictorial art appeals to the whole world, and is universally understood. As the shepherd of Chaldea, under the pendant-like stars of that Eastern land, could read the astronomical records of the watchers on the "towers of Lebanon which look towards Damascus," so the Hebrew slave, regarding the enamels of an Egyptian temple dedicated to the glory of Isis, could learn the Greek story of Io, the heifer-goddess, and, learning, love her worship all too well. In painting, as in the exact science, the whole family of man is one: speaking one language, expressing human thought, discovery, or emotion in a vernacular which is delimited by neither geographical nor political boundaries, the universally intelligible language of the great world of earth.

Such is pictorial art. But, on the contrary, the artist must be a patriot rather than a cosmopolitan. Tourgénief, the Russian novelist, himself an instance of local fame preceding more extended celebrity, in his *Virgin Soil*, it is true, makes fun of patriotism in the arts. In his interview with Mashurina, Páklin is made to say, "And Skoropikhin, you know, our eternal Aristarchus, praises him! None of your Western art this, he says; and he praises our wretched painters too! Once upon a time, he says, I too was enthusiastic about Europe, about the Italian, but I heard

Rossini—phew! I saw Raphael—phew!” But universality in art is necessarily preceded by patriotism in the artist; and he who cannot touch the sympathies of his own countrymen will seek in vain the applause of the world. The opening for the season of Swiss, Russian, and French galleries in London, as exclusive exhibitions, is perhaps an evidence of the recognition by the general public of the truth of this. It is on this ground that men like the Russian Aivazovsky and the Swiss Vuillermet may reasonably appeal to the British public for the mead of praise due to artists whose works are the direct outcome of the influence of their own land, and of native associations.

A remarkable instance of patriotism conducing to general recognition of talent is M. Vuillermet, who is an exhibitor in the Swiss gallery at 168, New Bond Street. He is not only patriotic, he is exclusive. The revelation of his microscopic powers as a portrait painter, as displayed in the picture of the Swiss magnate, has resulted in the offer of “fancy” fees from residents in London; but, like a native Gibbon, he clings to his dear Lausanne, even though for him the streets of this metropolis are paved with gold. This portrait, said to be that of his father, in the realistic painting of the fur-trimmed robe, the Apelles-like fineness of touch in the stray bristles on the shaven chin, and the fidelity to fact in the ill-kept finger-nails, is one of the choicest of the new works now to be seen in London. And the artist, besides rare skill, has shown affection and reverence in the portrayal of the old man’s face, pride in attiring him in the garb of honourable office, and a freedom from snobbishness in the obtrusion of the hands, the hands of one of a nation of toilers. His patriotism, like his realism, is not less manifest in the “Landscape in the neighbourhood of Lausanne.” Those who have journeyed from Fribourg to Lausanne will recognize in this picture the wooded slopes which descend from the railroad to the lake, the circular sweep of the shore-line to Ouchy, the distant purple range on the further shore, the bright sky-reflecting waters, the swallow-winged boats, and the pastoral peacefulness of this, one of the “blue-eye” scenes of beautiful Switzerland.

This is prettiness which any accomplished artist may

compass, though rarely is it performed with so much worthy fidelity; but the grandeur and the awfulness of the mountains, the mystery and gloom of the valleys, is work of another order, a task rarely successfully performed, but here attempted, by other Swiss artists, with some satisfaction to those who know the region where the scenes are laid. Pre-eminent among these is "The Wengernalp in an approaching Storm," by the late M. Humbert. The wanderer among the meadow-like plateaux, or alps, is familiar with the music of the cowbells, the big parti-coloured cows which herd in scores in the Swiss solitudes, the scattered chalets, the rough-hewn wooden water-troughs, and the lonely cowherds. A reminder of all these is contained in M. Humbert's canvas; but far more than this, the artist caught something of the awfulness which fills the soul as the cloud-ghosts ascend from the valleys, and, in marshalled ranks, rise to the high levels. He had stood upon the edge of the Wengernalp and watched the clouds rise from the depths far, far below: had observed the sun shoot a momentary gleam through the ascending vapour: and had then seen the white masses, broken but not dispersed, curl up the heights, till even the usually glory-tipped snow mountain was wrapped in gloom and storm.

Gloom of another sort is that of the pines, which is exemplified by M. Zelger in "The Jungfrau, from the road to Mürren." Below is the cheerfulness, the merriment, and the sunniness of Lauterbrunnen, and the ever lovely silver dust, as Goethe called it, of the Staubbach waterfall. Beyond, distance is given to the virgin mountain by the interposition of mist, which is an evasion of, rather than a conquest over the difficulty of indicating distance in a region of dry and clear atmosphere. Here, as you halt in the laborious ascent, and look down the narrow, steep declivity, is the shadow of the dark and gloomy pines, welcome for shade from the burning sunshine, health-giving in their exudations, but gloomy none the less. This gloominess is a conspicuous feature in most Swiss landscape painting; and it would be a curious question for psychologists to consider how it is that the awfulness of natural phenomena is the predominant influence over the mind of painter and poet in a land, like Switzerland, where are snow surfaces of varied and delicate tint and tone,

the play of white light and cobalt shadow, skies of tremulous blue by day and tropical brilliancy at night, and rosy sunsets and golden "after-glow." Are not the glories of nature greater than its terrors? Indeed yes! But the mind, while it may grasp the meaning of the earth-born clouds as they steal majestically up from the valley and enshroud the thirteen thousand feet of Eiger, or the silver horns of the Jungfrau, fails in its attempt to interpret that which is contained in the serenity of the untrodden snow peaks, snow peaks which are bathed in an effulgence which is of heaven and not of earth,

Living as if earth contained no tomb,  
And glowing into day.

Inadequate, but creditable attempts to realize the loveliness of the mountains, are M. Albert Gos's "Matterhorn," M. Veillon's "Eiger from the Wengernalp," M. Albert Lugardon's "Jungfrau," with its beautifully ethereal outline of mountain, and his "View of the Eiger group from the Bernese Oberland."

Another illustration of our theme, and a new sensation for the surfeited world of London art and fashion, is the Russian Exhibition at the Pall Mall Gallery. Mr. Aivazovsky's chief work—"Columbus's ship 'Santa Maria' caught by a storm in the Atlantic"—judging by the title, does not seem to have any relation to our argument; but inquiry relative to the painter and his work brings out the fact that as a marine painter—which he is above all things—he is wholly a product of Russia, an artist whose mind and taste have been influenced, apart from the Italian schools, almost entirely by the Russian coast scenery near his home, and the seas, so varied in mood, which lave the shores of the wild Crimea. Mr. Aivazovsky is a remarkable man. Wealthy and an aristocrat, he has pursued art for its own sake, impelled by a genius both perceptive and poetically creative. So long ago as 1833, when sixteen years of age, he manifested his artistic talent very strikingly, and was received into the St. Petersburg Academy of Arts by order of the Czar Nicholas. From that time forward he has maintained friendly relations with the Court; and not long since entertained the Duchess of Edinburgh at his ancestral mansion of Theodosia, which is situate on the strip of land between the Black Sea and the Sea of Azoff. The surroundings of his home have given the bent to

his mind, and he has developed naturally into a painter of the sea—a bent early recognized by the Government, and encouraged by commissions to paint pictures of the ports of the Black and Baltic seas, and also some of the Russian naval engagements, from the time of Peter the Great and Catherine I. down to Navarino and Sinope. And in this speciality his versatility, as depicted in this collection, is almost equal to the varied moods of the sea. His weakness perhaps is his facile rapidity of workmanship. What he wants to say he says at once and quickly. To again quote Tourgénéief—"If one of our foremost writers of the young generation wants to say that 'a hen has the potential faculty of laying eggs,' he must have twenty pages in which to expound this great truth." Not so Mr. Aivazovsky. If he has a fault it is that he expresses what he sees with the same rapidity with which he perceives it. More leisurely expression might result in the higher finish which commends itself to English taste.

His great picture of the "Santa Maria" in a storm illustrates our contention, because undoubtedly it is the artistic result of close study and observation of the humours of the sea as seen from the shores and on the bosom of the Euxine. It is true that he has crossed the Atlantic; but no single voyage could produce such a work as this, but years of labour and daily observation; and in this respect, notwithstanding the title, the picture is essentially that of a Russian under Russian influence. And it comes to us as a revelation. We believed that some of our own artists could paint the sea, but even they admit that they have something to learn from Mr. Aivazovsky. The canvas is an enormous one: and at the first glimpse one is lost in the turmoil of the billows. Utter blackness ahead and utter blackness in the sky. What wonder that the Spanish sailors mutinied! But a ray of light, heaven-sent to emphasize the words of Columbus as he enjoins the angry mutineers to faith, shoots athwart the clouds and sea, illumines the deck, where the captain and his men wrangle, and gives transparency to the great green wave into whose trough the good ship dips broadside. So perfect is this ray in its resemblance to nature that at first one supposes it to be a real gleam from the skylight of the gallery. In this touch is

the poet's thought: in the whole conception and treatment the painter and the poet join, as we have said, to give a new sensation.

In the other works by this artist the varying moods of the sea are shown. Full of liquidness, light and poetry, is the moonlight on "The Shores of the Black Sea." Peaceful and calm is the effect of sunrise from behind the forest primeval, and brilliant are the sungilt ship and the glassy water, in the landing of Columbus in San Salvador in the "Indian summer" (October) of 1492.

Mrs. Arendrup (*née* Courtauld) in her three Altar pictures, at Messrs. Dowdeswell's Gallery, 133, New Bond Street, of "Christ's Appeal," may claim notice here, while we are dealing with foreign artists, as a Dane by adoption; but she is an instance of artistic aptitude becoming merely imitative when uninspired by the influences which we herein designate as patriotic. A Dane by marriage and adoption, it is only natural that our Danish Princess of Wales should interest herself in Mrs. Arendrup's productions: but, judging by the originality displayed and the knowledge evinced in the "Christ on the Cross," there can be no doubt that if Mrs. Arendrup had given herself up to the influences of the northern land and its simple Court life with which she is familiar, or indeed to those of the Nile region where she sojourned for a long time with her late husband, she might have produced figure pictures which would have impressed the art lovers of the land of her nativity. But under the influence of the Church, which is neither of England, Denmark, nor of Egypt, her spiritual fervour, and maybe pious sorrow, has found vent in these more than life-size figures which appeal to a sect rather than a nation. As one acquainted with the East and its variety of picturesqueness, Mr. Goodall, and not Fra Angelico, might well be Mrs. Arendrup's model.

French in style and subject are the French water-colours at Messrs. Goupil's in Bedford Street. And as such they are most welcome. They possess the charm of originality, and of being the product of the genius of the French nation. Humour, brightness, refinement, gracefulness, *chic*—are these characteristic of our neighbours? They are reflected on these walls. It is impossible to notice the works at length:



and we content ourselves therefore with glancing at the works of three artists only, the three who perhaps best illustrate the distinctive features of this collection, namely—M. Heilbuth, M. Detaille, and Mdlle. Madeleine Lemaire. A glance at the catalogue—itself a beautiful work of art—will show that this selection is arbitrary, but these may be regarded as representative, and their works as purely the outcome of French national taste and feeling. The first is a landscape artist, the second a military figure painter, and the last a delineator of the sweetness of French womankind. In “The Ferryman,” M. Heilbuth has painted a pretty river scene, with bright reflections of sky, foliage, boat and figures. The “Ferryman,” humorously enough, is a lady, who is rowing a number of prettily clad and merry children across the water. In the incident, the artist reveals the French fondness for little children of which “Grandpère” Victor Hugo is the great exponent. M. Heilbuth has not learnt the art of pure transparent water-colour painting which is most approved here. His consumption of body-colour is excessive. But he succeeds nevertheless in obtaining brilliancy and crispness. This is especially the case in the young girls’ pink costumes in “Resting” and “In the Meadow.” M. Detaille is the artist of French militaryism and military glory. His great work here, the “Grandes Manœuvres, Septembre, 1876,” is unfinished, he having deserted the studio for the field in Tunis, but it is masterly and full of promise. The many varied and splendid uniforms of the French army, as represented by the staff who greet the arrival of Marshal Canrobert and General Lebrun on the field, are rich in colour; and the horses are well drawn and cleanly painted. Mdlle. Lemaire’s pictures, “In the Hot-house” and the “Fortune Teller,” are all that womanly daintiness can be in workmanship and in subject. Love of flowers, gentleness and elegance of deportment, and grace of drapery, French lady-life of the highest refinement, are all manifest in the hot-house group. The words of Ruy Blas, in speaking of his Queen—

    Sa robe où tous les plis contenaient de la grâce,  
    Son pied qui fait trembler mon âme quand il passe—

might be a fit motto for so worthy an expression of womanly elegance.

Mr. Matthew Arnold has lately complained that our English civilization, more especially, to harp on an old string, middle-class civilization, is hopelessly disagreeable. It lacks not only sweetness and light, but joyousness and charm. We are just, he says, but not amiable, and are devoid of true social manners. In as far as this is true, it is due to our insularity, but the influence of it extends to the English of the great West, and to the Anglo-Saxon countries beneath the Southern Cross. In us, and in them, it seems, to return to our previous illustration, as if the pictorial art of the temple of Isis had imprinted in some English hearts nothing higher than a disposition for the worship of the golden calf, as Cowley said—

That jaundice of the soul,  
Which makes it look so gilded and so foul.

But English civilization is spreading over all the world, other races are being absorbed into the one great English-speaking family, and it must necessarily be that whatever we are, or are aiming to be to-day, is all important in relation to the near future of the earth's civilization. As a means of civilization, then, all culture is especially significant to Englishmen; and consequently the art of other lands, in its tendency to promote in art generally that which we have called universality, becomes, not only a subject of interest and entertainment, but a sacred thing in its relation to that future. Thus, patriotism in art is conducive to sweetness and light, joyousness and charm in general; and the storm of the Euxine, the glory of the snow mountains, and the brightness of French grace and humour, as depicted by Russian, Swiss or French artists, are agents which bring us nearer to "the thousand years of peace," and influences which tend to restore the "fallen tree to its blessed state of Paradise."

SYDNEY ROBJOHNS.

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### STORY OF AN OLD LANCASHIRE CHURCH.

#### II.

OTHER extracts from this old Church Book introduce us to successive pastors of the Walmsley Church :

1659.—Mr. Sagar preached his first sermon at Altham. 1670.—Mr.

Kay's ordination was performed with much ado ; the certificate was given under the hands of pastor and Mr. Astley. 1687-8.—Mr. Sagar ordained. 1687-8.—Mr. and Mrs. Sagar dismissed to Walmsley. 1688.—Mr. J. Jollie ordained. Oddly managed, but because of some things pastor and Mr. Sagar would not lay hands on. 1696.—Mr. Sagar badly.

Before I refer to the two pastors, I would point out that all these dates, except the first, come after the "Ejection," in 1662, and that these two men, Mr. Kay and Mr. Sagar, ministered to this Church in those troublous times. In 1662 the congregation was excluded from the old chapel of which we have spoken, and were driven to worship God wherever they could get a shelter. Often that shelter was nothing but the sky. There is a rocky gorge, or glen, about two miles on the Blackburn road, beyond where their chapel stood, to which a firmly-rooted tradition points as one of their places of meeting. I have often stood in that beautiful spot, and tried to re-people the scene. Shut in on every side in the "clefts of the rock," not a sound reaches the ear, except the voice of the mountain stream breaking over its tiny waterfalls, and murmuring along its rocky bed. Yet hard by, not a hundred yards away, there runs the highway from Bolton to Blackburn ; and on the other side, by going a few paces, there opens out a wide vale, enclosed at its further end by Oakham Hill, near Bury. The very name of the gorge in which this people met is suggestive of seclusion. It is called in Lancashire parlance "Yarnsdale," or Heron's Dale ; and here under cover of the night we may suppose our fathers met to worship God. But even in this secluded spot they did not consider themselves safe, and they almost invariably had to appoint one of their party as a watchman upon one of the surrounding eminences to apprize them of the approach of any hostile party. Another spot to which tradition points, and which is referred to by Dr. Halley, was the top of Rivington Pike, in a depression in the moor, whose sides concealed them from view. Here, at an elevation of 1,800 feet, they sought seclusion, and here they strengthened each other's faith in the God of all grace and blessing.

The two ministers whose names have appeared in the quotations from the Altham Church Book must not be passed by without a word. Mr. Thomas Kay, a member of Mr.

Jollie's Church, and ordained in 1670-1, settled in that year as pastor of this persecuted Church of Walmsley. The original certificate of his ordination is still in existence, and is, perhaps, the earliest original Lancashire ordination certificate extant. It is certainly earlier than the ordination referred to by Dr. Halley (vol. ii. p. 249) as taking place at Mr. Eaton's house in Deansgate, Manchester; and on this account, as it is very short, I will venture to give it at length. It reads:

10th day of the 7th month, 1671.—We do certify whom it may concern that our dear brother, Mr. Thomas Kay, in our judgment, is competently qualified for the ministry, as hath also been certified according to the judgment of diverse reverend brethren of several persuasions. We also certify that he is unanimously chosen by the brethren of Walmsley to be their teacher, and also he hath humbly accepted of that call. We do lastly certify that he is ordained to that office in the name of Christ, and therefore he should be so received.

*Thomas Jollie*, pastor of the Church which formerly met at Altham, in Lancashire.

*Richard Astley*, pastor of the Church of Christ in and about Kingston-upon-Hull.

I need not comment upon this interesting document. It will be apparent that it is Independent throughout, and that it contains no allusions to any Presbyterian organization or authority whatever. Thomas Jollie is a guarantee on the one side, and Richard Astley is a good surety on the other. I may, however, pause to say that this name is sometimes given as "Priestly" in reference to this document. It is so given in THE CONGREGATIONALIST.\* The explanation is not far to seek. Mr. Astley wrote his name with so many flourishes about it that a casual glance would easily read it *Priestly*, but that it is *Astley* any one may satisfy himself by a careful inspection. The late Rev. Richard Slate, in whose possession the certificate formerly was, had copied the name in the Altham Church Book first as *Astley*, then he had corrected it to *Priestly*, and then had corrected it back again to *Astley*, and had appended the note, "See certificate." By the kindness of the Rev. G. Miall I have had the church book of old Dagger Lane Chapel, Hull, and have identified the *Astley* of the certificate with the *Astley* in the old church

\* June, 1879, p. 479.

book. Dagger Lane was clearly an Independent church, and thus we get another link in the chain of evidence concerning Mr. Kay's Independency. Mr. Astley died April 7, 1696, "having served the Lord as pastor twenty-seven years." His connection with Mr. Kay and Walmsley is explained on reference to Calamy, who shows that he had been ejected from Blackrod Church, about five miles from Walmsley, in 1662.

Of Mr. Charles Sagar we have fuller information. He was born at Burnley in 1636; his father was one of the wardens of Burnley Church. He was educated at St. John's College, Cambridge, was married in 1663, and had a son, Joshua, who became Congregational minister at Wakefield. Mr. Sagar, sen., was "dismissed" to Walmsley in 1687-8, according to the Altham Church Book, and after a brief settlement amongst that people he removed to Darwen, where he became pastor of the first Independent church. Here he continued to labour until 1696, when he began to decline in health, as the quaint entry in the church book informs us—"Mr. Sagar badly." He died February 13, 1697-8, and was buried in the parish churchyard, Blackburn. Only one point is found in connection with Mr. Sagar's life which appears to throw a doubt upon his Independency. This is found in a "licence" which was obtained conjointly by Mr. Sagar, Mr. Harrie, and Mr. Jollie, and in which these men are described as "Presbyterian." In addition to the evidence for his Independency already given, and passing by the well-known fact that many of these licences made out as Presbyterian are known to have been Independent, Mr. Sagar's own conduct marks his true position too clearly to leave a doubt on the mind of any one. Mr. Sagar was master of the Blackburn Grammar School at a time when, as Mr. Abram tells us, "a majority of the acting governors were Presbyterians." But although Mr. Sagar held his office from them, we find him co-operating with Thomas Jollie when he was about the business of his spiritual life. If Mr. Sagar had been a Presbyterian, there was a Presbyterian place for him to go to close at hand, and he would there have been side by side with the Presbyterian trustees of his school. But he preferred to join the church of which Mr. Jollie was pastor, although by so doing he would have to walk the six or seven miles which separated his home

from that people. Besides this, when the time came at which he began to preach he "preached his first sermon at Altham." This, too, was nearly thirty years before he was ordained. Oliver Heywood would have called him an "intruder in the ministry," and would have asked him "what call he had," and would have told him that "he sinned in it," as he told Ralph Leeming when "God put him in an unusual heat" because Ralph presumed to preach before he was ordained. Yet Mr. Sagar saw nothing wrong in it. What would his governors think? He was still schoolmaster. He was elected to that office 1655-6; he preached 1659, resigned his school 1666, and was ordained 1686. Moreover, when Mr. Sagar took the oversight of a church he went to Walmsley, the church of Michael Briscoe. In 1688, when Mr. John Jollie was ordained, and "because of some things pastor and Mr. Sagar would not lay hands on," we find from other sources that Mr. Jollie was "full of his Congregational objections," and he and Mr. Sagar are coupled together all through the ceremony, until at length "Mr. Jollie and Mr. Sagar rode away."\*

I have dwelt at this length upon these matters at the risk of intruding upon your space, because it is an important question whether this church was at this time Independent or Presbyterian, and I thought it best to state the case clearly, so as to leave no doubt that from 1648-1688 it was thoroughly Congregational.

The history of this church after 1688 may be briefly told. We lose sight of it until 1704-5, at which time it reappears under the ministry of the Rev. James Milne. The people had then no chapel in which to worship, as appears from the fact that in that year a licence was obtained at the Sessions at Ormskirk for the kitchen of Mr. Dewhurst's farmhouse to be used as a place of worship. This building is still standing, and forms part of the Globe Inn, one of the hosteleries of the village. Some difference of opinion exists as to whether Mr. Milne and his people were Presbyterian or Independent. According to the deed of their chapel (erected in 1713) the trustees are styled Presbyterian, and the place is built as a Presbyterian place of worship. But according to Dr. Evan's "List of the Presbyterian and Independent Chapels in England,

\* See Hunter's "Life of Oliver Heywood."

prepared between the years 1717 and 1729," the building is entered as an *Independent* place. The original MSS. can be seen at Williams's library. In the "List of the recipients of the Hewley Fund, on the last half-yearly distribution by the Socinian Trustees, 13th May, 1830," the place is marked as "*originally Independent*." Perhaps it may be said that by this time (1713) the church had become one of the "united" churches, with a sufficiently strong element to secure the deed being made out in a Presbyterian form; and also a sufficiently strong Congregational influence to keep alive the name by which the church had been so long and so honourably known before the world. This opinion receives confirmation from the fact that when the doctrines of the Unitarians began to be preached under the name of "Presbyterianism," about the middle of last century, the Congregationalists forsook the place, and were again cast out to wander homeless for many years afterwards.

Previous to this exodus of the Independent party, the chapel which had just been erected was the theatre of what is commonly known in the neighbourhood as "the siege of Walmsley Chapel." The roughs of "Tonge Fowt" resolved to burn the building, but the sturdy worshippers resolved that it should not be burned, and, arming themselves with guns, pistols, scythes, and other lethal weapons, they prepared to defend their sanctuary. Boring "port-holes" through the doors, and removing panes of glass from the windows for the better convenience of their artillery, they awaited the enemy. By-and-by the besiegers came with loads of wood and other combustibles; but when they saw the warm reception which awaited them, they held a noisy council of war, and retired discomfited. At a subsequent period a gallery was erected in the chapel, the approach to which was by a flight of stone steps projecting from the outside of the front of the chapel. Very quaint and very quiet this old chapel used to look before its "restoration." It stands on the edge of the moor, in a lonely place, but commanding an extensive view, Cheetham heights closing in the scene on the east, Bolton visible to the south, Darwen moors to the north, and the lofty head of Winter Hill shutting in the view to the west.

After the introduction of Unitarianism in the chapel the Independents left it, and for the next fifty or sixty years had a rough and troubled history. At one time they worshipped in a barn on the old road, not far from the old chapel from which their fathers had been ejected in 1662; at a subsequent period a room in a mill at Eagley was secured; then a nearer place was found in the village day-school. But in all they had much discomfort and opposition to contend with. Local feeling ran strong against them; sectarian influences were very powerful. But they held together, and in 1812 they built a chapel for themselves in a field once forming part of the farm of Mr. Evan Dewhurst, whose kitchen had been "licensed" in 1704. Here, under a succession of ministers, a prosperous church has grown up. It is entirely self-sustaining, and contributes its share towards our Independent institutions. A handsome new chapel was erected in 1876, at a cost of about £5,000, and to-day these descendants of this persecuted church carry on the work of the Master in a spirit of faith and earnest purpose worthy of the history through which the church has passed.

R. G. LEIGH.

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### *LIBERTY, EQUALITY, TOLERATION.*

It would seem as though Archbishop Whately were right in his idea that we imbibe the spirit of intolerance in the nursery and find it hard to get rid of it afterwards.

Old Daddy Longlegs couldn't say his prayers;  
Take him by the right leg, take him by the left leg;  
Take him by any leg and throw him down the stairs.

This, according to the Archbishop, is the first lesson in the nursery rhyme, and the idea cannot easily be dispossessed. Certain it is we are too ready to deal severely with those who will not pray after our fashion. Questions of religious liberty force themselves into prominence, and it is painful to see how few are faithful to principle. We have these difficulties in our own country and on the Continent. They are troubling France. In Germany they are a chronic difficulty, out of which has grown more trouble to Prince Bismarck than from



any of his foreign complications. It would be the height of folly to suppose that there has been any permanent settlement there. There may be lulls in the storm, but it is sure to break out again, and he would be a very rash man who should undertake to predict the ultimate issue of the Kulturkampf, in which the fundamental principles of religious liberty have been set at nought. Travelling through some of the districts more immediately affected by it, we were strongly impressed by the conflict between two feelings in the minds of the people with whom we conversed. They were passionately attached to their fatherland, and therefore proud of Prince Bismarck as the founder of German unity and the promoter of German greatness; but they were also devotees of the Romish Church, and mourned over the absence of their spiritual chiefs. For the present the two sentiments go far to neutralize each other, but whenever the rule of the Prince comes to an end, an outburst of zeal on behalf of their Church and its persecuted pastors is not improbable. We are not of those who have ever believed that the Falk laws are the best weapons with which to combat the Church of Rome, and our personal observations in the Romish provinces only strengthened the doubts we had previously entertained. The whole policy of Rome and the conduct of her champions, whether in the British Parliament or in the Spanish Cortes, are certainly calculated to provoke retaliatory action; but the servants of liberty must be faithful to their own professions even under such temptation, nor shrink from the concession of their own rights even to those who will use them for the purpose of curtailing the rights of others. O'Donnells, Synans, and Moores declaiming in the House of Commons against the admission of an unbeliever into an assembly where they have only recently been tolerated present anything but a pleasant spectacle. But even resentment at their unthankfulness must not tempt us into inconsistency. We know that the Church of Rome always has been, and in virtue of the principles she professes always will be, the enemy of liberty, and that if, alas! the power should ever return to her she would oppress and persecute without any restraint save that which regard to her own interests would impose. Not the less are we bound to deal with her on the principles of justice, and

to mete out to her, not the measure which we suppose she would measure to us, but that which we would have her measure.

That is the law we are prepared to apply, whether in Germany, France, or Great Britain. For the moment it is on the two latter countries that the interest of the conflict centres, and in order to have a full understanding of the points at issue it is necessary that we clear our own ideas in relation to the terms which are most frequently used in the discussion. Liberty, equality, toleration—these are the phrases which we hear on every side, and there are so many indications that the ideas abroad in relation to them are of the vaguest kind, that even in the case of eminent men distinguished for their logical faculty it is necessary to define them. Mr. Fawcett has credit for being a singularly clear-headed man, but in his defence of the appointment of the Marquis of Ripon he introduced a plea which went very far towards destroying the force of his argument. Resting on the simple ground of religious equality he was unanswerable. The Marquis of Ripon is a Roman Catholic; but we have long since laid down the principles that a man's religious opinions are not to affect his political status. The only exceptions admitted to this rule are in the case of offices in which an influence injurious to the liberties of the Empire might possibly be wielded by Roman Catholics, and there are not a few consistent and earnest friends of liberty who hold that the time has come when even these may safely be abolished. Be that as it may, the Governor-Generalship of India is not among the exceptions; and so long as Mr. Fawcett confined himself to a contention that the objections to the appointment were opposed to the spirit of all our recent policy and legislation, and that they were utterly inconsistent with the idea of religious equality, and that they were singularly out of place on the lips of Nonconformists and others who were seeking Disestablishment, he was on solid ground. He left it as soon as he began to urge that the numbers of the Roman Catholics entitled them to special consideration. If the comparison between the number of Roman Catholics in the country and the number included in the Ministerial appointments meant anything, it meant that the

Marquis of Ripon has been sent out to India, or at least has been promoted to office, because he is a Roman Catholic. The principle is utterly false, and as dangerous as it is false. We have objected to it when it has been suggested in the interests of Nonconformity. Providing the Liberal party are well served, we do not complain that there are so few Nonconformists in the Government. If, indeed, it could be proved that the Nonconformity of an eligible candidate for official position was a bar to his promotion, we should make our protest as loud and emphatic as possible. But we scorn to ask that such reward should be given to Nonconformists because of their service to principle; and what we would not ask for ourselves we are certainly not prepared to concede to Romanists. The Roman Catholics have absolutely no claim on the Liberal party at all, and the reference to their numbers was an irrelevance altogether unworthy of the Postmaster-General.

We wonder how Mr. Fawcett liked his own argument when presented to him from the reverse side in the impassioned eloquence of Mr. Sullivan. Speaking in a Protestant Parliament, Mr. Sullivan could hardly urge that liberty should be granted to him and his co-religionists and yet should be refused to Mr. Bradlaugh, because the one were on the side of truth and the other on that of error. He therefore contented himself with the argument of numbers.

He would never vote for excluding any appreciable section of the nation from fair representation. The suppression of minorities had been the corner-stone of tyranny in the history of Europe. Where was the class that was oppressed now? It was nothing but an individual. If there had been a class, it would have imitated other classes in petitioning for representation for ten, or five, or two years. Whenever before had the House responded to the first knock of an individual or a class?

The reasoning is fallacious, and as cowardly as fallacious, as short-sighted as it is cowardly. The speaker might very reasonably suggest that it would be regarded as giving him a place among Ultramontane bigots, and to us it is instructive as teaching how Ultramontanism affects a man of Liberal sympathies and opinions on all but ecclesiastical questions. The principle of liberty knows no distinction between individuals and classes, between a contemptible fraction and an

"appreciable section;" and still less can it view with any favour the idea that an individual or a class should make repeated applications before their rights can be granted them. A more contemptible suggestion, one that betrays a more entire failure to grasp the first principles of justice, which breathes more of the insolence of that tyranny which Mr. Sullivan deprecates, has not been made in the course of the discussions which have gathered round the "Iconoclast" member for Northampton. It simply means that injustice should be perpetrated as long as it is safe; but whenever a minority becomes powerful and importunate, its claims must be conceded. Ugly as it is, however, it is only the reverse of Mr. Fawcett's plea pushed to its extreme. Both arguments proceed on a reference to numbers, which, so far as any principle of liberty or equality is concerned, have nothing whatever to do with the question. It is, of course, safer to oppress feebleness than strength; but it is not more manly or honourable. Or it may be wise and expedient to conciliate so powerful a party as the Roman Catholics; but that is a question of policy *pur et simple*, and must be argued as such. A solitary dissenter from a popular or established creed has quite as much right to have his conscience respected and to enjoy the rights which belong to him as a citizen as the representative of the most numerous and powerful community of Nonconformists. Political justice takes no more account of the numbers who sympathize with a man's opinions than with the colour of the opinions themselves. Its principle is one of absolute neutrality between the representatives of opposite creeds. It knows neither Churchmen nor Dissenters, Protestants nor Romanists, believers or unbelievers, but only subjects of the State; and where civil duties are discharged, there civil privileges are conferred.

Liberty, then, is the right of every man to develop his own view, and to act upon it, so long as he does not interfere with the rights of others or the proper authority of the Government. He has no right to become a Thug, a secret conspirator against the Government or the order of society, or an instigator to deeds of violence and fraud, under the plea that his religion so teaches him. But it is the overt act, whether in the shape of exhortation to wrong-doing, or of

actual crime, of which alone the State has a right to take cognizance. To punish for mere opinions, whether by the suppression of free speech or by the infliction of some political disability, is to enter on a course of injustice and persecution. It must be granted that there are difficult and delicate questions, which lie on the border-land between the regions of liberty and lawlessness, in relation to which it is hardly possible to lay down an absolute law. If, for example, a number of "Christian brethren," set up schools in which were taught principles directly leading to sedition and rebellion, the State, in virtue of that supreme right of self-defence which belongs to Governments as to individuals, must reserve to itself the power of interference. But the wisdom of exercising it is a very different question. Our own Government could afford to smile at teachers who inculcated the Divine right of kings, lamented the downfall of Stuart despotism, and sought to win the loyalty of the children committed to their care for some obscure Pretender. But the French Republic might find it utterly impossible to pursue such a course of contemptuous tolerance so long as there are partisans of a dispossessed dynasty who, in the interests of a particular Church, are bent on substituting the Henri V. or Napoleon for M. Grévy. But this only means that an offence against the State and against public order is not to be condoned because it is hidden under the mask of religion. Freedom of thought, freedom of worship, freedom of teaching, so long as it does not threaten the authority of law, are rights which every State should grant to its subjects.

Religious equality is the proper complement of liberty. It means that a man's position in the State is not lowered, nor his prospects ignored, nor his relations to the national life affected, because of his idiosyncrasies of religious opinion. If this be not so, liberty is little more than a name. The State used virtually to say to its subjects in this country, "You are perfectly free to worship God as your conscience dictates; but if you do not worship in the form prescribed by law, you cannot be allowed to enter the National Universities, or to teach in the public endowed schools of the country. You may constitute your own Churches according to your own convictions, but your ministers shall be shut out from all public functions,

even to the offering of a prayer by the grave-side of members of their own congregations in the national graveyards. There are great public revenues set apart for religious purposes, but they shall be enjoyed exclusively by the conforming Church; there are high legislative positions reserved for certain ministers of religion, but they must be held only by those who are of the privileged community." At one time the actual disabilities of Nonconformists were even greater than these. It may be that before long the only difference remaining will be the monopoly of endowments, status, and privileges by the clergy. But in any of these cases there cannot be perfect liberty. It is liberty, but under a penalty, continually decreasing in amount. Until it is wholly abolished—that is, until the State gives no premium to one class of opinion—freedom cannot have its perfect work. Without absolute equality in the eye of the law, the idea of liberty is at least but very incomplete.

Toleration has very much more to do with personal sentiment and social feeling. As to legal toleration, the idea is itself an insult which, happily, belongs to a past generation. To-day no one outside the Church of Rome is so arrogant as to suppose that he can, or ought, to prevent by force the existence of Churches holding what he regards as heterodoxy. But social or personal tolerance is a very different matter. To take again the Marquis of Ripon. It is possible for a man to hold that on abstract grounds Roman Catholics must be held eligible for State offices, and yet his repugnance to give any of them such a position may be so strong that he may adopt every possible expedient to prevent the practical recognition of the right which he is compelled to acknowledge. This is intolerance, and examples of it are to be found in only too great abundance. It has been manifested only too clearly in the unhappy discussions about Mr. Bradlaugh. Men who would have been no parties to a law establishing a test of Theism, and who, if pressed with their own Liberal principles, would have been forced to confess that a man's religious, or non-religious, or anti-religious opinions have nothing to do with his political status, even though he should go the length of stark Atheism, have yet hesitated to act on their admissions, and have either been found in the lobby

with the intolerant, or have remained neutral. They recoiled from the thought of allowing an avowed Atheist to take part in legislation, or they could not endure Mr. Bradlaugh, and so they trampled under foot the principles they have hitherto held as sacred.

That the men who owe their own presence in Parliament to the law of liberty should unite to trample it under foot when its authority was invoked on behalf of another and smaller class to whom all are opposed, only adds to the enormity of the injustice. Every man must decide for himself whether he can give his vote as an elector for an Atheist, and no one has any just right to complain if the decision should be that it is impossible for him to repose the confidence in an Atheist which he ought to give to his representative in Parliament. But when a constituency have chosen an Atheist as a member of Parliament, to refuse him his seat is a simple act of persecution. It may be masked under some other name, but that is what it actually is, and the action of the House of Commons showed that there are among them men who would persecute if they could. The only inference to be drawn from the speeches of Mr. O'Donnell, Mr. Sullivan, and others is that they would persecute us impartially all round, at least until we became so strong that it would be unsafe to do so. At this we ought not to be astonished. They are only carrying out the principle of their Church. What is surprising and distressing is that Protestants, and even some Nonconformists, should be so little in advance of them.

But does not the exclusiveness, aggressiveness, and intolerance of Rome render it necessary that she should be fought with her own weapons? It is certainly very hard sometimes to maintain our integrity as the uncompromising servants of liberty when we have to meet such reactionary violence as that which was manifested by Mr. O'Donnell and Mr. Sullivan. The latter in particular was eminently disappointing. He has been credited with loyalty to Liberalism; he is one of the favourite orators of the United Kingdom Alliance; he has been regarded with very different feelings from those which are entertained towards Mr. Parnell and Mr. Biggar. Yet in a critical case like this Mr. Parnell showed himself a sincere believer in liberty of conscience, while Mr. Sullivan talked

with a "heedless rhetoric" which, if it had any meaning, meant that political disabilities ought to be the penalty of obnoxious opinions about religion until those who hold them are sufficiently powerful enough to enforce the demand for their removal. This is a great and sad change from Daniel O'Connell, who always contended for the liberty of others as well as for his own. It is one of the many signs of the evil influence which Ultramontaniam has exerted, and the advocates for repression would say another reason for modifying our old views as to the rights of Roman Catholics.

On us it produces no such impression. We hold that there is no way in which we could more effectually promote the designs of Rome than by making it the victim of persecution; for this reason we doubt the wisdom of the course taken by M. Freycinet and his Government. Its first effect has certainly been to create a strange and unwonted sympathy for Jesuits in quarters where it was least to be expected. We must confess ourselves unable to comprehend those who complain of Mr. Gladstone for appointing a Roman Catholic nobleman to an office in India, where he has no opportunity for abusing his power in favour of his Church, and at the same time condemn M. Freycinet for expelling from France the bitterest foes of the Republic, and closing schools which have been little better than nurseries of sedition and disloyalty. But so it is, and the French Government ought to have foreseen this as the certain result of their action. It was so certain that it must have been foreseen and deliberately forced, under the conviction that the safety of the Republic necessitated action which was open to serious misconstruction, and was sure to provoke vehement resistance. Englishmen are pretty sure to look on it with great doubt and jealousy, but Englishmen are scarcely in a position to appreciate the motives which have dictated the Republican policy.

That the Clericals are the irreconcilable foes of the Republic cannot be seriously questioned. Abbé Martin, in *The Nineteenth Century* for July, 1880, endeavoured to show that they have no abstract preference for any form of government, and would have been friendly to the Republic if her governors would have allowed them. But we need nothing more than his



own representations to establish the contrary. Here is the worthy priest's description of the party at present ruling France :

Take all the men in power at this moment, from the President Grévy to the lowest provincial *sous-prefet*, study their past and present lives and their projects for the future, and you will see that they are not such as men of high character would choose for their friends. If you examine their past you will generally find that they are men who have failed in their career either in intelligence, good feelings, morals, or ways of life ; men who have done nothing but make speeches, who have been involved in plots against order, who have organized or encouraged all our revolutions ; men who have squandered their money, dishonoured their homes or families, who have been branded with the disgrace of imprisonment, exile, or the galleys. We do not say that all republicans of our time are rogues, and communards are republicans. This is not much to the credit of the republic, and does not enlarge our sympathy for her. If we turn from the past to the present, we have to consider the acts of the republicans, and whether they have made a single really useful law since they came into power. We say that, on the contrary, they have proposed many measures opposed to public order, which have been discussed and passed with unseemly haste. These may be counted by tens, not by units ; they have pulled down without attempting to rebuild : they have alarmed and offended all interests without satisfying any, and this is the conduct of a Government which before its advent to power, promised in a second golden age, peace, liberty, universal happiness, and a spirit of conciliation which was drawing towards it all hearts by its moderation and discreet conduct.

If this be not implacable hostility, it is hard to see what it is. To give these attacks more point and emphasis it is added, "We have already reached the era of 1792 in the third republic, and men begin to ask if we are not on the eve of another 1793. Revolution, persecution, every expedient is used by the men now in power. The catalogue of misdeeds committed by our rulers is already enormous, and of all the interests menaced, religion is the most in danger." Now we are accustomed to a good deal of talk of this kind in our own country. So far as measures are concerned, the bills of the Gladstone Ministry are condemned in language as truculent, and the Abbé might be regarded as another Chaplin or Randolph Churchill in cassock and chasuble. But even our English Tories would hardly venture on such bitter personal attacks as those contained in the opening sentences of the extract. What has to be remembered, too, is that against

these clerics the republic has to fight a battle for life. The Abbé is posing and writing as a Moderate, and yet no one can read his denunciations without feeling that the secret desire is the overthrow of the republicans. They probably—he and his brethren—care very little what name the Government bears, provided it will do their behests. A republic that would restore the temporal power of the Pope would be more acceptable to them than an empire which would leave things as they are. But a free republic like the present they hate, and are determined, if possible, to overthrow. Is it wonderful that those at the head of the State should be unwilling to leave the great public schools of the country in the hands of men who hold these views, who are members of a powerful organization that has its agents everywhere, and who are animated by the one purpose of getting rid of the Government? For ourselves, we decline to consider the question as one purely of religious liberty. No Government is required by the principles of liberty to allow a body of teachers to train up the youth of the nation in hostility to its constitution and laws. There may be teaching of this kind so puerile and feeble that it is safe, and therefore wise, to connive at it; but when it assumes a really formidable character it must be checked. The French Government have a knowledge of the facts to which we cannot pretend. They were quite able to measure the amount of opposition they would face and the opprobrium they would incur, and yet they took the decisive step which exposed them to it. Looking at what the Jesuits have been all through their history, and remembering the perils to which France is exposed, who will undertake to say that they have done wrong in striking a blow in self-defence?

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### GENERAL MISSION RECORD.

FREQUENT giving keeps the heart open and free, ready for the growth of all the graces. He was a wise missionary who declined to receive from a Karen a rupee for a whole year instead of a pice a week which the other native Christians were giving. To be sure, fifty-two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But

the donor would not be as much blessed. "Don't you know," said the missionary, "that a door-hinge, if opened only once a year, soon comes to creaking. Open often, no creaking; give often, no creaking." There is reason to fear that gifts for mission-work are not freighted as they might be with intelligence and prayer. No real work for the Master can subsist upon the gifts and prayers of the dead; nor upon money alone; it must rest upon the hearts and consciences of the living. Having them, it will be *very rich* and very fruitful.

WESTERN TURKEY.—*Smyrna*. Mrs. Bowen, of the A.B.C.F.M., writes, December 24: "Our work so far has been to make the Protestant name respectable. For many years it has been greatly clouded, both by the character of most of those bearing the name, and also by the ignorance and low condition outwardly of a large proportion. 'A party of cobblers and a missionary,' was the title given in one of the daily papers about three years ago, but in these matters the Lord has done wonders for us.

"To see the reconciled brethren of the old Church weeping on each others' necks, confessing their faults, humbly beseeching God for strength for the future, and since then settling all church matters without a difference, is a sight we had little faith to expect to see. Great care is being taken in admitting new members; and we hope in a year the Church will be vigorous and before long will be self-sustaining.

"We have four services on Sunday: Turkish preaching in the morning by Mr. Bowen; Armenian following, by the native pastor; Sunday-school (a mixture of languages) in the afternoon, and almost as well attended as the morning service. Then the service of song in the evening is reaching a large class, particularly of young people, who never have been with us before, but are rapidly becoming identified with us. Last Sunday evening there were over eighty present. We have two prayer-meetings for women—one Turkish, the other Armenian—and I am glad to say the attendance, though but one small room full, is steady. Our weekly church prayer-meetings have an average attendance of forty, and are good meetings. This is in spite of the fact that it is really *dangerous* to go out in the evenings."

JAPAN.—*Results of a Tour in the Province of Ise*. "We went to *Hisai*, a city of a former Daimiō. We had hardly arrived before the school-house was thrown open, and the ample room filled so that an entire side of the house was taken out, that the porches, too, might be converted into a temporary audience-room. It began to be the same old story over again—protracted preaching, eager listening. We invited to the hotel that night any who might wish to make inquiry about this way. Fifteen of as bright, thoughtful men as I have ever met here came. One, a young man, with unusual modesty, said he had heard the preaching, and while wondering, he could not help having doubts. Could we tell him, 'What is this power in man that enables him to conquer?' 'What is the soul?' 'What is the ruin of the soul?' 'Can a man love his enemies outside of Christianity?' 'Is love natural to man, or is it acquired only in Christianity?' With such questions he made me wonder. Who was he, with bowed head, that concealed his face, asking such ques-

tions? After they had all gone I asked who he was. 'He is the mayor of the city,' was the reply.

"But the mail closes soon, and this story must come to an end. I wonder what Paul would have done, if, in the middle of his letter to the Romans, he had been told that the mail would close immediately. I can only add that we preached twenty-two times in six days; that in three of the places no foreigner had ever before been seen; that in four centres there were already, before my going, and as the result of the young man sent out by the Osaka Churches, little bands of Bible students who had read together nearly all of Matthew; that these four bands number about thirty who have formed the 'Christ's Ever-Preserving Company,' and have engaged Hattori to stay with them; that over two-hundred books were sold, and many others ordered; that some gave up their concubines, some husbands and wives were reconciled, one Christian wedding coming off this month; and that we had several hours' talk with a priest in lineal descent of the Great Sun Goddess, and he has been in secret a student of the Bible for a year."

A C.M.S. Missionary writes: "Mekata San had made two or three friends at Yatsushiro. One especially, ———, a local officer, though not a Christian, is deeply interested in the welfare of his countrymen, both materially and religiously, and he thinks rightly that their welfare could be best advanced by the belief and practice of Christianity. This man, immediately on my arrival, tried to find a room where I might preach. But as he expected a large audience he could find no private building that would be suitable. He accordingly made an agreement with a Buddhist priest, by which a part of a temple was placed at my disposal. On reaching this place I found three or four hundred persons already assembled, and others pressing in. It was a novel situation—a Christian missionary admitted to a Buddhist temple as a teacher of religion, with a congregation of about 500 people, all curious to hear 'what this new doctrine is.' After Mekata San had explained that the religion of Jesus was one inculcating order, reverence of, and submission to those in authority, and mutual love, I preached for about an hour myself. Many of those present were of the leading men of the town, Government officials, and school-teachers."

A missionary of the A.B.C.F.M. says: "There are things permitted by government showing that quiet permission for extensive Christian work is the order of the day. One sign of this is the public selling of the Scriptures now allowed. Another is an incident occurring in one of the governorates to the north-east of Tokio, where the people of a certain castle town have been noted for anti-foreign notions. The Methodists went there to work, and the people after a time rose up and drove them out. The governor, knowing of the trouble, winked at it. After a little he was called on to resign, and the man appointed as a governor in his place is a Christian."

"Street preaching will come pretty soon. When we can break up the ground and sow the seed in that public way you may expect to hear some wonderful things from Japan, I think. My intense desire now is to get

strength into the professing Christians, and to raise up as large and as good a force of native preachers as possible. It seems to me that the time is near when a tremendous work will be on our hands."

AFGHANISTAN.—The Annual Letters from Peshawar dwell on the great change which has come over the Afghans of that district since the early days of the Mission. Mr. Hughes (C.M.S.) dates his letter from the house of an influential Afghan chieftain, where he was on a visit. "I am always welcome here," he writes. "There is a large and handsome bungalow in the centre of the village, which the Khan assures me he has built for my special use; and it would cheer the hearts of our Christian friends at home to see the copies of the Scriptures in Pushtu, Persian, Urdu, and Arabic, which have been reverently placed by Muslim hands upon the shelves in the room in which I am now sitting." At a dinner at this chief's house twelve sat down on the floor, among whom was not only the missionary, but also a Christian Afghan who lives in the village. "I could not help thinking," says Mr. Hughes, "of the marvellous change since I came to Peshawar sixteen years ago, when it was not safe to travel in this district." Among the converts baptized at Peshawar during the year have been the wife and daughters of an Afghan who was baptized in 1865, and who had been absent in the recesses of his own country ever since, but now brought his nearest and dearest to be received into the Church. "May I beg of you," says Mr. Hughes, "to press home the fact that both Peshawar and Bannu are in Afghanistan, and in the midst of Afghan people." Mr. Jukes writes that in the mosques the mullahs talk freely with the missionary who comes to them in the Afghan dress.

CENTRAL AFRICA.—*Extracts from the private journal of Mr. Lichfield* (C.M.S.). Speaking of his attempts to learn the language, Mr. Lichfield says: "I have to get all my information from the Waganda who come down to see me, and the only way I can do it is by making signs; as, for instance, in the verbs to laugh, to shout, to cry, to crow, to kick, to run, to spit, to wink, to strike, &c., all of which are rather ludicrous in illustration. But I have now got some 400 or 500 words and verbs, besides phrases, and hope to crawl like a child in the language before three months are gone by. Mackay went to the palace, but did not see the king.

"*Sunday, 10th.*—Went, as I had promised, to see my patients at Monoculia's house. As this chief seemed anxious to talk on religion, I tried to explain the death, resurrection, and love of Christ to him in my broken, stammering language. After a while he went outside and sent a slave to fetch me. I went to him, and found him in a very small hut on his knees, and he asked me to pray. I said I did not know Suahili, but he said, 'Pray in English, God understands you.' And I did so, deeply moved by the scene.

"*Sept. 7th.*—Mackay went and saw Mtesa, who entered into along discussion on baptism. It is plain that the French priests have been at him, for he wants to be baptised; but Mackay tells him that we could only tell a tree by its fruits, and that if the king would be a monogamist, &c., we should see that he really meant his religion, and would at once baptize him.

"Sept. 9th.—Mackay went to the palace. The Arabs had their Koran there to-day, and began to argue vehemently. The king was again deeply interested on the subject of baptism, and was desirous of that sacrament, saying that he would put away his wives and follow Christ truly. He said he should like to have but one wife, and would prefer a white woman, and said that 'as he was a king he must have a king's daughter. He would give 1,000 tusks for her.'"

Since then, indeed, the king has again professed himself both a heathen and a Mohammedan in succession, and we have had sad evidences of the caprice and cruelty that mark his despotic rule; but have we seen the last of the changes in this strange man? God knoweth!

"Oct. 7th.—The king appears to be taking a real interest in the things of eternity at this present time, and few days pass without his holding a long discourse on them.

"Nov. 1st.—Mtesa continues enthusiastic in the educational department; and, as a proof of his goodwill, he made a man named Mokassa, who has been reading with Mackay, a 'Matongoli,' for being able to read. We must see if we can get him to build us a school in the palace grounds, where I might work daily and obtain large numbers of pupils. One great encouragement to go forward is the fact that several of the men Mackay and myself have been teaching are now fully qualified to teach.

"Nov. 4th.—I started a new plan, which I trust may prove a success, which it certainly will if God only bestows His blessing upon it. This was the experiment of singing, which I hope to follow up daily. The men learnt the scale on the Tonic Sol-fa system very easily, and I led them with the concertina and my own voice.

"Nov. 6th.—This being the anniversary of Mackay's entry into Rubaga, we sat and talked together in my room until midnight. Truly, when we look back over the last twelve months, we have countless mercies to thank God for, and can say, 'Hitherto the Lord hath helped us.'"

But then came the revolution of December, if we may call it so, when the *lubari* superstition regained its power and the court decreed the re-establishment of heathenism.

**SOUTH SEAS.—Loyalty Islands, Lifu.**—The whole of the population of the island has long since become nominally Christian. In 1871 there were but two professedly heathen left. These have united with their countrymen in acknowledging Jehovah to be the true God. A few additions from the Roman Catholics have been made. In 1875 I ascertained by pretty accurate statistics that the whole population of the island was 6,249; of these, 800 were Roman Catholics; Protestants being 5,449. At the present time we have, as near as I can ascertain, 5,636 Protestants and 940 Roman Catholics.

The aggregate number of church members in the nine churches is 2,085. Native piety is not so real as the religion of sincere Christians of more enlightened countries; there is a vast amount of superstition, error, and ignorance still pervading the minds of great numbers of our church members; their religion is more a thing to be seen than to be felt and enjoyed in the soul.

In 1873 the system of annual contributions for their own pastors was adopted, and has worked well. We have every reason to be satisfied with the results. Much opposition was at first manifested. The chief plea was—no means; another objection was—those that appoint the teachers should pay them. I urged the people to give of what they possessed—clothes, prints, calico, native property, anything; and for the first few years nearly all the contributions to the teachers consisted of wearing apparel; scarcely a coin was given. At the present time scarcely anything but money is given.

Mission work has been participated in by some of the members of our churches. The important mission to New Guinea was commenced in 1871 by men furnished from the churches of Lifu and Maré. Reinforcements have been sent on two occasions. The mortality, however, has been very great through the fever and ague of those parts.

WHO WILL GO?—"I remember the many Christians at home in England who told me I was wanted far more there for work than in foreign lands, and begged and even entreated me not to come out here. One of them, I remember, told me *it was positively wicked of me to leave home work for foreign*. Oh, that I could have taken this brother with me on that Chinese barrow, as we journeyed to the two villages, and have shown him the series of villages we passed through, and the hundreds we saw stretching far away in the dim distance till they seemed to blend at the horizon into one great tree-surrounded village, and scarce a village that contained a child of God! When will the Church at home awaken from her long, long sleep, and begin to realize her great and fearful responsibility, unearth her buried talents, and begin to trade with her Lord's money ere He call her to account?"

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## FOR THE LITTLE CHILDREN.

### JULY.

JULY is the old English "Mead" month. Bees have been busy toiling among the flowers, and storing up the honey from which a sweet drink was made called "mead." The showers and the sunshine have been busy helping the grass to grow so that the meadows or "meads" offer themselves to the mower. Which kind of "mead" was in the thought of the people, I can't quite say; but in either case the time is marked by the name of something given to the people; something which they could not make for themselves or obtain in any other way. The fact is that you and I can do very little ourselves towards getting the things we like or the things we need. We can now and then help a little, and we can often hinder a good deal, but the actual doing and providing is not

done by us. The Lord Jesus Christ tried to make this felt in the very heart of those to whom He spoke. He found folks then tiring their poor life out by trying to do what they could not do, and missing the chance of doing what they could. He told them not to worry about such things, for that was no use; and because also, if they would have a little patience, such things would be done for them; and because, again, there was something much better for them to do: "The life is more than meat, and the body than raiment." What He said then, He says still. He wants to teach you and me that we are made what we are for something far higher and better than to be always thinking, "What shall I eat and drink and wear?" Everything has its place and its duty. So with boys and girls, men and women. You could not, even if you wished it, change places with the bee in gathering honey. And the bee cannot live your life or do your nobler work. God's best for all His creatures, and especially for His children, comes to pass when we set ourselves to learn what He means us to be and to do; when we lay hold of His saving, helping strength in Jesus Christ, and so become and effect all that He has in His heart for us. I suppose during these bright warm sunny days of your school life, that often through the open windows there come to you sounds and glimpses of many things which set you thinking. I can remember, as well as if it were only yesterday, what used to come in through such open windows to me. Most of all, the scent of flowers which seemed to have nothing to do but quietly grow and bloom; and the twitter of birds free to fly wherever they chose. They had no sums to do, and no Greek verbs to learn. The values of  $x$  and  $y$  mattered nothing to them; chief towns and largest rivers never troubled them; the precise year when this or that king came to the throne, and what they did or left undone, was all the same to them. It seemed rather better, on the whole, to be a bird than a boy. By the time this idea had come, fully five minutes had run away never to come back again, and nearly all of what I had got up of my lesson had run away too. If ever the open window does for you what it did for me, you may bring yourself into good humour with your work by the help of one fact, which, though it seems little, is really very large—Duty is according to ability, and what we can we ought



to be and do. The Lord Jesus never thought or spoke of anything as worth less than its true preciousness. But He said, "How much is a man better than a sheep." "Ye are of more value than many sparrows." The corn "is to-day in the field and to-morrow is cast into the oven." Your life is not like that.

The month holds its name "July" in honour of Julius Cæsar, whose doings you read about in Roman history. It had been called the "fifth month," for the year was once reckoned from March. The birthday of Julius Cæsar came in this so-called "fifth month," and a great friend of his proposed that it should bear his name. From that time the month has been known as July. Generally a Roman had three names. They kept up somewhat as the Scotch do the ties and rights of the clan. Each particular family had its name also, and then each individual had what we should call a "Christian name" besides. So the full name of this well-known man was Caius Julius Cæsar. As a child at home he would be called Caius. A great many other people would at that time bear the name Cæsar, and a still larger number the name Julius. But this one man of all the family and all the race has handed down the name to us, so that it seems specially to belong to him. For a little while he was reckoned to be the greatest man in all the world. He was killed because some others thought that his life was more a danger than a good. It is not possible for any one man in these days to attain such a place as that which Julius Cæsar held. We may be glad that this is so. The reading of the story of his life and death makes one sad at heart. But the heavenly Father puts within the reach of every one of us every day the power to do our best; and if our thought and prayer and effort is for one another's good, no day need be without its glorious blessing, and no life without its usefulness. This is our best and surest reward.

D. JONES HAMER.

## UTOPIA.

"The best of the Socialists affirm that at some future time men will reach a grade of development so high that [a] they will save capital and give the gratuitous use of it to their fellow-men; also [b] that men of talent will give gratuitously to society the special services which their talents enable them to render; and [c] will not profit by those talents to make their fellow-men pay high prices for those services, as they now do. This is the last escape of those who cannot deny the facts of life as it now is. It is, however, an escape into Utopia."—*Scribner's*, March, 1880, pp. 789, 790.

Is the Kingdom of Heaven a Utopian notion? Are we to pray "Thy kingdom come," and expect no answer? Have the teachings and the example of Jesus no standing in the schools of modern thought and political economy? Is the editor of *Scribner's* breathing the air of a manly, not to say Christian, philosophy when he adds: "Our question is, How we are to live now, in this world as it is now, and among these men whom we know? It would be folly to abandon our question in order to find out how people are to live in the golden age to come."

To get along somehow and manage to live would seem to be the editor's test of a sound social philosophy. To the precise contrary preaches Jesus. If any man would save his life, let him lose it. Self-care is the prime law of Nature, and of natural society. Self-sacrifice is the prime law of Jesus Christ and of all society which is to endure.

When Peter expostulated with Jesus, as He set His face toward Jerusalem, there to suffer many things and be crucified—"That be far from thee, Lord;" Jesus replied: "You talk like a man of the world. Thou savourest not the things of God. Get thee behind me, Satan—prince of this world." Was Jesus the Christ, "Utopian"? Are His teachings mere dreams? Is there or is there not to be yet upon earth and among men a Kingdom of God? And while we pray daily for its power and coming, shall we not practise as we pray?

Be not deceived. All good and perfect gifts come down from above. Superiors must be givers. And a time is surely

coming when men (a) will *give* the use of capital to their fellow-men. Some men are doing so to-day, and are finding great reward in so doing. Many a father sets his son up in business, *giving* him capital and counsel. Just why it should be so sensible and right to *give* to a son, and so hare-brained and absurd to give the use of capital to a young man who is not a son, is not easy to explain. Many men quite often "*give* an interest in business" to a diligent *employé* with the very best results. At all our endowed seminaries the use of capital is *given* to every undergraduate. All our great churches are giving the use of capital to their weekly congregations.

This giving the use of capital is a blessed practice, which has attained large proportions already, and is still growing.

And (b) men of talent are *giving* to society special services. The members of Parliament in Great Britain are unsalaried. In this country there be thousands of educated men who serve on educational boards and other unpaid commissions. I am proud to know lawyers and physicians who serve with their very best faculty the non-paying. And the clergy too!

In short, the very best and most rewarding co-operations of man with man are this very day rendered freely, without money and without price. Millions of people are working with never a thought of (c) making "their fellow-men pay high prices." The gift of God cannot be bought with money. They who are highly endowed by the free gift of God must give as freely or lose, ere long, their own capital. That which a man buys he may sell. That which God gives him he *can* sell; but he had better not.

As to Socialism and Communism, a word. There be two kinds: (1) a Communism fired by envy, outbreaking into insurrection, and leading to anarchy; and (2) a Christian Communism, so instinct with love that each superior cannot endure the sight or knowledge of remediable distress or want below him. *He* laid down His life for us, and we also lay down our lives for the brethren. A mother cannot eat while her children are hungry. A shipmaster cannot sleep until the stress of danger passes. There is yet to be upon earth and among men a society in which he that is great will serve.

It were better, far better, to die now and live then than to gain the whole world now, and be a castaway then.

Political economists may call these doctrines Utopian. I prefer to call them Christian, and exhort men to believe and live by the hope that God gives to them who believe and obey.—*Rev. Thomas K. Beecher.*

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### THE PRAYER FOR THE TEACHER.

A CHRISTIAN traveller knelt to pray,  
The simple mission story goes,—  
His litter halting by the way  
At morning dawn and daylight's close.

And low behind him humbly bowed  
A dusky servant, little taught,  
Yet whose dark soul, through human love,  
Faint gleams of higher truth had caught.

And wondering that the Gospel seed  
Scarce sown, such sign of promise wore,  
The master gently questioned him  
The burden his petition bore.

"I pray your God for *you*," he said,  
"But know not what will please you, nor  
How I should ask it, so I say—  
'God, give him what he's praying for!'"

How shall I rightly pray for thee,  
O friend and leader toward the light,  
Since the wide circle of thy life  
Comes but in glimpses to my sight?

Its varying need,—if grace or power  
For special work of brain and hand,  
If strength, or peace, or wisdom's dower,—  
How should I know or understand?

Yet glad and great would be the gift  
To speed, perchance, upon its way,  
The very blessing for thy need,  
Held in the King's own hand to-day!

And so, since humblest prayer may be  
 At heaven's court ambassador,  
 I lift this trustful word for thee.  
 "Lord, give him what he prayeth for."

*From the Chicago "Advance."*

MINNIE D. BATEHAM.

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## CURRENT LITERATURE.

*Men Worth Remembering. Robert Hall.* By REV. E. PAXTON HOOD. (Hodder and Stoughton.) The author has here a theme so thoroughly congenial, and the theme itself has in it so much of variety and interest, that it would be strange if we had not another attractive volume added to the useful and popular series of which this brief biography of Robert Hall is the latest issue. Most of our readers will remember that Robert Hall and Sir James Mackintosh were fellow-students and close friends at Aberdeen. Their subsequent careers were in striking contrast. Mackintosh became the distinguished politician, the popular champion of liberty, the Chief Justice of India; Hall, the Dissenting preacher. "Yet," says Mr. Hood, "so capricious is fame that the name of Sir James Mackintosh is almost a whisper; while the rumours and agitations which still hang round the name of Robert Hall are sublime and thrilling in the emotions they evoke and awaken." Perhaps the contrast is drawn somewhat too sharply, and perhaps also it expresses the view of a close looking at the men from their own standpoint rather than that of the majority of mankind. We must not suppose that outside circles are stirred by "the rumours and agitations" about Robert Hall which affect the Dissenting communities with which he was identified; nor, on the other hand, that the name of Sir James Mackintosh has been so nearly forgotten among those who were directly interested in the principles he maintained and the work he did. But after making these deductions, there remains enough of truth in the statement to invest the name and work of Robert Hall with extraordinary interest. He was undoubtedly a prince among preachers. Mr. Hood thus describes his power. After referring to a comparison between him and James Parsons, he says: "We have heard James Parsons when at his best, and believe in one point the comparison is just, in the speed with which the words, like steeds of fire, pursued their way; but the philosophic breadth, the grandeur, the logic on fire were all wanting in James Parsons. Conceive Thomas Binney and James Parsons in one! great thought and great feeling speeding swiftly on the mighty engine, the being all awake in its accelerated motion, shedding forth its words like flakes of fire, and an approximation may be made to the style of Hall. Lord Brougham, Lord Denman, and Samuel Rogers, the poet, went to hear him, and Brougham likened his oratory to the charming forensic eloquence of Lord Plunket; but in Plunket, while we find the pathos and the speed, we miss, as in Parsons, that agitation and tumult and force of soul, those images of terror, those sudden strokes of power.

In a word, Hall was Hall." Mr. Hood closes with a characteristic sentence about "all other of our sacred speakers," who "seek good common-sense talkers or speakers through whose thin veil of artificial rhetoric and clumsy climax the mechanical preparation may be too obviously and painfully seen," when compared with Robert Hall. Happily for Mr. Hall's fame, he does not need this depreciation of all other preachers by which the artist seeks to deepen the impression of his portrait. The estimate of the great preacher is essentially just so far as we are able to judge from his published discourses, and from the testimony of competent judges who heard him. He was the Demosthenes of the pulpit; but though, as Mr. Hood says, there was only one Demosthenes in the ancient world, the great Attic orators were far from being contemptible. In short, it is not necessary to enhance the glory of Robert Hall by suggesting that even the best of other preachers are only common-sense talkers or stilted rhetoricians. *Fortes viri vivere ante Agamemnona*; and even Agamemnon was not the last of the race. We do not yield to Mr. Hood in his admiration of Robert Hall; it is that very admiration which makes us feel that this kind of comparison is as unnecessary as it is unfair. That the book is lively, graphic, instructive, *cela va sans dire*. The anecdotes of Mr. Hall are abundant, and those introduced here are well selected and well told. There is one peril, however, attendant upon them. Instances of clever repartee, of remarks so brusque as to border on rudeness, crushing bits of sarcasm are quoted, and are no doubt very amusing. But the applause with which they are received only goes to encourage the idea that a man of genius may show himself indifferent to the feelings of others, rude and overbearing, forgetful of self-restraint, and arrogant to the verge of insolence. Of course, imitators go even further than the original, and probably their faults are not redeemed by genius. Probably the heroes of these stories themselves in their more quiet hours, bitterly regretted the sayings which are quoted as signs of their cleverness. But of this little is heard, and, on the contrary, the notion is encouraged (than which none can be more mischievous to the men themselves) that genius makes them independent of all law. The very last man, however, from whose life such a conclusion can be drawn is that of Robert Hall. He had many eccentricities, but the apology for all is to be found not in his genius so much as in the fearful sufferings endured with such true heroism.

The Society for the Promotion of Christian Knowledge has done so much for the circulation of high-class Christian literature that we are accustomed to form high expectations of any book appearing under its auspices. We do not think, however, that the Society's reputation in this respect is likely to be enhanced by the recent addition to its "Home Library" series, which we have in *The North African Church*, by JULIUS LLOYD, M.A. On so fascinating a subject we anticipated a fascinating or at least an interesting book, but instead of this we have a bald and dry *résumé* of facts, having indeed the merit of tolerable accuracy, but presenting beyond that little to recommend it. Evidently its production has involved not a little patient labour, but this has been the diligence of the compiler rather than the thorough study and inde-

pendent thought of the historian. The book has about it none of that charm which might be likely to win the young to make a study of the subject, and it will be still more unsatisfactory to those who, having some acquaintance with ecclesiastical history, begin to read in the hope of acquiring a clearer and more comprehensive view of the African Church, and of its relation to the growth of Christianity in the world. The view given of the "Apologies" is especially inadequate, and contrasts very unfavourably with Pressensé's treatment of the same subject. It is evident, however, that the author is writing for the merest tyros in Church history, or else he surely would not have felt it to be necessary, in speaking of Tertullian's apology, to inform us that "of apology in the modern sense there is little or none. Even amongst the youngest of his readers we should hardly suppose that there would be any as ill-informed as was the royal ignoramus who when he heard of Watson's famous *apology* for the Bible exclaimed, "Dear me, I didn't know that the Bible needed an apology;" but if Mr. Lloyd thinks there are, other portions of his book are certainly not brought down to the level of the same capacities and requirements. In the matter of accuracy, though as we have hinted, little fault can be found with the book generally in this particular, there are some points upon which exception must be taken, as when, for example, the "pallium" is spoken of as the distinctive badge of the Christian profession. It would surely be almost as correct to speak of it as a disguise, for the philosopher's cloak, indicating that its wearer was one of the "talking people," ready to argue with any one who might accost him in the street or elsewhere, though it might be worn as a sign of readiness to maintain the tenets of the Christian faith, had certainly not that sole significance, and would be as likely as not to disarm suspicion as to the wearer's being a Christian. Again, when we are told that Montanism was less a matter of dogma than of fervid religious emotion, the writer overlooks the fact that the very spring and explanation of this fervid emotion was the distinct dogmatic teaching of Montanus respecting the indwelling of the Spirit. Neander, speaking of Tertullian, says that, having reached the age of manhood, he obtained "if Jerome's account be correct, the office of presbyter." Mr. Lloyd more positively asserts that "he was soon after admitted to the priesthood;" showing in his use of this misleading word the bias, arising from his ecclesiastical standpoint, under which the book has been prepared, and which, perhaps unconsciously to himself, is manifest again and again in the course of the history. As another instance of this, we may cite his attempt to account for Tertullian's silence on the subject of the sacraments, by the explanation that "they were regarded in the early Church as mysteries not to be divulged to profane ears." This is doubtless in great part true, but it would only have been ingenuous to refer to Tertullian's known view in respect to Baptism, that it was a rite to be deferred until there was evidence that its subject had obtained the grace of which it was symbolical. It is scarcely fair, moreover, to leave his readers with the impression that Tertullian was a supporter of episcopacy after the modern type. This is not indeed explicitly stated, but we are told of the father's reference to a threefold

ministry—bishops, presbyters and elders—whereas we are nowhere informed of what is nevertheless a fact, that Tertullian's Montanism must have set him dead against a hierarchy of any kind. We had marked some other points for comment, but these will sufficiently indicate the direction in which we are unwillingly constrained to take exception to this history. We say unwillingly because there is much in the book that deserves praise, and to some who wish for a short and easily consulted account of the African Church it may prove useful ; but none the less does it, to our mind, fall far below its subject, and below the character of the series to which it belongs.

*The Chaplain of the Fleet.* 3 vols. By WALTER BESANT and JAMES RICE. (Chatto and Windus.) We suppose Messrs. Besant and Rice are two separate individuals, and not the same individuality under two separate names. It is very puzzling, however, to understand how work which seems to demand unity in execution as well as in design can be divided without sometimes having awkward junctions which reveal the secret. Yet here we have a whole series of stories, clever, well-sustained in plot and interest, in each of which there has been this joint authorship, and in which there are none of those inequalities of performance which we might have anticipated. This latest addition to the series is certainly, in many respects, one of the ablest of the whole. The story is striking, and though the central incident on which it depends is in itself improbable, the plot is managed with considerable artistic skill and maintains the attention of the reader. But the principal charm of the book is found not so much in the mere tale as in the vivid and striking sketches of life at the period. The "Chaplain of the Fleet" is a notorious Dr. Shovel, who had obtained for himself a high distinction among the notorious Fleet parsons of the time. That the state of things here described should have been possible in the metropolis at a period within a measurable distance of our own times would at first seem incredible, but there is only too much evidence to confirm the truth of the representations here given. Much of the story is told by the heroine, who came up to London a simple country girl, and whom circumstances threw into the midst of this abode of lawlessness, rascality, and misery. The descriptions derive much of their piquancy and charm from the *naïveté* with which they are given by this inexperienced damsel, whose quiet reflections on the wickedness she encounters are often very quaint and original. The great Dr. Shovel himself is a remarkable character, and great pains have evidently been bestowed on the portraiture. The contrast between his majestic figure and grand voice and the wretched work to which his life was given, the alternations of fits of depression or of greater sobriety of thought, and the wild outbursts of revelry in which he indulged, the struggles of a better nature which had not been quite crushed out against the degradation to which he had sunk, are drawn with a true artistic hand. Some of his graver addresses are inimitably amusing, when taken in connection with the ordinary habits of his life. The very excesses and follies into which he had fallen only made him the more anxious that his niece should be well cared for ; and while himself the centre of a company of roystering revellers, he "never failed to ask particularly after my progress in knowledge, and



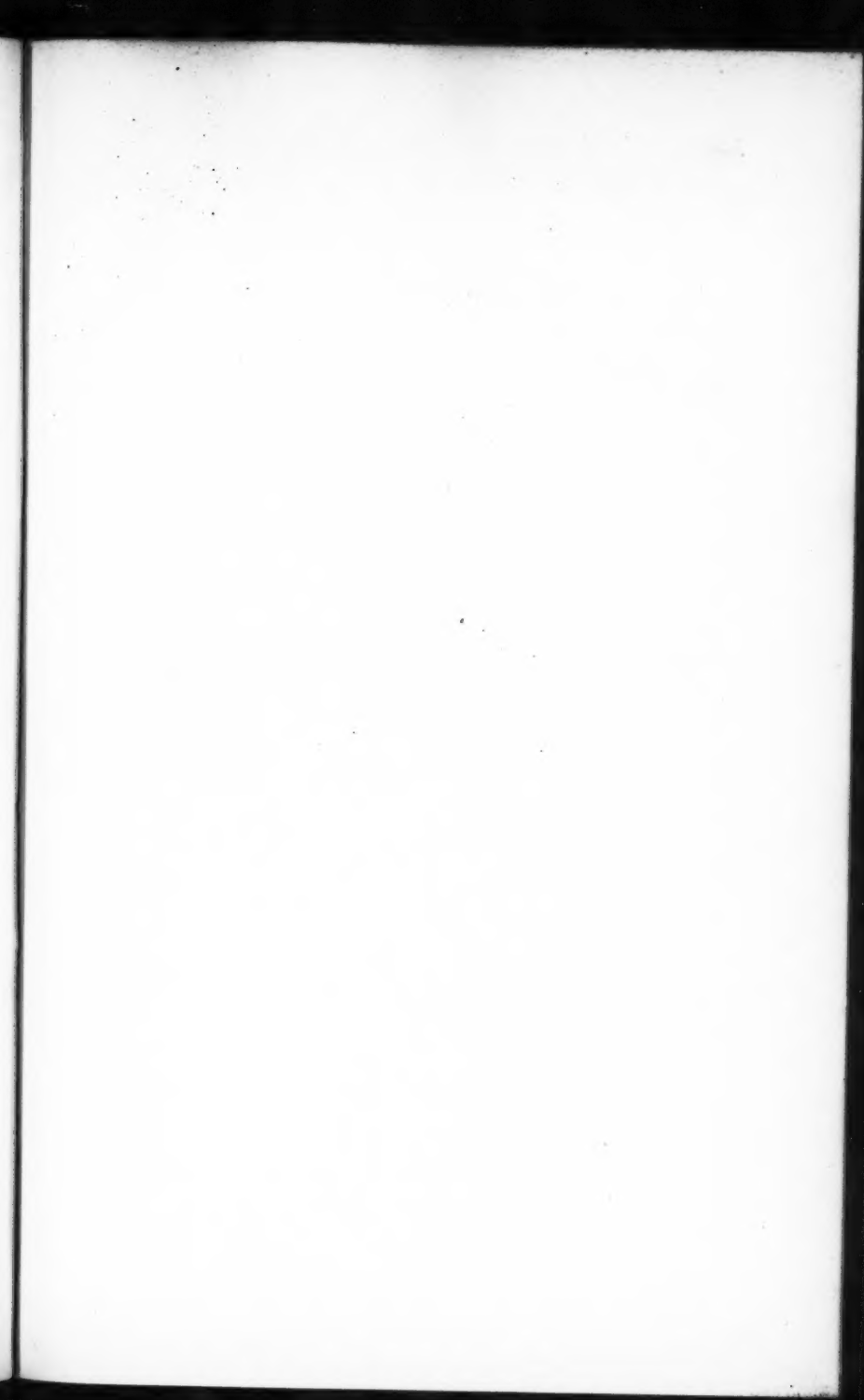
especially in the doctrine of the Church of England." Some of the scenes, as for example, the marriage of the six sailors, followed by the Doctor's exhortations to the newly-wedded couples, are very well conceived and effectively wrought out. Altogether this view of the interior of the "Rules and Liberties of the Fleet Prison," and of the life of the times generally, if not very edifying, is instructive, and gives a picture of one side of the Metropolis of rather more than a century ago, so life-like as to give the book something beyond the ephemeral interest of a story.

*Maid, Wife, or Widow?* By MRS. ALEXANDER. (Chatto and Windus.) The title of this book may suggest to the mind the idea of an anomalous and unpleasant situation, in which the heroine is placed with a series of incidents of a sensational type, and not very edifying in their influence. No anticipation could be more erroneous. There is not an approach to sensation in the book, but there is an innocent mystery in the plot, which is so ingeniously conceived, and so well hidden, that the reader is kept to the end in the same bewildering suspense which must have been a torture to the hero. The story is beautifully simple and fresh. The scene is for the most part laid in a Saxon village, which has been disturbed by the visitations of successive detachments of Prussian soldiers during the war of 1866. The incidents of the tale grow out of the sojourn of the officers of one of these bands in the house of the principal man of the village. It can be easily understood that in such a situation a clever writer would find enough to call forth her own skill and interest her readers. The Saxons at the time were fighting, as will be remembered, on the side of Austria, and full of bitter hatred of the Prussians. The play of feeling arising out of the encounter of the victorious officers with the spirited and patriotic Saxon hosts, who saw in them the enemies of their country, is brought out with considerable art, and gives vivacity and variety to the story. Indeed, there is a freshness and life-like character in these pictures of German life, some of which are full of idyllic poetry, that gives them no little charm. We are not surprised that the story has reached a cheap edition, for it has many elements of popularity, and is so healthy in its tone as to deserve a hearty recommendation.

*Heirs of Errington.* By EMMA JANE WORBOISE. (James Clarke and Co.) This new tale, added to the goodly array of stories which have proceeded from the pen of the authoress, is of the type with which she has made us so familiar. It exhibits no falling off from its predecessor, is full of life and incident, and while the attention is well sustained throughout, the general influence is sound and healthy. Miss Worboise is, perhaps, a little too fond of introducing her own opinions into the story, even when they have no relevance at all to the tale, and are, in fact, nothing more than *obiter dicta*, which the writer scatters for the benefit of her readers. We certainly have no reason to complain, since Miss Worboise is so largely in agreement with our own views, and does not hesitate to express them, even at some risk to her own popularity. To find the Liberation Society defended in a story, and still more to find the hero heir to great property a convert to its principles, is an agreeable

novelty. But it is evidently one of the writer's chief objects to inculcate sound ecclesiastical principles. She is an ardent Protestant, a sincere lover of liberty, a hater of mere conventionalism, and she omits no opportunity of setting forth her ideas on these points. As the majority of the religious stories which are written suggest the idea that all the piety of the country is found in the Established Church, and quietly ignore Dissenters and their work altogether, we are all the more bound to honour a writer who has the courage of her convictions, and heartily to wish that the seeds she scatters may bear fruit. The plot, as is suggested by the title, is based upon a disputed question of inheritance, and we are bound to say it is managed with considerable adroitness and skill.

*The Chapel Girls.* By EDWARD GARRET. (Chatto and Windus.) To say that this story is full of life and suggestiveness, that its characters are sketched not only with artistic skill, but also in a tender and sympathetic spirit, that it is suggestive and thoughtful, and that it appeals to some of the best sympathies of the nature, is hardly necessary for those who know the general characteristics of Mr. Garret's writings. He was a close observer, and more—a true worker in the cause of humanity. He sought to enlist the feelings of his readers on behalf of the humble, the sorrowing, and the suffering, and to teach them some lessons of charity even for the erring and fallen. All this is found in the present book, but there is in it also a more subtle lesson set forth with great delicacy, but inculcated in a very impressive way. The story is tragic and the impression it leaves a painful one. Our author says, "When life preaches its sermons and points its morals in hard facts, people say the language, and especially the illustrations, are too coarse for their perusal." Yet the sermon needs to be preached, and it is preached here with equal impressiveness and tenderness.





Elliott & Fry, Photo.

Unwin Brothers, London, E.C.

Yours  
Ever Sincerely  
A. M. Fairbairn

# The Congregationalist.

AUGUST, 1881.

REV. A. M. FAIRBAIRN, D.D.

It is not often that a Congregational minister rises so rapidly to the high position which the present Principal of Airedale College has secured amongst his brethren, as Dr. Fairbairn has done. But a few years ago he was unknown except to a limited circle, and it is even open to doubt whether the Committee of Airedale College, when they chose him as their Principal, fully understood how great a prize they had secured. He had previously attracted considerable attention in Aberdeen, and was known in Scotland as one of the freshest and most thoughtful preachers of the day; but the reputation which he had acquired could hardly be said to have extended far on this side of the border. In the few years which have elapsed since his appointment he has won for himself golden opinions among his brethren. They appreciate his profound and varied scholarship; they recognize the value of the service which he is rendering to the cause of Evangelical truth both as a writer and a professor, and they willingly accord him a prominent place in the foremost rank of the Congregational ministry.

Dr. Fairbairn is a Scotchman, and a Scotchman of good Nonconformist stock. He was born near Edinburgh in 1838. His grandfather, on the mother's side, was a burgher, and his grandmother an anti-burgher, and so firmly did they hold these opposing opinions that neither of them was ever seen in the sanctuary where the other worshipped. In these times when there is so prevalent a tendency to make light of theological distinctions, it is hard to understand how a



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question about the propriety of a particular oath should have separated Christian people, who agreed on all the vital principles, both of doctrine and of Church polity, and especially how the contention on such a point should have been so fierce that even a husband and wife were unable to accommodate their differences so far as to worship occasionally together in the one sanctuary. It is very easy to ridicule the tenacity with which these theological subtleties were maintained, but it is not to be forgotten that it was only one development of an intellectual and moral robustness by which the cause of religious freedom has largely benefited. It is told of Dr. Fairbairn's grandfather, for example, that being the owner of a little land, which he farmed himself, he was, nevertheless, a decided opponent of the Corn Laws, and when pressed by a neighbouring landlord to support them as a means of enhancing the value of his land, replied, he would never increase his own income by raising the price of the people's food. Devotion to the principles of religious liberty and admiration of the men who had struggled for them in Scotland were among the most powerful sentiments of the home in which Dr. Fairbairn was trained. The influence of the atmosphere was felt by the boy, and its results are apparent in the man, who is as liberal in his sentiments and sympathies as he is vigorous in his defence of principle and clear-sighted and intelligent in his philosophical and religious views.

He received his literary education in Edinburgh, where he was both at school and at the University, but for his theological training he was indebted, in the first instance, to the Theological Hall of the "E. U." Church at Glasgow, then under the able superintendence of Dr. James Morrison. But this did not content the young student, who next proceeded to Berlin, where he enjoyed the benefit of the teachings of Tendelenburg and Dorner. His first pastoral settlement was at Bathgate, in Linlithgowshire. It seemed but a poor result of such careful training, for Bathgate was a small town of not more than 4,000 people, and Presbyterianism, of course, was the religion of the great majority. Still Mr. Fairbairn laboured there for twelve years, greatly appreciating the opportunities it gave him for careful study, and by a diligent



use of them preparing himself for higher usefulness in the future. Various churches endeavoured to secure his services, but he was intent on the prosecution of his studies in Greek, in German, in philosophy, and in the history of the various religions of the world. The fruit of this period of retirement and persevering toil he is now reaping.

In 1872 he removed to Aberdeen, and soon gained an influence extending far beyond the limits of his own congregation. The sphere was singularly adapted for one of his special gifts. He set himself to utilize the stores of learning which he had amassed in past years, and succeeded in producing a powerful effect on the young men of the University. The Sunday evening service in Scotland is of a more general character than among ourselves. The services of the different Churches are almost invariably in the morning and afternoon, and when an evening service is occasionally added it is often a more public lecture, and is attended by a more miscellaneous audience. Mr. Fairbairn's lectures on some of the religious questions which most agitate the minds of thoughtful young men, soon acquired celebrity. An orthodox teacher, who was able to meet the most cultured sceptics on their own ground, and, to say the least, show himself fully equal to them, was a novelty, and he soon became a power. His influence in the "granite city" was still growing when, in 1877, he accepted an invitation to become the Principal of Airedale College, where his career has been one of distinguished success.

In 1878 he received the diploma of "D.D." from his Alma Mater, at Edinburgh, and in the same year was appointed by the Senatus of that University as Muir Lecturer on the Science of Religion. In this capacity he has already lectured on the Philosophy of Religion, the Religions of China and India, the Religion of Islam. The lectureship extends over five years and involves the delivery of six prelections each session. When the course is completed and published it will form a most valuable contribution to our theological literature. The books Dr. Fairbairn has already published are of considerable value. The first, issued in 1876, was a volume of "Studies in the Philosophy of Religion and History," and gave earnest and promise of the great work he is fitted to do. His "Studies in the Life of Christ" have been reviewed in our

own pages. To vigour of thought and richness of knowledge, Dr. Fairbairn adds a beauty of style which makes his books as readable as they are profound. He is a man of whom Congregationalism may justly be proud.

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### THE DEAN OF WESTMINSTER.

AMONGST the many tributes of sympathy and respect which will be paid to the memory of the Dean of Westminster there will be none more sincere and hearty than that which will be offered by English Nonconformists. The reason is, not that between him and us there was agreement in opinion; on the contrary, we were continually in opposition both on ecclesiastical and theological questions. Many Dissenters were distressed by his want of definite doctrinal teaching; the great majority disliked his Erastianism; but among both classes there was but one sentiment of affection and honour for the man. They knew him to be a champion of principles and institutions which they disapproved; they were not at all flattered with the position he was so fond of assigning them as Nonconforming members of the National Church; they felt there was no one who was a more formidable opponent of that religious equality which they seek; but forgot all when they came to judge the man. The charm of his books, and still more of his personality, fascinated them—as, indeed, it fascinated all who came into contact with him. His broad sympathies, his exquisite grace of style, his gentle courtesy, and last, but not least, his singular chivalry, conquered prejudice, and compelled admiration even from his sturdiest opponents. And now that he is gone impressions of this kind are those which we desire to preserve. The differences which controversy engendered for the present fade away, and we think only of the accomplished scholar, the courteous Christian gentleman, the broad and liberal thinker, the chivalrous champion of forlorn causes and unpopular men.

It would scarcely be too much to say that, with the exception, possibly, of extreme sacerdotalists, there was no party to whom the Dean was so directly and strongly antagonistic as political Dissenters. They were opposed to his most cherished views;

they attached high value to points whose importance he utterly failed to appreciate ; they were insuperable obstacles to the realization of an ideal on which his heart was set. His great master, Dr. Arnold, said, more than forty years ago, that "Dissenters must either be comprehended in the National Church, or the Establishment must cease to exist;" adding significantly, "as I think that men will never be wise and good enough for the first, so I see everything tending towards the second." Dean Stanley was unable or unwilling to perceive that the drift of events during the intervening period has been still more strongly in the same direction, and that the Church which the law still maintains as national has ceased in any true sense to be the Church of the nation. He insisted, sometimes with lofty disregard of opposing evidence, that the Church was meant to be comprehensive, and in the large-hearted charity of his own nature he did his utmost to make it as comprehensive as he desired. He refused to see that facts would not accord with his theory, and that could a reconciliation have been effected and the Church made as broad in legal constitution as he sought to make it in administration, that would have failed to conciliate Dissenters outside, and would assuredly have alienated a large number of its present adherents. He never seemed to understand that the party of which he was the leader, which would have had a public Church without definite creed, and including all varieties of religious belief, was one of the smallest sections of the religious community, and that such consideration as it enjoyed was due very largely to the personal esteem in which he himself was held, not to sympathy with a theory which was repudiated equally by ardent Churchmen and strong Nonconformists, by Evangelicals and Ritualists. The strong objection of Dissenters to the Erastian idea seemed to be perfectly unintelligible, and with all the courtesy and charity which never failed him, he did but very imperfect injustice. *The Standard* says :

That Dean Stanley, with all his brilliant gifts and extensive sympathies, exhibited to the last something of that Rugby tone which consists in undervaluing everybody who disagrees with you must, we think, be admitted. Dean Stanley was never given to sneering. He was a man of far too much taste and too much sense ever to give way to that particular

mode of expressing one's feelings. But he belonged to the school which did indulge in it, and has often in consequence been visited with abuse which he did not really deserve. Dean Stanley was the last man in the world to ridicule conscientious convictions, however they might differ from his own, and the best proof of this is that he was one of the very few men in England who still cling to the idea of comprehension as distinct from that of separation in the ultimate settlement of the differences between the Church of England and Dissenters.

Dissenters certainly never had reason to complain of ridicule or scorn at the hands of the Dean, but they could not but feel that he failed accurately to represent either their position or that of the Establishment of which he was so able a champion. One of the keenest passages in his controversial writings is an attack upon Nonconformists for their supposed sympathy with Ritualists, and their insensibility to the merits of other parties in the Church, simply because of the resistance offered by the former to Erastian rule. The criticism was based on a mistaken conception of the feeling of Nonconformists. They cannot with any consistency refuse their sympathy to any class who are contending for religious equality, but they have always shown themselves fully alive to the perilous tendencies of sacerdotalism, and they are the foremost in opposing any attempts to rivet its yoke upon the English people. Not the least cogent reason for their active resistance to the Establishment was their strong conviction that its *prestige* and influence are the most powerful auxiliaries to the sacerdotal and sacramentarian movements which they deplore. While the Dean, therefore, reproached them on the ground of a supposed sympathy with Ritualists, they, on the other hand, felt that he, by his advocacy of the State Church, was giving a substantial support to the Ritualist cause. The situation, indeed, was sufficiently complicated and difficult, and in some of its aspects calculated to provoke and irritate the friends of Disestablishment. They were conscious that the Dean was their most formidable adversary, and yet the Establishment, to which he lent all the grace of his personal influence and the power of his eloquence, was not the actual institution, but an ideal which never has existed, and which it is certain never will exist.

We rejoice now, however, to think that the feeling that Nonconformists were thus unfairly weighted in the contro-

versy, and that Dean Stanley attracted to the side of the State Church a number of supporters who would otherwise have been found in their own ranks, and who, in fact, were defenders not of the actual Establishment, but of the Establishment as the Dean would have it, never tempted to forget the nobility of the man, or to indulge in severe attacks upon him. Principal Tulloch, in an article on the "dogmatism of Dissent," in which he severely attacks the literature of the Liberation Society, makes a special exception in favour of a pamphlet on "Dean Stanley and Disestablishment," of which he says, "it is honourably distinguished by its moderation." Without admitting the justice of the strictures upon the other publications, it must at least be said that the tone of the tractate thus singled out as an honourable exception accurately reflected the feeling prevalent even among his strongest Non-conformist opponents relative to Dean Stanley. They might think themselves misjudged; they might be somewhat vexed at finding the controversy reduced to so mistaken an issue; they might even have a secret conviction that a truer estimate of the position would lead the Dean himself to cherish more sympathy with their aims; but they never failed to do justice to the nobility of purpose, the largeness of heart, and the catholicity of temper which were so conspicuous in the Dean of Westminster.

The Editor of *THE CONGREGATIONALIST*, in his recent lectures has more than once given expression to this sentiment, and it is pleasant now to think that these words of sincere respect were not left to be uttered after the unexpected stroke of death had removed their subject, and when the feeling of sympathy might have been supposed to infuse into them a kindliness of judgment which otherwise might have been lacking.

The most popular of Anglican clergymen, beyond all controversy, is the amiable, accomplished, and liberal Dean of Westminster. Those who dissent most widely both from his theological and ecclesiastical positions cannot but often wish that those with whose principles they are in closer sympathy had more of that beautiful spirit which has secured for Dean Stanley such unrivalled popularity. An Evangelical leader with his breadth of view, his many-sidedness, his abounding, sometimes, no doubt, superabounding charity, his keen sense of justice, his sympathy with all the currents of modern thought, and his varied culture, would have commanded a power in this nation before which Tractarianism would have quailed. The Dean of Westminster has always upheld the principles

of Protestantism in its true and broad sense, has upheld them when he stood almost alone in the Convocation, and has dissected with merciless severity the pretensions of that ecclesiasticism on behalf of which he has nevertheless always pleaded for toleration. But he is not an Evangelical. He is not even one of those who adhere in all essential points to the Evangelical theology, though they do not ally themselves with the school and have a strong antipathy to its peculiar "isms."

Again: in referring to the decisions of the Judicial Committee in relation, first, to Mr. Gorham, and subsequently to the *Essays and Reviews*, the following tribute is borne to the consistency with which the Dean has maintained the principle of toleration, regardless altogether of the party which was to profit by it.

The Dean of Westminster, in accordance with the principles of which he has been through an honoured life the consistent exponent, hailed both these decisions with joy as an extension, or perhaps, to speak more correctly, an authoritative recognition, of the liberty granted by the Anglican Church to its clergy. To him should always be given the credit of a simple and unflinching love of liberty. Alike in the case of Mr. Ward, of Mr. Gorham, and of the Essayists, his voice was lifted up on behalf of toleration; and he rejoiced, not so much in the concessions to any particular school of thought as in the establishment of principles which were favourable to all schools alike.

Dean Stanley occupied, in truth, a position which was absolutely unique, and in which it will be impossible to find a successor. He was a Dean, but not an ecclesiastic. With the ideas of Church authority or official dignity which enter into our conception of an ecclesiastic, he had not the faintest sympathy. He was proud of his grand old Minster, but it was by its historic memories rather than its ecclesiastic associations that he was most powerfully moved. With that marvellous faculty of historic realization which lends so wonderful a charm to all his books, he was able to revel among the scenes of its glorious past, and it was one of his highest pleasures to set them to others with the same vividness with which they had presented themselves to his own mind. It is difficult to understand how the chief of the clerical body by which the Abbey is governed could throw himself fully into all its life and story, and yet keep himself so absolutely free from their priestly or clerical spirit. But Dean Stanley succeeded in doing this. His great aim in the

administration of the building was to give it a more purely national character. A suggestion as to the motive of his policy is given in a sentence in which he maintains that Disestablishment might have the result of giving to these ecclesiastical buildings a more distinctly sectarian character.

The great historical and national edifice of the Church of England, if turned into merely private conventicles, and if occupied as they might well be by the zealots, who even now shrink from the slightest contact in religious ministrations with their Nonconformist brethren, would become hermetically sealed against those who now claim, and justly claim, a part in those glorious inheritances.

How those buildings could be more closely barred against Dissenters than they are at present it is not easy to see. Even Dean Stanley, enjoying a special freedom in his own "royal peculiar" which is accorded to no other dignitary, found himself hampered by restrictions which he could not set aside. He could invite Dr. Stoughton or Dr. Moffat to lecture from the reading desk, but he could not open to them the pulpit of the Abbey. And where is the second dean who could or would do even as much as he did? The idea that others beyond the ministers of the State Church had a part in these "glorious inheritances" was his own, and even he could not develop it to the extent he would have desired. In no point was his action more remarkable than in this endeavour to give the Abbey a national character. It brought upon him no little obloquy and even abuse, but no man was less troubled by such attacks. In the Abbey he was supreme, and his endeavour was to make the building what he would fain have made the Church, of which it is one of the most famous sanctuaries.

We know no one who is at all likely to emulate his example. He was not the only Broad Churchman, but it is not too much to say that there is no other Broad Churchman exactly like himself. There are numbers who admire and who, even to a large extent, sympathized with him, many who were prepared to follow him, but it would be hard to fix on one who was in absolute agreement with him, so far superior to clerical and ecclesiastical prejudice, so perfectly independent in thinking, and so intrepid in his advocacy of that which

approved itself to his own judgment and conscience, so many-sided in taste and sympathy, and so courageous in the defence of unpopular causes. He was not only catholic in feeling but in taste and in attainment. All public affairs interested him, and though he looked at them from his own peculiar standpoint, and perhaps judged them by his own maxims and principles, he regarded them with a genuine human interest and treated them accordingly. There was scarcely an event of any public importance which did not receive striking and suggestive comment from the pulpit of the Abbey. His stores of historic learning and his singular felicity of style were put in requisition in order to present the event of the hour, perhaps the life of some great public character or some national joy or calamity, in a new and expressive aspect. A collection of these public sermons in the Abbey would supply a running comment of considerable value upon most of the critical events of the period. They showed that, though the head of an Abbey, he was not living apart from the world, but entered into all its movements, and could discuss them in a broad, genial, and often even statesman-like temper. Not, indeed, that statesmanship was one of the qualities which could properly be attributed to the Dean. But now and then his wide historic knowledge and insight supplied the lack of faculties which are essential to the statesman, and imparted to some of his judgments a sagacity which all recognized. His view, at all events, was not that of the mere cleric, but of the thoughtful and observant man of affairs.

The Anglican Church, of course, enjoyed the credit arising from the presence of such a man among its dignitaries. But though he was in it he was not of it. Not only is there no trace of its formative influence in his special qualities, but his whole tone of thought and sentiment was so out of accord with its traditions, its precedents, and its associations, that the difficulty is to comprehend how such a spirit could have lived and grown in so close an ecclesiastical atmosphere. It was as the National Church, the Church so closely interwoven with the history of the people and the institutions of the country, not as the "Holy Catholic Church," that the Dean loved the Church in which he held so exalted a position and of which he was unquestionably the strongest support. No



one did so much to give it popularity, especially among the more cultured and liberal section of the people, but at the same time few could be more out of harmony with its distinctive ecclesiastical movements. Convocation held its meetings under the shadow of his own Abbey, and its members were entertained with munificent hospitality in his Deanery, but there was no high ecclesiastic who saw the revival of that clerical Parliament with less satisfaction, or who was less disposed to interest himself in its procedure. As time rolled on and events called him forth he took more part in its discussions, always as the advocate of tolerance, charity, and progress, but he was always in a very small minority, and indeed often stood absolutely alone. The spirit which rules in Convocation is one that he regarded with aversion and alarm; the aims which it most earnestly pursues he held to be opposed to the best interests of the Church and of religion itself; the independence of State control which its leaders covet and seek would be in his judgment a calamity so serious that no efforts should be spared in order to avert it. To the policy of the dominant party, therefore, he was strenuously opposed, and with courageous resolution did not hesitate, whenever occasion required, to avow his dissent. How much of chivalrous spirit and unbending firmness was necessary to maintain such an attitude it is not possible to calculate. The force of liberal sentiment outside was doubtless on the side of the Dean, and must have given him some degree of confidence and strength. But it requires no little hardihood to face the adverse opinion and sometimes the hostile clamour of the class or order to which a man belongs. This was what Dean Stanley did, and though he did it in such a manner as often to disarm the prejudices of bitter antagonists, his opposition showed how little there was in common between him and the vast majority of the clergy of his own Church.

Some incidents in his life show at once how unacceptable he was to numbers of his own brethren, and how much he did by the sweetness of his own spirit to overcome prejudices and hostility. When he was appointed to the Deanery a decided protest was entered by Dr. Wordsworth, now Bishop of Lincoln, then a Canon of Westminster. But the Dean bore the opposition with a meekness, and repaid it by a sincere and friendly

manifestation of respect for his Canon. In the expressions of feeling elicited from the Bishops in the Upper House of Convocation by the death of the Dean none was more generous and hearty than that in which the Bishop of Lincoln spoke of the work he had done in the Abbey, and bore his testimony to the "rich variety of knowledge, the eloquence of taste and culture, the marvellous gifts of historical illustration, the playfulness of fancy, with the winning courtesy, the attractive fascination, and the loving overflow of kindly influences of Arthur Penrbyn Stanley."

The opposition to his appointment as select preacher to the University of Oxford will be still fresh in the recollection of many of our readers. The clerical party has seldom been betrayed into a more impolitic proceeding, as the issue abundantly proved. There was no reason in branding with heresy, by means of a vote in the Oxford Convocation, a divine who held the high position of Dean of Westminster. Had the move succeeded it would have done nothing for the cause it was intended to serve, and would only have enhanced the popularity of the eminent man whom it was meant to humiliate and affront. Nothing can be more objectionable, on every ground of justice and policy, than these attempts to punish heresy by means of a blind and unreasoning majority. Speaking of the hostile action taken against Dr. Hampden, Arnold said: "It is merely lynch law, and they might just as well run down any man who is unpopular with the dominant party at Oxford, and say that they have no confidence in him, and therefore pass a *privilegium* against him without giving him any trial." The method employed to attack the Dean of Westminster was even worse, because it was more indirect. It might be urged that a vote on the select preachiership was determined by personal preference among other considerations, and might be given against the Dean by some who were not prepared to pronounce as to his doctrine. In this fact lay the special enormity of the procedure. What its real insignificance was is shown by the action of the Dean of Norwich, its principal promoter, who after the confirmation of the appointment by a majority of 349 to 287 resigned his own place as select preacher as "the most forcible protest he can give against what he must con-

sider to be the unfaithfulness to God's truth, which the University manifested by its vote in favour of Dean Stanley." This makes it clear that had the decision been otherwise, it would have been hailed as a sign that the University had shown its faithfulness to God's truth by refusing to allow a heretic into its pulpit. Yet the vote was of such a character that it might have been supported by numbers who knew nothing about the Dean's theology, but thought it best to yield to a popular clamour. As to the logic of Dean Goulburn's protest, it is utterly unintelligible. If the University proved itself unfaithful to God's truth by allowing Dr. Stanley to deliver a few sermons, what was to be said of the Church which permitted him to remain at the head of its most celebrated historic cathedral? Dr. Goulburn could remain a brother dean, but his conscience would not permit him to be a fellow-preacher.

But the unpopularity of the Dean among his own order was nothing more than the unpopularity which attached to his opinions, and never extended to the man himself. It was impossible that it could, for, in truth, the Dean's singular sweetness of spirit and manner conquered even those who were most provoked by liberal views. No two men could be more opposed than he and Archdeacon Denison. Indeed they might be regarded as the leaders of the two extremes in the Lower House of Convocation; but the touching speech of the venerable Archdeacon on the morning after the death of his old opponent proved how thoroughly he had yielded to the influence of "his affections, his sympathy, his loving-kindness which will long survive with us all the recollection of differences of judgment, however wide." This was very much for the Archdeacon to say of one who was the most distinguished representative of opinions and tendencies he regards with unconcealed abhorrence, and who, by the grace and beauty of his life, as much as by the tender eloquence of his advocacy, gave them a power which otherwise they could not have possessed. The Dean, it must never be forgotten, was the champion of theological and ecclesiastical views which struck at the very heart of much that the Archdeacon and the whole of the High Church clergy most valued, and these must have been a remarkable combination of high

qualities in the man who could win the affection of numbers of men who regarded his teaching not only with dislike, but with alarm.

The theological errors might probably have been more easily forgiven than the ecclesiastical eccentricities. The Dean was bold enough to deny the exclusive claims of the Anglican Church, and to maintain that the orders of a pious Congregational, Presbyterian, or Methodist minister were as valid as those of any clergyman. On this principle he acted in all his dealings with Nonconformists. He would fain have comprehended them in the National Church, but if that was impossible he could and would at all events regard and treat them as brethren in Christ Jesus. His conduct to them was as different from that of others who have made louder professions of friendship, and who certainly are more in sympathy on points of doctrine, as can well be conceived. With him Nonconformists were never relegated to the position of "poor relations," with whom it is condescension for their more favoured kindred to associate at all. They were always "brethren beloved." They, for their part, reciprocated the hearty and genial kindness which they received. There was no compromise of principle on either side; but there was the exercise of Christian charity on both. The Dean has done much toward breaking down those social barriers which have too long divided Churchmen and Dissenters. There are some distinguished Churchmen, from whom better things might have been hoped, who tell us that the chief Dissenting grievance is a social one, and that it would continue long after the Church was disestablished. The Dean took this more excellent way of proving that it need not exist even under the Establishment. No one who knows England can suppose that the spirit of caste is likely soon to die out, or that any political reform will bring about social equality. It is not after that that Nonconformists are seeking. All that they desire on this point is that their fidelity to conscience shall not subject them to social disabilities. The Dean sought, and successfully, to mitigate and, as far as in him lay, to remove this injurious result of the Establishment. Nonconformists cannot forget this. They often found in him a sturdy opponent, but they knew he was one who had a hearty appre-

iation of their work ; who recognized their equality in the service of the common Master, and who was doing his utmost to bridge over the social gulf which had been allowed to separate them from their brethren in the State Church. They were not convinced by his logic ; they could occasionally smile at the extravagance of his Erastianism ; they saw in some of his pleas for the Establishment a devotion approaching to fanaticism ; but they admired him for his chivalry, they were disposed to envy the felicitous beauty with which he could present his case, and, above all, they loved him for his goodness.

For this was, after all, the most marked characteristic of Dr. Stanley. As Archdeacon Denison said in Convocation, "It is not only the intellectual qualities of the late Dean of Westminster, and it is not many men who have qualities so great, but it is the heart." And it was because his heart was thrown into all that he did, into his impassioned advocacy of liberty in the Convocation chamber as well as into his charming addresses to little children in the Abbey, into his books as well as into his social intercourse, that he exercised such a widespread influence. From every side comes the same testimony that those who knew him did not simply respect or admire, but that they loved him. This is not the time to discuss his theology or examine its general influence. There were features in it which we deplore as much as his keenest critics could do. But even in differing from him we could not but sometimes ask ourselves how much of the lack of definite statement on points of importance might be due rather to that quality of heart which led him to shrink from conclusions which seemed to bear hardly on men in whom he saw the presence of true goodness. No doubt it was the tendency of one of his peculiar mental and moral characteristics to look too exclusively on the truths which have a direct relation to conduct, and to forget how conduct itself may ultimately be affected by everything that tends to weaken the authority of conscience even in relation to opinions which to him would seem speculative. Here, however, we desire to remember only his singular "largeness of heart." It was the characteristic feature of the man. The life-like portraits and pictures of his histories owe much of their vividness and

beauty to his many-sided sympathy. His biographies, which are almost unrivalled, derive their charm from the fact that their inspiration was love. He goes down to his grave followed by universal regret, because all classes recognized in him a man who was not only true and noble, but gentle kindly, loving, ever strong to denounce wrong, and chivalrous almost to a fault in the defence of those whom he thought to be persecuted, but manifesting at all times and everywhere that charity which hopeth all things, believeth all things, endureth all things.

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### LINES BY THE DEAN OF WESTMINSTER.

[The following exquisite lines contain so manifestly a revelation of the experience of Dean Stanley's later days, that many of our readers will doubtless desire to preserve them in a permanent form; we therefore extract them from *The Spectator*, in which they first appeared.]

#### I.

"TILL death us part."  
 So speaks the heart,  
 When each to each repeats the words of doom;  
 Thro' blessing and thro' curse,  
 For better and for worse,  
 We will be one, till that dread hour shall come.

#### II.

Life, with its myriad grasp,  
 Our yearning souls shall clasp,  
 By ceaseless love, and still expectant wonder;  
 In bonds that shall endure,  
 Indissolubly sure,  
 Till God in death shall part our paths asunder.

#### III.

*Till Death us join,*  
 O voice yet more Divine!  
 That to the broken heart breathes hope sublime;  
 Thro' lonely hours  
 And shattered powers  
 We still are one, despite of change and time.

#### IV.

Death, with his healing hand,  
 Shall once more knit the band  
 Which needs but that one link which none may sever  
 Till, thro' the Only Good,  
 Heard, felt, and understood,  
 Our life in God shall make us one for ever.

*REV. DR. JOHN PYE SMITH.*

AMONGST the most remarkable men who flourished during the first half of the present century was Dr. John Pye Smith. He was theological tutor in the Old College of Homerton, and pastor of the Independent Church in the Old Gravel Pit Meeting House; but he was known throughout Christendom as occupying the very first rank among scholars and divines. It was my honour and privilege to be one of his students between the years 1835 and 1841. Afterwards I enjoyed his friendship to the time of his death in 1851, and am therefore able to offer a few personal reminiscences which may be of interest to the readers of this Magazine.

I shall occupy the present paper with a slight sketch of his earlier history, and with a few remarks which will serve to show how his riper judgments grew out of convictions formed in his quite youthful days. In a future number I shall hope to give my own recollections.

John Pye Smith was born in Sheffield, May 25, 1774. His father, John Smith, was a bookseller. "His was the only shop in the town worth visiting for classical authors, Latin or Greek divinity, and good old English writers, especially of the age of the Puritans and Nonconformists, of whom and their works he had an extensive knowledge, of which he was very communicative, especially to ministers. This made his company very agreeable and profitable."

On his mother's side, he was grandson of the sister of the Rev. John Pye, of the Nether Chapel, Sheffield, and from him he derived his Christian name.

Very little is known respecting his early education. The Rev. Jehoiada Brewer gave him some help in his classical studies, and his father's shop supplied him with the means of very wide theological and general reading. His habits of methodical study, of minute accuracy, of determination to know thoroughly whatever he professed to know, seemed to result from the constitution of his own mind rather than from any systematic training which he received from others. An old fellow-student of his told me that when he was at college, the rapidity with which he acquired knowledge was truly

wonderful. This was especially so with regard to languages, in the study of which it was his practice to employ all his power at first in mastering the little words—the exact force and idiomatic use of every particle and preposition and conjunction, &c., after which, with his marvellous memory, it was an easy task to enlarge his vocabulary.

According to his own account, he was almost destitute of religious feeling till his sixteenth year. "My conscience," he says, "was become almost entirely insensible either to the terrors of the law or the glories of the gospel, though I always sat under the faithful preaching of it." It was the reading of "Alleine's Alarm to the Unconverted" which brought him to decision, and led him to join the Church assembling at Queen Street Chapel, November 21, 1792. From that moment he was as thorough in everything pertaining to the religious life as he had been in everything pertaining to business or study, whilst yet he ascribed all that he attained to God's unmerited love. "Not I," was the motto which he then adopted, and which he never ceased repeating till the day of his death, "not I, but the grace of God which was with me."

Until he was twenty-two years of age he assisted his father in business, but his heart was in the ministry. After surmounting much opposition and many difficulties he entered Rotherham College in September, 1796, and had as his tutors Dr. Edward Williams, well known by his treatise on "Equity and Sovereignty," and Mr. Maurice Phillips. There he continued four years, adding to his intellectual stores, giving lectures to his fellow-students in philosophy and science, delivering at the end of each session a Latin sermon or oration, and showing himself *facile princeps* in every class.

In 1799 the Coward Trustees had some correspondence with him as to his undertaking a part of the educational work in their college at Wymondley, but it led to no permanent engagement. In 1800 he became classical tutor at Homerton. In 1802 he was allowed to open the college hall for preaching on Sunday, and in 1804 he formed a Church. In 1810 the Church had become too large to assemble in the hall, and was compelled to migrate. It found a home in the Old Gravel Pit Meeting House, which had been recently vacated by the Unitarians. Before this, however, in 1806, he had been



elevated from the classical to the theological chair in the college, which he held in conjunction with his pastoral office till his retirement from both in 1849. In those fifty years he laboured as few men could have laboured. He was the main instrument in founding the Protestant Dissenters' Grammar School at Mill Hill.

Besides his readiness to aid in every case of emergency, his attendance at the *quarterly* examination of the students was kept up with an assiduity and perseverance which must often have put to a severe test even his indomitable energy. The whole of one day and a part of two others were consumed by this labour of love; and as the distance from Homerton to Mill Hill was ten miles, it was at times with great personal toil, and perhaps some risk in the earlier years, that the journey to and fro was accomplished.

Then, whilst diligently fulfilling his duties as pastor and professor, he issued from the press, in steady succession, sermons, pamphlets, treatises, all displaying wide research and careful thought;—against infidelity; against Unitarianism; on rules for the interpretation of prophecy; on the sacrifice and priesthood of Christ; on the proper Deity of the Son of God; on the harmony between science and revelation, with special reference to geology; together with reasons of the Protestant religion, and vindications of Protestant Dissent. Farther, he found opportunities in the midst of all other engagements to obtain an accurate acquaintance with the language of Germany, which he had not studied in his boyhood, and to make himself familiar with the writings of her ablest writers. He was among the first to introduce his countrymen to the wealth of knowledge which had been collected by the matchless patience of German scholars, and to present specimens in large quotations wherewith he enriched his own works.

He received the diploma of D.D. from Yale College in America, and of LL.D. from Marischal College, Aberdeen. He was also elected Fellow of the Royal and Geological Societies. Honoured and beloved by those who knew him throughout the whole Christian Church, he lived on till February, 1851, and then, in his seventy-seventh year, peacefully "fell on sleep." This bald outline may enable those who did not know him personally to form some idea of what he accomplished as a Christian scholar and worker.

I proceed now to observe that it is very interesting to note from how early a date certain strong convictions, which ruled his whole life and gave their colouring to his works, took their rise.

For example: in his theological views he began and ended with God. God was the great Fountain from which all things flowed; the great End for which all things existed. God first, God last; God midst, and without end. All things from God; all things for God; all things to God. Now, at the end of the last and the beginning of the present century, the religious awakening which lent an interest to every theological doctrine and speculation that few can even imagine now, brought into especial prominence the questions of necessity and free will, of the grace of God and the ability of man, of Calvinism and Arminianism. These questions he studied with ardent curiosity and with a most conscientious endeavour to arrive at the truth. The way in which he was brought to feel the power of the gospel, after listening to it under the most favourable circumstances for many years in vain, convinced him that, in *his* case at any rate, the first impulse was from God, and not from himself; and that, if he spoke the truth, he must say, "By the grace of God I am what I am." Wide and impartial as was his theological reading, open and candid as was his mind, large and generous as were his views, he always held fast to what it is the fashion now to decry as the hard and narrow dogma of Calvin, and never hesitated to express his belief that the system of Jonathan Edwards approached nearer the truth than any other. And in connection with this I may mention here a curious fact. Having quite broken down in health during my theological studies at Homerton, I spent a winter in the South of France, and came home through Switzerland. A worthy Swiss pastor insisted on my calling on Chevalier Bunsen, then Prussian Ambassador at Berne, and gave me a letter of introduction to him. I went to the house to present my letter, and was told by Madame Bunsen that the Chevalier was in the grounds sitting in an avenue, which she pointed out. I found him talking with an English clergyman, to whom he introduced me. It was Frederick Denison Maurice, then Professor in King's College. I became deeply interested in

his conversation with Bunsen. They were talking of predestination and the freedom of the will, and naturally referred to Jonathan Edwards. Maurice undertook to give Bunsen a brief account of Edwards' aim and argument, which he did very ably, and as fairly as a man could who was dissenting at every step. When he came to the end, he said, "Now, surely this in reality is fatalism; and yet is it not remarkable that such a man as John Pye Smith should swear by Jonathan Edwards?" I felt that it would be unbecoming in me to do more than throw in a few qualifying words, and to hint that practically Jonathan Edwards was no fatalist, as in his wonderful sermons he makes appeals to the consciences of men, which are almost unequalled in their piercing power.

I might have added that there was nothing hard or narrow in the spirit with which Dr. Pye Smith maintained his predestinarian views. That there is a Will in the universe which is supreme and final, and that that is the Will of the All-Holy and All-Loving, was the joy of his heart. To regard the course of human events, both universal and individual, as depending really on that perfect Will, was the only conclusion in which he could rest with any real satisfaction. In many respects the Divine Will, both in its purpose and action, is inscrutable; the Will of the Infinite must be. But then, what we do know of it is fitted to inspire the most perfect confidence; what we do not know, therefore, we may conclude exactly coincides in wisdom, rectitude, and love with what we now understand. Here, then, he found repose of mind. The God of absolute wisdom, righteousness, and love orders all things according to the counsels of His own Will; so that the course of human events is not ultimately dependent on the contending opinions and passions and activities of men, but on the sovereign purpose of God Himself. No one was more alive than he to the difficulties which these views involved when used to account for the origination of spiritual life in the individual. But he believed that the distinct assertions of Scripture, no less than the conclusions of the highest reason, required him to accept the doctrine of personal election (then held by all orthodox Congregational ministers), whilst his own experience raised this belief to certainty. It is impossible for any, who did not know him well, to imagine the

ardour of devotion and gratitude with which he dwelt on the riches of Divine grace as manifested in his own life and in the spiritual blessings bestowed on mankind. He seemed instinctively to turn to God and ascribe all glory to Him whenever any benefit was received. And it is very touching to note that the same habit of mind continued to the end; so that, when sending a last message to his relative, Mrs. Baines, of Leeds, he said, "Tell her from me—

‘When nature sinks and spirits droop,  
Thy promises of *grace*  
Are pillars to support my hope,  
And there I write my praise.’”

I may add that, in his belief, "the doctrines of grace" furnished the clearest warrant for the proclamation of the gospel among the heathen. He therefore hailed with great delight the formation of the Baptist Missionary Society, in 1792. Ryland, Sutcliff, Carey, Pearce, Fuller, were all staunch Calvinists, though of the modern school; but all believed that the Church would be false to its Master if it did not obey the call to preach the gospel to every creature. Full of the spirit of Christ, they felt, with the Apostle to the Gentiles, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

As soon as the news reached Sheffield that it was resolved to send out missionaries to Bengal, Pye Smith, then only nineteen years of age, made an appeal to some of his friends on behalf of the enterprise, and sent the amount which he collected to the Rev. John Fawcett, with the following note:

REV. SIR,—Enclosed is a bill, value £6 14s., being the amount of a subscription privately made by a few young persons of the Rev. Mr. Brewer's congregation, for the benefit of the mission to Bengal. We lament that our exertions in so good a cause were, from a peculiar combination of circumstances, necessarily confined to a very narrow circle. But we hope that this small contribution will be acceptable to the Head of the Church, and that His blessing will be upon it.

So immediate was his sympathy with those noble men, who were at first looked coldly on by many as visionaries and fanatics, but who, only more readily and accurately than the commoner sort, interpreted the Will of God in reference to the heathen world.

Another fact in his early life, occurring as it did when men's hearts had been stirred to their very depths by the events of the French Revolution, helps us to understand the profound interest which he took in public affairs, especially in the progress of political freedom, to the end of his days. In the year 1796, Mr. James Montgomery, so well known as a poet and hymn-writer, was proprietor and editor of the *Sheffield Iris*. It happened that, in consequence of some political demonstration, the volunteers were called out. The colonel gave orders to fire, and two persons were killed. In an article on the subject Mr. Montgomery expressed the opinion that through undue precipitancy there had been a needless sacrifice of life. He was tried for libel, was convicted, was condemned to pay a fine of £30, and was imprisoned for six months in York Castle. If the *Iris* was not to expire during the absence of the editor, some one must be found bold enough and able enough to carry it on. Young Pye Smith, then only twenty-two years old, was willing to incur this risk. Fifty-five years afterwards, Mr. Montgomery, in a speech at a public dinner where his health had been drunk, said, "My earliest Christian friend in Sheffield among the Congregationalists was John Pye Smith, now one of the most learned and distinguished of their ministers, but then a young man about my own age in the establishment of his father. During six months, in which I was absent from home, John Pye-Smith had the courage to step into my dangerous place, and conducted the *Iris* to my entire satisfaction." During those six months, in which his friend was lying in prison simply for uttering a manly word in behalf of humanity and justice, Pye Smith was compelled to give careful attention to passing events, and, in connection with these, to the needless restrictions which were put on liberty of speech and action. Ecclesiastical grievances, he saw, were as numerous and galling as political wrongs, and, therefore, in the hope of doing something to aid in removing both, he became an enthusiastic advocate of civil and religious freedom all over the world. Remembering the usual gentleness and urbanity of his manners, many persons were surprised at the animation and even vehemence with which he would condemn Church rates and Test Acts, and the alliance of Church and State; and the equal earnestness with which he would plead for popular

rights, primary education, the abolition of the Corn Laws, and such-like things. He could not understand the anxiety which some religious people showed to dissociate themselves from political life—the horror with which they shuddered at the very word “politics.”

“Politics,” he would say, “is a department, and a very important department, of morals—morals as related to national life. You are anxious to promote the morality of the individual man, why should you shrink from helping on the highest morality of the nation?” It was amusing to notice the eagerness with which he seized hold of the newspaper. It was left at the college early in the morning, and his custom was to take it home with him when he had finished his lecture; but if by chance he saw it lying on the hall table before he went to his lecture-room, though nothing else could detain him a moment, he caught it up, glanced through its contents, and then with a deep sigh threw it down as if his conscience smote him for having stolen five minutes of his pupils’ time. He always kept himself well acquainted with public affairs, and had his own carefully-formed judgment respecting every movement of importance. The political enthusiasm of his youth retained all its ardour even in old age.

A third fruitful fact in his early life was this. When only seventeen years of age he became acquainted with two medical students in his own town. The three young men agreed to rise at four in the morning to read Greek together. After reading a few times Pye Smith proposed to introduce the subject of religion at one of their meetings, to which his companions acceded; and as both of them attended the Unitarian Chapel, he chose as his theme “The Evidences of Christ’s Divinity.” One of them said, “You have invincibly proved your point,” and forsook the Unitarians. The other acknowledged his inability to answer the arguments, but still went with his former friends. Now it is very interesting to observe how this subject retained its hold upon him, so that long years after, the two works on which he bent his strength, and which gave him his place among the foremost theological writers of the day, were his “Scripture Testimony to the Messiah,” and his “Four Discourses on the Sacrifice and Priesthood of Christ.”

Here I must break off, and shall hope next month to enter more directly upon my own personal recollections.

J. C. HARRISON.

## RECENT VOLUMES OF ANGLICAN SERMONS.

### I. DR. COGHLAN.\*

SEVERAL volumes of sermons which lie on our table, and to most of which we mean to call the special attention of our readers, sufficiently prove that the Anglican Church feels the importance of giving more thought to preaching than was common once, or than is approved even now in certain fashionable circles. There are some journalists who are never more happy than when they launch forth in contemptuous sarcasm against sermons, and assuredly, if they base their judgment on the discourses which are heard from Sunday to Sunday in a large number of Anglican pulpits, it is not very surprising that they should have formed so disparaging an estimate of what ought to be, and what in numbers of cases really is, one of the most powerful influences by which the hearts of men can be moved. We recently had ourselves the misfortune of listening to one of these performances. It was in a Continental city, but the congregation was sufficiently large, and, remembering all the circumstances, we should have thought sufficiently inspiring also, to have called forth thought and earnestness. But there was not the faintest trace of either. For ten or twelve minutes words, mere words which lacked all point and force, and which were read in a style the most unimpressive, mocked the reasonable expectations of hearers, who asked for bread and hardly got a stone. There is a story told of Dr. Coghlan, in the brief memoir prefixed to his volume of sermons, which is suggestive of the kind of preaching with which an intelligent congregation of nearly two hundred people was favoured on that Sunday morning. "After he had left Dublin, his former fellow-curate showed him with much exultation a plan of a sliding desk he had contrived for the pulpit of St. Peter's Church, saying, 'I want you to look at this, Coghlan, for it's entirely my own idea.' 'Yes,' said Coghlan, 'and I believe it's the only idea of yours that ever was in a pulpit'"

\* *The Modern Pharisee, and other Sermons.* By J. C. Coghlan, D.D. C. Kegan Paul.

The remark was a little savage, but, unfortunately, there are numbers of Anglican preachers to whom it applies. It may be answered that there are poor preachers among the Dissenters, and it is true. But a wide interval separates even them from the retailers of soulless platitudes of whom we speak. Dissenting preachers, however, should never forget that the one thing which is held to be unpardonable in a preacher of our day is the want of life and power. Imperfect culture, even incorrect grammar, will be more easily excused than feebleness or formality. We have sometimes heard men, who have been educated at one of our colleges, and who have made fair attainments, express surprise at the preference which the churches often show for rough and uncultivated men over those who have been "prepared for the ministry." We understand their feeling, and can to some extent sympathize with it. But they should remember that the men whose success so surprises them have a faith by which they are possessed, a message which they are stirred to deliver to men, a fervour of conviction and of zeal which gives life and force to all they say. The world is becoming increasingly impatient of mere professional teaching, and more earnest in their craving for the true and living utterances of men who preach because "necessity is laid upon them." The feeling is in the Anglican Church as well as elsewhere, and where the preachers are found who answer to this description they are not left without just appreciation of their merits and services.

We have before us sermons from four different preachers—posthumous volumes of Frederick W. Robertson and Dr. Coghlan (both published by C. Kegan Paul); two volumes by Mr. Knox Little (issued by Rivingtons); and a volume of Mr. J. R. Illingworth (Macmillan). They are greatly varied in subject and in character, but they agree in possessing that one quality of reality. Not only are the preachers all men of thought and power, but, what is of even more importance if their sermons are to lay hold on the popular mind, they are men of convictions so strong that they are not content to be swathed in the red tape of routine. In expression, as well as in thought, they have an individuality and originality which gives freshness to their utterances. Perhaps we should not



fully agree with any one of them, but we are attracted, instructed, stimulated by all.

To begin with Dr. Coghlan, who was known to but a limited circle during his lifetime, but whose reputation is sure to be widely extended by this very practical and suggestive volume, which has already reached a second edition. It is curious that so little was done to utilize the great gifts which Dr. Coghlan unquestionably possessed. He was not unknown to those who have ecclesiastical influence and patronage, for he was for some time one of the select preachers at Dublin Castle, where his sermons attracted the admiration, among other distinguished men, of Lord Carlisle, then Lord-Lieutenant. In his Lordship's diary he is thus referred to :

*March 22, 1861.*—I went with Dr. Graves to St. Ann's Church. . . . My object was to hear a lecture by Mr. Coghlan, by the Archbishop's advice. He told me that his preaching was all gold, and I found it so. It was on the "Parable of Dives."

*March 28, 1862.*—Went to St. Ann's Church with the Dean and Hatchell, to hear Mr. Coghlan preach. It was on the "Pharisee and Publican;" and I repeat my praise of last year, that it was all gold, almost more perfect, like Othello's chrysolite.

*July 6.*—V. R. Lodge. Mr. Coghlan preached for the first time at the Castle. It was an admirable denunciation of Jael. Perhaps it was not much calculated to please generally, and his voice is not quite modulated for the chapel. I was as much pleased with him socially as in the pulpit.

The published sermons fully justify the high encomiums passed by Lord Carlisle, whose opinion was shared by the Archbishop of Dublin. Here, then, was no ordinary man, and if the system of patronage has any value at all, it should have vindicated its own claims by placing such a preacher in a position where he could have done the greatest service to the Church and the world. That he did not possess all the attributes of a popular preacher is nothing to the point. Congregations will find out and honour men of popular gifts. If distinguished patrons are to be of any use, it must be in using the talent which may not be popular, but is of inestimable worth to the cause of truth. Yet what was done with Mr. Coghlan, who, as Lord Carlisle testifies, could preach so as to interest not only the cultured class but others as well, for in an entry dated May 29, 1864, he says, "Dr. Coghlan preached to a

very full chapel most admirably. Every one listened with all their ears"? He was appointed by his admiring patron to a small rural benefice in the county Cork, where he was lost for ten years, until Mr. Gladstone gave him the incumbency of St. Peter's, Vere Street. These sermons are themselves sufficient to show how much the Church lost by the neglect of such a man. The humblest congregation of rustics in a Dorsetshire village could not have shown greater insensibility to the gifts of a man, who must have stood head and shoulders above the majority of his brethren, than was exhibited by the authorities in Church and State.

Mr. Coghlan was a great admirer, may almost be called a disciple, of the late Archbishop Whately. In writing to a friend, he says, "Any clergyman to whom you may have an opportunity of mentioning me, and who inquires my doctrinal views, may be directed to the 'Essays on the Difficulties in the Apostle's Paul's Writings,' as the work embraces all the points upon which agreement between clergymen working together is absolutely necessary for peace to themselves and benefit to their people." Any one who is at all acquainted with the tone of the Church of Ireland will at once see that such opinions would prevent Dr. Coghlan from enjoying the favour of his own brethren, and of a large proportion of the laity as well. Twenty-five years ago Evangelicalism, and Evangelicalism not of a very high type, Evangelicalism which was strongly Calvinistic in its theology, and intensely narrow in its Protestant, or rather anti-Romish, views, which was fond of Millenarian speculations and inclined to pietistic sentiment, was supreme in that Church. The Archbishop had considerable trouble with it in his earlier days, and if there was any change in his relations to the party, it was due rather to the influence of circumstances than to the effect of his teaching upon them. We have always thought of him as the square man in the round hole, and the same may be said of his able follower. In his dislike to Calvinism, his scorn of the platitudes and conventionalisms of religious phraseology, his vigorous and trenchant application of the principles of common sense to religious questions as well as others, his clear logic, and his incisive style of expression, Dr. Coghlan was in thorough accord with the Archbishop. He seems to have

breathed more passion and earnestness into his teaching than Whately did, though perhaps he had quite as much scorn for the unctuous sentiment which a certain school are so prone to substitute for spiritual feeling. With "missions" and "revival services" he had little or no sympathy, and his sermons contain many warnings against the perils which surround them, to which their indiscriminating admirers would do well to give heed. They are not inspired by a fanaticism against emotion, even more offensive than an unreasoning love of sensation and excitement, but are the utterances of a calm and sober judgment, influenced, no doubt, by the system in which the preacher had been trained, and by a strong antipathy to the extravagances which he found around him. He tells a curious story of a visit to a Connaught rector, which may help us to understand both himself and his views better by showing us not only the man himself, but the society in which he moved, and by which he was affected.

I saw somewhat also of Mr. Seymour, the rector, whose name so frequently appears in the newspapers in connection with the controversial *ructions*, for which of late years Connaught has become notorious. He is a quiet, rational man, without anything of a championist air about him. I liked him very much, and was really amazed at meeting a man engaged in that sort of work without losing all marks and tokens of a Christian. His wife—an Englishwoman, I think—asked me if I did not think it would be well if, prior to some intended prayer-meetings Mr. Seymour was getting up, the prayers to be used were *written out* and circulated amongst those who intended to be present, "Because," said she, "then, you know, they would agree touching what they were to ask." It was a wonderful question to come from any one in that province. I thought I must be dreaming; but it was reality. Seymour did not seem to think it a bad idea, but his curate disapproved of it. The self-same curate favoured us, that same evening, with a rigmarole of fifty mortal minutes on a text consisting of only thirteen verses, the last twenty minutes being taken up with extracts from newspapers—whereof he had about half a dozen in the pulpit—touching the northern revivals.

This sketch of Irish Church life is inimitably graphic and true. Dr. Coghlan, like the lady whose extraordinary question he quotes, was in it, but not of it. Dr. Brewer describes the typical English Churchman as decorous rather than devout. To put it more fairly, he has a suspicion of enthusiasm, and is out of sympathy with the mystical side of religion, if he does not disbelieve in it altogether. The Irish Evangelical is

the opposite of all this, and possibly the instinctive antipathy of Mr. Coghlan to his theological and ecclesiastical developments carried him farther in the contrary direction than under other circumstances he would have gone. His sermons are not doctrinal, but it would be a mistake therefore to suppose that they are not evangelical in spirit and tone. Calvinism, indeed, was specially objectionable to him. He says of it: "It is fatalism, which burst out like an eruption on Christianity, and, like the small-pox, disfigured its countenance so permanently that many came to regard its indentations, not only as *parts* of the body of Christian doctrine, but as the very life of that body." But while thus strongly protesting against what he regarded as perversions, we have detected no signs of any faltering loyalty to the doctrine of the gospel. His sermons, however, are designed to lead men on from the beginnings of the doctrine of Christ. They deal with practical points of character and conduct, which they never fail to present in a new and striking light. They are full of life, of reality, and of force. Thought is densely packed in the close and compact sentences. Everything indicates extreme care, and we are not surprised to find him saying, "I made it a rule, wherever I preached, to do my very best. I may often have preached indifferent sermons, but never a careless one, since I was ordained." On one of the sermons in this volume he tells us he spent seventeen hours at a stretch. It is Sermon X., on the "Trials of the Serious" (the very title of which, by the way, is indicative of the unconventional character of the man and his preaching), and of it he says: "I sat seventeen consecutive hours at it, a thing I never did yet; from ten a.m. on Saturday (immediately after a funeral) till three a.m. on Sunday. I had carefully mapped out my subject; but I found unexpected and almost insuperable difficulty—more than I ever found before—in satisfying myself that I had made myself even moderately intelligible. I could not give it up. I am repaid amply now. 'Lord, remember David and all his trouble.'" The wonder to us is that the sermon should be so good. Seventeen hours of continuous work of composition are an outrage alike on psychological and physiological law. Most preachers would say that anything written after the first four or five hours would show signs both of mental and bodily exhaustion.

We shall, in another number, give some samples of Mr. Coghlan's sermons. In the meantime we must content ourselves with saying that it is long since we met with a volume that gave us so much real stimulus and pleasure as this. The brief memoir is capitally done, full of sparkle and incident, rich in illustrative anecdote and interesting personal traits. The sermons are thoughtful and suggestive, eloquent and forcible. We commend them specially to the attention of preachers.

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### *SCRAPS OF TOURIST GOSSIP.*

IN these few notes on Continental travel, which we hope may be appropriate to the season, and possibly useful to intending tourists, we shall not weary our readers by descriptions of scenery which numbers of them have visited themselves, nor detain them with personal experiences which, however important in the view of those who were concerned in them, can have no possible interest for any human being besides. What we propose to do is rather to make some general observations on points which have struck us in the course of a short run on the Continent, and to throw out some hints which possibly may be helpful.

The number of English visitors to the "playground of Europe" is continually on the increase, and yet we are surprised that it is not greater. The access is so easy, the care taken for foreign visitors has done so much to smooth difficulties which otherwise might be formidable, and the benefits of such a tour are so great, that the wonder is there should be such numbers who are content to vegetate for weeks in lodgings at an English watering-place, instead of seeking the refreshment and stimulus which an excursion to the Continent seldom fails to yield. To most Englishmen, and chiefly, of course, to those who have travelled least, the Continent is as a new world, and the strangeness of all the surroundings gives an additional zest to the pleasures of the tour. It may be that at times he is perplexed, annoyed, it may even be irritated. He cannot make waiters or booking-clerks understand him; he is bothered at stations, and can get no help from the porters, who are willing enough, but who are only

puzzled by his vain attempts to express his wants; he is worried by coins which certainly, as soon as we get out of the safe region of francs or half-francs, are often sufficiently bewildering and confusing. These are the inevitable vexations of a journey undertaken by a party which does not contain an individual capable of talking freely with the people of the country. But they are well worth encountering in order to secure the freedom from the ordinary worries and cares of business; the delightful sense of freshness, the diversion and stimulus which are to be found in a visit to a foreign country, and in that alone. It may be that there are places in Scotland with an air as bracing as any in Switzerland; that Braemar is as invigorating even as the Engadine; and that, if atmospheric conditions only were to be taken into account, as much good might be derived from a visit to the Grampians as from a tour in the Alps. But fine air is not everything. There is an advantage, especially to busy men, in being beyond the sea, and so further from letters and telegrams, with the thousand and one worries and vexations which they are pretty sure to bring. It is true that there are posts and telegraph offices even in the Tyrol or the Bernese Oberland; but if he is travelling about he is less accessible; and when a letter has been delayed a day or two, it is not improbable it may have answered itself. Altogether there is a freedom on the Continent which it is very hard to obtain in Great Britain, and experience has taught us that there is nothing more likely to contribute to the soothing of the fretted nerves and the recovery of the exhausted energy.

To those who are unaccustomed to it, an excursion to the Continent wears a formidable aspect. Perhaps they shrink from facing the horrors of that "silvery streak" which is so valuable as a defence of English security, but so serious an interruption to the free intercourse of Englishmen with the rest of the world. Or perhaps they are afraid of the strange language, or the unusual diet, or the general interference with that routine which is so dear to the ordinary British Philistine, which is inevitable in a foreign tour. It is surprising, however, how soon this kind of feeling disappears. It may require some time to produce a sense of ease and familiarity such as we experience in tours on this side the Straits; but a man

who has his eyes and his wits about him, and who has even a smattering of French or German, will speedily get rid of any unpleasant awkwardness, and begin to feel himself at home. It is certainly a great misfortune for Englishmen that they are so seldom able to converse with foreigners. The German can generally speak English and French; the Frenchman has a certain acquaintance with English; the Russian has the reputation of being able to talk most languages; but the Englishman is too frequently able to speak only in his own mother-tongue, and, alas! even among those who are able to enjoy the pleasures of travel, there are not a few who fail to do even that with any degree of correctness or purity. It would indeed be absurd to suppose that the body of the people in any country are familiar with a foreign language, or to expect that an average Russian peasant, for example, will be found to be a good linguist, but even speaking only of the educated classes we are reluctantly compelled to acknowledge that on this point Englishmen do not appear to advantage. A young student from Bonn, whom we met on a Rhine steamer, and who spoke with an ease and general propriety which we should have been extremely glad to see young Englishmen able to rival in their use of the German or French language, told me that his countrymen all put it down to our pride, and on more than one occasion we had his view confirmed. The English have, unfortunately, produced everywhere an impression of their pride, which seems to be ineradicable, and which is introduced to explain all their idiosyncrasies. The result is, they are not liked. Our independence may be envied; our national strength and glory may be recognized and admired; our wealth is certainly estimated at a very high figure, and is duly appreciated; but as a nation we are not in general favour. As to the Jingo idea that the Continentals despise us, or fancy that our power is gone, nothing could be more absurd. No doubt contending parties fancy themselves entitled to our sympathy and help, and are ready enough to complain when they do not get it, and in their vexation attribute our neutrality to cowardice. The French were greatly displeased because we did not interfere to save Alsace and Lorraine, and were willing enough to accuse us of pusillanimity because of our neutrality; and Prince Bismarck, on his side, would be very



glad to see us entangled in any ambitious schemes, and is not sparing of his sarcasms against statesmen who believe in a policy of righteousness and liberty rather than in one of blood and iron. But the feeling which these politicians express shows a much more correct appreciation of the real strength of England than Jingoës would have us believe. Their ideas are based on mere "coffee-house babble," which reflects neither the sober judgment of statesmen nor the true sentiment of the people, but only the vapourings of bumptious military men, or the hare-brained notions of mere fanatics. What Englishmen have most to regret is, not that the nation is despised because of its feebleness, but that it is so widely disliked because of its supposed arrogancy and pride.

So deeply rooted is the impression that Englishmen are far too contemptuous of other peoples to give themselves the trouble of learning their languages, that our attempts to remove it, and to account in other ways for a lack of linguistic knowledge, which it was impossible to deny, seemed quite unavailing. It was vain to refer it to the inferior character of our middle-class education, or to explain by the comparatively limited intercourse between our little island and the Continent, due partly to physical causes, and partly to the evil memories of past times, when the stern exigencies of war prevented even such communication as we at present have. What with the comparative ease of the journey, the increasing facilities offered by railway companies, and the enterprize of men like Messrs. Cook and Gaze, who are often the objects of very pitiful and unworthy taunts, but who are doing a real service to civilization and culture by their well-organized system of tours, there is great change in this respect; and as the number of visitors to the Continent is increasing, we shall certainly have more attention paid to the teaching of modern languages. It is so already. Our method of teaching has been greatly improved, and the tone of opinion on the subject has undergone so marked a change that it would hardly be rash to predict that in a few years a knowledge of one or more of the modern languages will be regarded as an indispensable part of a complete education. There are few of our better schools in which this is not so now, but we hope to see the idea become universal, even in schools of a lower grade. In the meantime our Con-



tinental friends persist in believing that our ignorance of their tongue proceeds from an insular contempt of them.

Englishmen who are desirous to make a Continental tour useful as a means of education in the languages of the countries they visit, must not expect to receive any assistance from the people. As a rule, we have always found—and our experience is confirmed by that of other travellers with whom we have conversed on the subject—hotel managers, waiters, sometimes even railway clerks or porters, much more anxious to air the little English they have managed to pick up than to allow you to talk French or German. It is often extremely disconcerting to an Englishman—gifted with the usual shyness and reserve of the nation—who has done his utmost to accommodate himself to the people, and has succeeded with some difficulty in striking out what seems to him a creditable sentence, to receive a reply in English, or perhaps to be asked to repeat his question or remark in his own language. The first idea which occurs to him is that he has made some gross blunder, and as his companions are tolerably sure to join in the laugh against him, he feels as though he had made himself ridiculous, and resolves to make no such rash venture in the future. But the fact probably is, that he has committed no blunder at all, and that the real cause of the reply, which seemed to be a correction of his doubtful French, was the desire of his interlocutor to show that he knew something of English. It must be said that the English of waiters, guides, and others is often somewhat curious and original in its character, but the speaker is blissfully unconscious of the peculiarity, or sublimely indifferent to the amusement which his mistakes afford. The fear of ridicule which is so powerful among ourselves probably often prevents Englishmen from making ventures which might be moderately successful, but this feeling seems to have no place in the Continental mind. The Englishman is so afraid of tripping, and of being laughed at when he trips, that he does not learn to walk. The foreigner, greatly daring, is heedless alike of the possibility of blundering and of the laughter to which it may expose him.

Very strange certainly are some of the mistakes into which foreigners, ignorant of our idioms, and probably very limited

in their English vocabulary, stumble. They are as different from the blunders of imperfectly educated, vulgar people among ourselves as it is possible to conceive. They serve, indeed, sometimes to present the language in a new aspect, and perhaps to suggest quaint forms of expression which are not so much absolutely incorrect as they are unusual. Thus a landlord's wife in a pretty Swiss hotel a few miles out of Interlaken told us that she could speak English, for she had been in an English family for some months, adding, "We lived in London, but when the foggies came, we went down to Brighton." It was not easy at first to recognize our old November enemies under so strange a description, but the speaker was evidently under the impression that she had a fair acquaintance with English. A young girl who acted as our guide in Aix-la-Chapelle had a still more original style of expression. She was describing a picture in the great hall where the Congress was held, and the treaty of 1748 concluded. After telling us that it was the work of an artist of the place, she added, "Before it was done he became dead, and it was finished by a schoolboy of his." Instead of laughing at such mistakes, whose piquancy goes far towards disarming any disposition to ridicule, we only wished that there were more English people of the same rank in life who could speak French or German with the same degree of freedom and correctness.

The way in which some Continentals, especially the Swiss, lay themselves out to meet English requirements and fancies is certainly sufficient to encourage the national self-complacency. The hotels, of course, are not built for the English only, but were it not for the hope of attracting English and American visitors, they would not have been of the palatial character which we find in so many of the principal towns. The cost of some of these places is almost incredible. The "Jungfrau Blick" at Interlaken, which is far from being one of the largest or most imposing, cost more than a million and a half of francs. In this particular case the expenditure was greatly augmented owing to a failure in the original foundation, which made it necessary to begin afresh after the building had made considerable progress. But the amount spent here was small as compared with some others. At Thun there is an hotel which

cost more than double the sum just named, while on the Hotel Métropole, at Geneva, nearly four millions of francs were expended. The question suggests itself, How can such expensive buildings pay? and unfortunately the only answer that can be given is that they do not pay. In many cases the original proprietors are ruined, and it is a future holder, who has obtained the property greatly below the original cost, who is able to secure even a moderate return. A very intelligent Swiss told us that hotels and railways had been a terrible burden to the country. Some wise speculators, for example, conceived the sapient idea of a second line from Zurich to Lucerne. It was made at an expense of thirty-two millions of francs, and it is now closed, the returns not meeting even the current expenditure. It is only fair after these remarks to say that the perfection of the Swiss hotel system is certainly very striking. Even in remote districts and small villages we continually find accommodation such as as we should seek in vain in many of our good-sized towns. We confess ourselves heretics as to the economical advantages of resorting to second-class hotels. Those of the first-class are so admirably managed that the increased comfort is more than a compensation for the comparatively slight difference of charge, consisting chiefly in the extra cost of apartments.

A more striking illustration of the desire of the Swiss to attract English visitors by adapting themselves to all their requirements is seen in the provisions made for English worship. In Berne, for example, there is an English service in the choir of the cathedral, and a like courtesy is shown in most of the principal towns. It is strange that the Anglican Church does not contrive to make a better use of the facilities it thus enjoys, but there is a singular dreariness about these Continental services. The sermons are not such as minister to edification, and it is seldom that there is anything in the service to compensate for the deficiency. The effect in the Berne Cathedral was to us little short of ludicrous. A few people, not more than fifty, were collected in the choir, the rest of the vast building being perfectly empty. But the clergyman of course was bound to carry out the rubrical directions. So he passed from the stall in which he was reading the prayers to another place where he read the

first lesson, then back again while the chant was sung, then to the lectern again to read the second lesson, then to the stall once more, from that to the pulpit, and finally to the communion table. No doubt it was all perfectly correct, but it was also very grotesque. What might have had some solemnity in an old parish church filled with worshippers had a touch of the ridiculous about it in the special conditions of the place. But possibly the feeling is due to Dissenting prejudice. Certainly the circumstances set us thinking as to the way in which our Established Church would requite the Christian kindness of those who thus gave its ministers a place in their own cathedral. The Zwinglian Church is as far removed from Anglicanism as is English Dissent, and the Church which accepts its hospitality would show it scant courtesy if it was an English community. It seems to us that a Church which is so exclusive should scorn to profit by a kindness which it is neither able nor willing to reciprocate.

While speaking on the subject of Sunday services it is only fair to acknowledge the good work which is done by the Free Church of Scotland. It has several stations, and wherever we have found them they have always been well maintained. It is only those who have felt the lack of the spiritual stimulus and refreshment of public worship for two or three Sundays who fully appreciate the pleasure of coming into another atmosphere and feeling another kind of influence both intellectual and spiritual. The ministers which the Free Church is able to secure for these summer resorts are men of ability as well as of spiritual feeling. A Sunday we spent at Interlaken stands out distinguished from others by the pleasant memories of the ministrations of Dr. Wilson, of Edinburgh, in a little hall in the old Schloss, which the municipal authorities have kindly assigned for Presbyterian worship. We cannot close these few pages of gossiping recollections without reference to another Sunday experience, which may be of interest to many of our readers. In Paris we availed ourselves of the opportunity of attending one of Mr. McAll's interesting meetings. It impressed us all the more because we went to it direct from a great gathering in the church of Saint Roch, where we had seen Romanism in all the splendour of its service. From the church thronged with a crowd of worshippers

who bowed in abject reverence before priests who ministered to them *panem et Circenses*, with which Rome gilds her spiritual tyrannies, after the fashion in which of old the emperors were wont to reconcile the people to their despotism, we went to the little room, where a small company were gathered together for a simpler and purer worship. The circumstances made us peculiarly alive to the need of these better influences, and also to the difficulty in the way of their action. It was not easy to conceive of a population which needed this loving and simple exhibition of the gospel more, or of one less disposed to welcome it. All honour to our brother and his devoted wife who conceived the idea and are working it out with such devotion. There was a touch of genius in the conception, there is a spiritual heroism in the execution to which it is not easy to do full justice. Mr. McAll saw that to try and reach this Parisian population by the ordinary agencies of church and chapel was impossible. He went, therefore, to live among them and work for them, not as a cleric, but as a Christian friend, and he has accomplished by the power of Christian tact and sympathy what would have been impossible to the preacher, however eloquent, or the mere ecclesiastic, however elaborate and skilful his organization. As we sat and watched the artizan audience which had been collected together, heard them join in the sweet hymns which Mrs. McAll accompanied on the harmonium, marked the manifest interest with which they listened to the earnest words of a French Protestant pastor who addressed them, and saw the pleasure with which they greeted Mr. McAll at the close of the meeting, we could not but feel that our brother was not without his reward. No less than twenty-eight of these rooms are open in Paris, and in all the same kind of work is going on. Nor are his labours confined to Paris. In several of the large towns of France missions of a similar character are being carried on, and just recently Mr. McAll had an earnest appeal to extend his work to Algeria. Those who have enjoyed a pleasant visit to France could hardly show their gratitude better than by helping this noble effort for the improvement of her people.

### THE MINISTRY AND THE OPPOSITION.

THE story of the present Session is one that Liberals cannot regard with perfect complacency, and out of which their opponents will endeavour to make capital. It is easy, however, to indulge in too pessimist a tone on the subject. There is really nothing to require even apology. Two great Acts have passed through the Commons, and, we suppose, will become law, though one of them has yet to face the adverse criticism of the Lords. This is no slight achievement, especially when we remember the peculiar difficulties by which both were surrounded. It is only when compared with the hopes of the early part of the Session, or measured by the energy of the Ministry, that it appears small. It would be irrelevant to compare the work of the Session of 1881 with that of any year during the *régime* of the late Government. They were too much occupied with Imperial affairs to attend to anything so slight as domestic politics. They did not profess to do anything, and in this respect they were true to their profession. But Mr. Gladstone is keenly sensitive to the injury that has accrued from this neglect of domestic legislation, and intensely earnest in his efforts to discharge some of the arrears, the extent of which he, some years ago, so elaborately pointed out. If Parliament has done little, it is not because the Ministry did not provide it with sufficient business, nor is it because its measures are not approved by the majority of the House. Apart from the Irish measures, there are Bills (especially the Corrupt Practices Bill of the Attorney-General and the Bankruptcy Bill of Mr. Chamberlain) which the majority were anxious to pass, and which, if passed, would have more than redeemed the reputation of the Session. But the majority has been baffled, and a small but turbulent and impracticable minority, encouraged by the more or less direct sympathy of the recognized Opposition, has succeeded in so far arresting the business of the country, and paralyzing the force both of the Ministry and the Legislature.

The speeches of the Opposition chiefs during the Whitsuntide recess—of which we shall have new editions during the autumn—sufficiently indicated the aims of a policy

which responsible leaders would not initiate, but by which they hope to profit, and to which, whenever opportunity presents itself, they give an indirect approval. In all these orations the one theme was the absolute failure of the Ministry. The charge incessantly reiterated was that they had made great promises, but they had done nothing. On the contrary, the nation had been humiliated abroad; while at home the discontent and disorder of Ireland, reflected in the unreasonable conduct of a few of her representatives in Parliament, rendered all prospect of reform and progress hopeless. It did not suit the purposes of these critics to point out to what extent the Government could fairly be held responsible for the difficulties by which they were encompassed, and how far these were due to the action of the men who now attempt to profit by the very embarrassments they have themselves created. Their one object was to produce the impression that the Ministry had only been rushing on from blunder to blunder, and it cannot be denied that they were aided in their attempt by the deadlock in Parliamentary business due to the obstructive tactics which have been so unscrupulously employed.

It is right, in view of these persistent attacks, to survey the real position of affairs. And first, to take the question of South Africa, Lord Cairns has protested against what he is pleased to call the dismemberment of the British Empire, and Sir Michael Hicks-Beach echoes the protest. What are the facts? Tory orators do not think it necessary to condescend to detail in relation to this South African affair, or the vapid declamation would have become apparent. A "plain, unvarnished tale," such as Mr. Chamberlain told at Birmingham, was sufficient to prick the bubble which Lord Cairns inflated with so much art, and which his *confrères* have done their utmost to keep up ever since. A population consisting of about 12,000 male adults were annexed, four years ago, on representations now proved to have been false. They were restless and discontented, and, bent on regaining their freedom, they proved their ability to fight for it, and on two or three occasions were able to beat back the unwise assaults of small bodies of British troops; but they were ready, even in the hour of apparent victory, to confess the absurdity of

their attempting to cope with the forces of the British Empire. The Government declined to carry on war to the bitter end for the purpose of wiping out the memory of our own defective strategy in the blood of Englishmen and Boers. There is the head and front of their offending. They believed that the honour of England did not demand this wholesale butchery in order to prove the superiority of our army to a people whose entire male population hardly outnumbered the soldiers we had collected in South Africa for the purpose of subduing them. The Boers were so conscious of their weakness that they submitted. The contention of the Tories, with the evangelical and saintly Lord Cairns at their head, is that we have dishonoured the British flag because we did not fight and conquer them before accepting the submission. It is not argued that a victory would have secured us any better terms, or indeed that these were desired, but only that the discredit of the military failures of our general would thus have been effaced. The real meaning of the argument is that, as Sir George Colley had blundered, it was necessary that a multitude of Boers and Englishmen should be slain, "butchered to make an English holiday." Peace, and peace very much resembling that which has been made, was to be the ultimate issue; but there was to be a preliminary massacre, and because the Government refused to accept so frightful a responsibility, the High Church Lord Carnarvon and the evangelical Lord Cairns unite in denunciations which trample upon every principle of that gospel of which they both profess themselves the champions.

We write before Sir Michael Hicks-Beach has introduced the vote of censure about whose delay he has petulantly complained, but of which he was so shy when a day for the discussion was offered. We do not wonder at his hesitation, for never had an Opposition a poorer case. Jingoism has often made itself ridiculous by its fanfaronade, its high falutin', its brag and bluster; but in this South African affair it is as wicked as it is absurd. There has been evil enough done for the sake of maintaining our prestige; but here even the question of prestige is not involved. The intelligent foreigner who is so profoundly concerned for the honour of



England, and so afraid that Mr. Gladstone's quixotic sentimentalism may lower her reputation on the Continent, cannot be appealed to here, since, as a matter of fact, foreigners have been compelled to recognize the magnanimity with which our Government have acted, and have not insulted us by the suggestion that we could not afford to do justice to a few thousand Boers. It is Englishmen who have countenanced the slander, and it is men, conspicuous as leaders of Church parties, who have not hesitated to parade before the world the miserable travesty of Christian principle exhibited in the advocacy of a policy of vindictiveness and blood. The more fully the matter is discussed, the more clearly will it be seen that the only mistake committed by the Ministry was that they trusted too much to the representations of Sir Owen Lanyon and others, and did not at once withdraw from a province which this country had no claim whatever to hold. We venture to think that if the head of the Colonial office had been an advanced Liberal, like Sir Charles Dilke or Mr. Chamberlain, that one blunder would have been avoided. It is folly to suppose that Mr. Gladstone could personally undertake the superintendence of every point both of home and foreign administration. In some points it was absolutely necessary to trust to the Minister of the Department, and the Secretary for the Colonies is certainly not one of the pillars of the Administration. Of course Mr. Gladstone, as Prime Minister, is responsible for a decision by which the settlement of the Transvaal was postponed; but if ever a statesman could have found an apology for a delay, which in this case proved so unfortunate, it was Mr. Gladstone in the circumstances with which he had to deal twelve months ago. He was simply overwhelmed by the legacy of difficulties his predecessors had left him, and it is not surprising if, amid the pre-occupations in India, the East, and at home, there should have been weakness in South Africa. A strong Colonial Minister would have prevented it, but unfortunately Lord Kimberley is not strong.

This South African question has had a considerable prominence in the Tory harangues, and it was therefore important to try and put it in its true aspect. It is a humiliation in the same sense in which the *Alabama* arbitration was a

humiliation, and in no other. Supporters of the Ministry, like ourselves, do not feel that an apologetic tone ought to be adopted in relation to it, for we see in it not a cause of reproach, but an occasion of glory. The time will come when it will be seen that this refusal to perpetuate an injustice, and still more, this abstention from unnecessary bloodshed, was an evidence of true strength as well as of Christian statesmanship. The people have a dim perception of it even now. The wild appeals of Tory orators have failed to lash them into the furious indignation it was hoped to excite. Numbers may be too easily aroused to passionate hate, whether of Russians, or Frenchmen, or Germans; but only a fierce partizan spirit could make the Englishman of average common sense believe that the country was in danger of having its honour lowered by South African Boers.

As to the Eastern question, the Tory orators, with all their frantic efforts, failed to whip a dead horse into new life. Even before Mr. Goschen had given that remarkable account of his mission to Constantinople which has scattered to the winds many a pretty Tory illusion, the country was satisfied that the Ministry, if they have not succeeded to the full extent of their own hopes, have at all events done much towards extricating the nation from the difficulties in which the Imperialism of previous years had involved it. It was clear that Mr. Goschen had at least established a present *modus vivendi*, and, on the confession of all parties, secured for his country a position very different from that which she held under Sir Henry Layard. Of course the Tory chiefs either ignored these facts or endeavoured to represent the success which the Government had achieved as a wretched failure. We do not suppose that even Mr. Goschen's manly utterances will silence them. Liberals may well be content to allow them to fume and rave. The country listens to their heedless rhetoric, and treats it as the utterance of splenetic disappointment. It is accepted as a necessity that the "outs" should criticize the "ins," and if the criticism is more than usually bitter and unjust, that is regarded as an index only to the bitterness of the disappointment which the last election caused the party. Perhaps the most singular feature in the whole case is the im-

perturbable self-complacency with which these chiefs of a routed party persist in talking, as though they still represented the mind of the country. It is little more than twelve months since the nation passed judgment upon them and their deeds. It could not be said that the decision was given in ignorance, for never was an issue more clearly stated or more elaborately and ably argued. For months, and even years, the policy of Lord Beaconsfield had been challenged on every point. The Imperialism which had disturbed Europe, involved us in a bloody war in Asia, and entangled us in all kinds of humiliation and difficulty in Africa, was denounced as a sin against sound policy, as well as against those higher principles of righteousness which ought to be specially dear to a Christian nation. "Guilty" or "Not guilty" was the question submitted to the electorate, and by an overwhelming majority it answered, "Guilty." There has not been a single indication that the nation has repented of the verdict it then gave. No sensible politician, and, indeed, no sane man, outside London circles believes that there is the slightest chance that this would be reversed were there a dissolution to-morrow. Yet these Tory speakers talk as though all this had never occurred, as though we were still living in those halcyon days when *The Times* was in the habit of continually warning the Liberals that the country was against them, and so supplying from week to week evidence of the strange infatuation that had come over a paper that once had a certain amount of insight, and might claim to understand and reflect the public opinion, which even in its best times it did so little to create.

If anything can administer the *coup de grace* to the Russophobia which has produced so much bad feeling and wrought so much mischief, it would be the noble speech in which Mr. Goschen has told the story of his embassy. It should produce all the more effect because he dissociates himself from what are regarded as extreme views. He is as little of a Slavophil as he is of a Russophobist. In truth, he is one who would jealously guard his judgments on international policy from being affected by mere sentiment. If he would hesitate to place implicit trust even in a friendly power, on the other hand he would not nurse against any power a

suspicious temper, which would place an evil interpretation on its every deed and word. "I am not of opinion," he says, "that the principles of Machiavellian strategy have been banished from Foreign Offices on the Continent." But instead of meeting intrigue with intrigue he believes in a manly, straightforward course of action, and on this principle shaped his conduct at Constantinople. The testimony of a diplomatist of this type is specially valuable. The words of the "Utopian politician" might have been distrusted, or subjected to severe discount, but this is the very character which Mr. Goschen distinctly repudiates. On the contrary, he says he "does not believe that the standard of international morality is particularly high among foreign powers." When such a man emphatically tells us that he has seen no evidence of a crooked policy on the part either of Russia or Austria, his carefully chosen deliberate words must far outweigh those wild and gratuitous insinuations by which alarmists are continually seeking to arouse the worst passions of the people.

It is much that Mr. Goschen is able to point to so complete a solution of the Greek question, to contradict in the most absolute and emphatic manner the rumours as to the disagreement among the representatives of the different Powers, and to assure us that the settlement was due to the honesty with which all pursued the common end. "It is right," he says, "that it should be fully realized that any intriguing on the part of any one of the great Powers would have rendered a pacific solution of the Greek question impossible." But there were no intrigues, there was complete accord, and the result is that the European concert, at which Lord Salisbury and others have so often sneered, was proved to be not only a reality but a determining force. This will be eminently satisfactory to the country, but it is still more reassuring to have such a manifesto of Liberal foreign policy as that which Mr. Goschen has given. Of course he speaks on his own responsibility, but he is in a very special sense representative of the Government. He was chosen as their organ in the most delicate and critical negotiation with which they have had to do, and such high trust would not have been reposed in him had his views on foreign policy not been in

harmony with those of the Cabinet. He himself avows the most absolute loyalty to Mr. Gladstone, for whom he expresses profound admiration; and, on the other hand, the Premier has, with characteristic generosity, eulogized his work at Constantinople. To no man, therefore, can we more safely look as an exponent of the principles on which the administration of foreign affairs will be conducted under the present Government. The reticence of office would restrain, but Mr. Goschen is unfettered and speaks freely. Those who have a care for the true honour of England will read his words with unqualified satisfaction. The policy he advocates is one of cautious vigilance, yet of honourable agreement with foreign Powers. As to our relations with the Porte, he says: "There is only one influence worth having, and that is the authority gained by any country through the confidence of the Porte in its disinterestedness and honesty." This is the maxim which should govern all foreign policy, and in their strict adherence to it will be found the strength and glory of the nation. Wise men after hearing Mr. Goschen will have little doubt as to whether our honour is safest in the hands of men like him, and the Cabinet governed by the same principles, or of Lord Salisbury, with satellites such as Lord Randolph Churchill, or vapouring blusterers of the type of Sir Drummond Wolff, or noisy patriots like Mr. Ashmead-Bartlett.

A Ministry which has achieved a success such as that already registered in relation to the Eastern Question can afford to treat a good deal of spiteful criticism with scorn. Its Irish policy deserves separate consideration. Here we refer only to the manner in which it has been assailed by the Opposition. Mr. Chamberlain said they had forgotten nothing, and they had learned nothing, but he might have added that they speak as though the people had forgotten everything. According to them, the Ministry are the chief, if not the sole, authors of the Irish difficulty. The Land League with all its turbulence and lawless violence, Mr. Parnell and his little company of rude and noisy impracticables, obstruction with its rowdiness, and agitation with its incitements to civil war, are all due to the sentimentalism, or weakness, or vacillation of the Govern-

ment. Lord Beaconsfield left a peaceful and contented Ireland, but a year of Liberalism has changed the smiling aspect of affairs, and resulted in the present troubles. The men who talk so must have very short memories, or they must credit their hearers with having no memories at all. It might be that the year 1880 belonged to a period of ancient history, so remote that the world had forgotten its incidents altogether. For it was only in that year that their late chief began the campaign for the general election by the celebrated letter to the Lord Lieutenant at Dublin. The manifesto cost the party dearly, but events have proved that it was only too accurate in its judgment of the state of Ireland. Lord Beaconsfield seemed to have reached the conclusion that there was a spirit abroad in the country which could be put down by force alone, and so intense was his feeling on the subject that he risked all chances, even to that of stirring up the angry passions of one people against another, in order to guard against the danger which he judged so serious and so imminent. Under any circumstances, the letter was a blunder, but if the representations now given by the Tory leaders are correct, it was one of the greatest crimes that a statesman could have committed. According to them, a tranquil and happy Ireland was libelled in the hope of arousing the bigoted passions, and so securing for his party the votes of England.

The sweeping accusations made against Mr. Gladstone, as though he were the author of the Irish difficulty, recoil on the head of his departed rival. Lord Beaconsfield's diagnosis of the disease by which Ireland is afflicted was probably correct enough. The difference between him and Mr. Gladstone was as to the remedies which need to be applied. The statesman who more than once indicated his belief in the importance of the part played by secret societies in politics would not be slow to suspect the influence of the Fenian brotherhood, or even of the International itself, in fomenting Irish discontent, and he would have met it with a policy in which there would have been no healing element. It may be that Mr. Gladstone has been slower to believe in the disloyal and dangerous element in Irish agitation, but he has been true to the instincts of sound Liberalism, and has proved him-

self possessed of the genius of high statesmanship by acting on the principle that the redress of proved grievances is the only effectual method of baffling the designs of any conspirators against British rule in Ireland. He understands what the Chaplins, and the Randolph Churchills, and even men of higher calibre in the Tory ranks, seem unable to perceive, that the days are gone by when Ireland could be retained by means of an "English garrison," and when legislation was conducted with a view to the interests of that garrison alone. His aim, not contemplated for the first time since his accession to office, is to bind Ireland to England by a policy of conciliation, which shall seek in some measure to remove the rankling memories of centuries of wrong. His work has been greatly hindered, hindered by Irish unreasonableness quite as much as by Tory Philistinism, and hardly less by Liberal crotchets than by Conservative immobility; but there are no indications of the despondency which might well have been produced by the bitter experiences of the last few months. The Tory reproaches might have been more justifiable if he had been allowed to carry out his policy, and that policy had resulted in disaster. But the majority of the Lords rejected the Bill which he had declared to be essential to the peace and good government of Ireland, and for the difficulties which have resulted, the responsibility rests on the Peers and not on the Ministry. It is enough for a physician to have to answer for the effect of the remedies he has advised. It would be cruel injustice to blame him when his advice has been treated with utter contempt, and the evils which he foresaw, and of which he gave full warning, have followed. But this is precisely the measure which has been meted out to Mr. Gladstone. Last year he pointed out that certain districts of Ireland were within measurable distance of civil war, and the Lords refused to grant him the powers he asked in order to avert the calamity. The prediction thus slighted has been partially fulfilled, and he has been forced to have recourse to measures the most repugnant to his feeling to suppress the lawlessness which he would fain have nipped in the bud. He is now assailed on both sides—by those who believe in Alderman Cute's unfailing remedy of "putting down," because he did not employ coercion sooner; by those who hold that the wrongs, real or supposed,

of Irish tenants justify every form of resistance, because he has employed it at all; by believers in the Divine rights of landlords, because he is willing to make concessions to the tenants; by others whose views are a thickly-veiled Communism, because he will not abandon the landlords to their will. But in the midst of all this opposition and misrepresentation he holds on his course, bent simply on the discharge of the arduous task he has undertaken, than which none more difficult or responsible has ever fallen to the lot of an English Minister. If he does not lay the foundation of better relations between two peoples, who find it so difficult to understand each other, and who, unfortunately, have been alienated by the action of interested parties on both sides, it will certainly not be either from a want of definite purpose, or of distinct conceptions of the work that has to be done. His mastery of the details of the complicated Bill he has proposed has hardly been less wonderful than his clear enunciation and eloquent advocacy of the principles on which it is based, and the arguments by which it is justified.

The earnest devotion of the great statesman to public interests, his wondrous versatility, his untiring patience were never more conspicuous than in his conduct of the great measure of pacification which he is seeking to pass. But never was the malignity of his foes more bitter and pertinacious. It is not in the discussions in Parliament, or even in the speeches at Tory demonstrations, that it is most apparent, but in the tone which marks some of the "Society" journals, which, it is to be feared, only reflect the spirit of "Society" itself. We happened ourselves recently to take up a number of *Vanity Fair*—the journal from which Lord Randolph Churchill borrowed the gossiping story about Sir Frederick Roberts which drew down upon him the well-merited castigation of the Marquis of Hartington—and we were simply shocked at the revelation which it gave of the temper which prevails in the class for which this notorious publication caters. Hatred is always blind, but never did it show more utter and insensate folly than in this passionate dislike of a statesman whose high qualities are his great offence. The people, with a truer instinct, understand the character of the man and the reasons of the fierce and unrelenting opposition



with which he is pursued. If his foes were able to exercise a more dispassionate judgment, they might see that Mr. Gladstone is the most Conservative force in the politics of the time. The people trust him so implicitly that they are content to wait for changes on which they would otherwise insist rather than embarrass a statesman of whose sympathies with progress they are so fully assured. The fall of the present Ministry would certainly not mean the triumph of Conservatism, for Liberalism is in the ascendant in the nation, and any temporary reverse would only lead to an advance of Radicalism. But it is useless to reason with a party which seems disposed to repeat the mistakes of the supporters of the *ancien régime*, and which has placed at its head in the House of Lords the man who, of all others, is the incarnation of that temper of obstinate resistance than which nothing could be more dangerous to a privileged class contending against a democracy just awakening to the consciousness of its power.

The duty of Liberals at such a juncture is too manifest to be mistaken. There are, as there have always been, Liberals and Liberals. Mr. Matthew Arnold, with his eternal parable against the middle classes; *The Times*, with its endless shilly-shally and its constant assurances that the people do not care about reforms; "E. P. B.," with his wild cries for mere force as the remedy for Irish disorder; the little knot of Whig lordlings, who in the early stages of the Irish Bill were so ready with amendments of which the Opposition are able to make such mischievous use—all claim to be Liberals. But they do not express the mind of the party or of the nation. The constituencies which returned the Liberal majority returned it to support Mr. Gladstone, and if that support is not given heartily and thoroughly they will demand to know the reason why. The talk about the rights of private members and other traditions dear to Parliament does not affect them. They see that there is a great work to be done, and they expect that their representatives will help to do it, even though it be at the cost of some slight and temporary sacrifices on their own part. The spirit that won the election of 1880 is neither dead nor slumbering. It is working with patient expectancy, and it will be dangerous to

trifle with its just demands or to disappoint its reasonable anticipations. It is fair to add that in Parliament as well as outside the influence of Mr. Gladstone has grown. The Whig opposition which at one time threatened to be formidable collapsed before the critical stages of the Bill were reached, and Mr. Heneage and his friends had the satisfaction of receiving the biting censures of Lord Randolph Churchill, which ought to have been more welcome to them than his honeyed compliments. Mr. Gladstone was never so powerful as he is at this hour.

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### CÆSAR AND GOD.\*

"Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."—MATT. xxii. 21.

It is possible we may have read this great saying of the Master's without fully realizing how critical was its utterance. Let us dwell, then, for a moment on the gravity of the occasion.

The political atmosphere of Israel was at this time highly charged with inflammable elements. The Jews could not bring themselves to acquiesce in the Roman rule. In spite of the cowardly compliance of the Herodians, who had become sycophants of Augustus and Tiberius, the great mass of the nation still clung to the traditions of its old independence, and no one could be popular who did not fan the hopes which the Pharisees cherished as a sacred fire in the soul. To compel Jesus to declare Himself on this question, was a master stroke of policy on the part of those whose one aim was to lower Him in the eyes of the people. In order to carry out this stratagem, two of the leading parties in Israel—the Herodians and the Pharisees—made common cause, forgetting their ancient enmity. Suddenly, in the place of public resort, some of them approach Christ, and in the hearing of the crowd put to Him this crucial question: "Is it lawful to pay tribute to Cæsar or not?" and, as though to shut up every way of evading the question, they add, as St. Mark tells us, "Shall we pay, or shall we not pay?" The difficulty of the situation is this. If Jesus replies simply, "Pay the tribute,"

\* Translated from the French of M. Eugène Bersier, by Annie Harwood Holmden.

then He is a coward, a renegade from the cause of national independence, a traitor to His people Israel. If He replies, "Do not pay," He makes Himself at once a revolutionary, and gives His enemies occasion to charge Him, as they presently did, before Pilate, with being Cæsar's enemy.

What, then, does Jesus say? He takes a penny, bearing upon it the image of the emperor, the clear symbol of the subject state of the Jews, and looking His questioners in the face, He says, "Whose is this image and superscription?" He thus extorts from them the express avowal of that political dependence which they themselves had been the first to accept, and then utters the wonderful words of our text, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

Jesus thus distinctly refuses to intermeddle in a question of national policy, as on another occasion He declined to decide a judicial question of inheritance between two brothers. It was not to solve difficulties of this kind He came from heaven to earth. It is vain to attempt to make Him a leader of popular agitation. Let us suppose for a moment that He had proclaimed the independence of Israel, and spoken a word which might have become the signal for a grave insurrection. What would have been gained in this way for the kingdom of God? In what way would one more bloody struggle (following on so many futile attempts) have advanced the cause of righteousness? Is it certain, again, that Israel was worthy of freedom? If we study its history during the fifty years before Christ's coming, and observe how its leaders pandered to the Roman generals, lending themselves to all the intrigues of the imperial policy, and incapable of uniting for any one generous and truly patriotic end, we can but admire the Divine wisdom of Christ in refusing to allow Himself to be entangled in any way in the political web of conflicting parties among the Jews.\*

Even His adversaries recognized it, and His attitude on

\* It is curious to observe the prominent part taken by the Jews in Rome, their influence over popular assemblies, as attested by Cicero, the ardour with which they espoused the cause of Julius Cæsar, and the vigilance with which they acted as his body-guard.—*Suetonius*, "Cæsar," c. 84.

this question wrung an exclamation of surprise and admiration from them, while it deepened their hatred. Eighteen centuries have passed and this saying of Christ seems yet more full of light and truth and wisdom for the men of this generation. It is to this, its adaptation to our own age, that I would now specially direct your attention.

These words conveyed an entirely new truth. They put an end to the theocracy which had been till then the religious ideal of Israel. What was the theocracy? It was the subordination of civil society to the sacerdotal order, God reigning directly by His representatives, and making all the resources of the State subservient to the accomplishment of His will. This was indeed a sublime ideal. There is something infinitely grand in this subordination of matter to spirit, of the form to the informing idea. I am quite prepared to say that the kingdom of God, as it is one day to be realized, presents itself necessarily to our conception, as a harmonious theocracy in which everything blends in holy service. There is something which strikes us as unique and heroic in the vocation of Israel, called as it was, in spite of its numerical insignificance, to vindicate the claims of God before the world. The history of the Maccabees is undoubtedly one of the grandest pages in the annals of humanity. Nor were such men as Gregory VII. and Innocent III. in any true sense vulgar souls; those who regard them only as ambitious fanatics show by such a judgment, the narrowness of their own sympathies. When the dying Hildebrand uttered the memorable words, "I have loved righteousness and hated iniquity, therefore I die in exile," we cannot help recognizing the impassioned conviction of a soul absorbed in one splendid visionary ideal. And yet I venture to say again that Jesus pronounced clearly the doom of the theocracy in the words we are now studying.

These words, in fact, recognize distinctly two societies—the one purely civil, of which Cæsar is the head, and which may be called indifferently an empire, kingdom, oligarchy, or democracy; the other a purely religious society, deriving its authority from God alone.

Does this imply that Jesus sought to separate civil society altogether from the domain of religion, and to constitute it, so

to speak, a realm apart, from which God should be excluded? Such a supposition would be truly monstrous, and would be directly opposed to the whole tenor of gospel teaching. One of the most obvious characteristics of the gospel is that it ignores the pagan distinction between sacred and profane, and does not treat religion as an isolated element, but, on the contrary, as an all-pervading Divine influence, from which no sphere can be excluded. This is what St. Paul expresses in the familiar words, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." If, then, the commonest acts of life ought to have reference to the glory of God, how can He be excluded from the domain of society and politics? True religion will never consent to pause on this threshold. It will vindicate its claims in the family circle, in the senate, in the court of law; it will make itself felt and recognized in every transaction of life. All law must be penetrated by its spirit, in order that it may be truly just, equitable, and merciful. It will sustain the right of the feeble and the poor; it will pierce through the delusive veil of social conventionalism, and will test all things by the standard of truth. How can the Christian judge, legislator, or statesman be supposed to leave his conscience behind him when he enters the sphere of his public duties? and by what prodigious sophistry can it be maintained that a man who is religious in all that concerns his character as an individual, will cease to be so in matters that relate to the social body—that is, in his conduct to his fellow-men?

Civil society comes, then, of necessity under the influence of religion, and the more spiritual the religion, the more manifestly will all public affairs be guided by the same principles of rectitude which are recognized by the individual members composing the social body.

Let us look, for example, at what has been passing of late years in the two extremities of Africa. In the south, in the territory of the Basutos, a people whose name has become familiar to us all, have, to a large extent, embraced the Christian faith. The French missionaries in that district have never attempted to interfere in political affairs or in the legislation of the country. And yet, under the influence of their teaching, polygamy soon ceased to be legal, and the

representatives of the country have restored the dignity and honour of family life.

In Egypt, under the influence of modern ideas derived from the gospel, slavery has been boldly attacked, and we may rest assured that, in spite of the complicity of a corrupt government, it is doomed to fall. Equally certain is the ultimate abolition in India of the odious system of caste, and we may hope the day is approaching when China will be freed from the deadly opium poison. Among ourselves, in spite of the degrading theories of the naturalist schools, which recognize no right but might, there is a progressive movement of opinion in favour of extending to helpless women and children and to all minors, such legal protection as shall guarantee their moral freedom and dignity. We need not be disturbed by the fact that this great cause is often advocated by freethinkers and atheists; it is none the less a holy and Christian cause, and an outgrowth of principles implanted by Christ Himself.

The gospel, then, broadly claims humanity in all its phases and relations as the proper subject of its influence. Having admitted this, I still repeat that religious and civil society are perfectly distinct. This difference becomes at once obvious, if we consider the nature of the sphere which they occupy and the methods they employ. The sphere of the State is that of the present life and its material interests. The State is bound to assure to every citizen the free enjoyment of his rights and liberties; it may further aim to secure the largest well-being of the whole community; its supreme ideal is justice. This is its moral aspect. There is a social morality which, while it has no right of control over the individual conscience, may demand from every member of society submission and, if need be, sacrifice. It is untrue, then, to speak of civil society as simply an organization for promoting the material interests of the community. Its principle is something far higher than this; and it may make its appeal to some of the grandest instincts of humanity.

But the State only has to deal with morality in its application to society. Its proper subject is the citizen, and it is not competent to deal with man as a whole. It is bound to

respect the freedom of the individual conscience; it is entitled to judge of doctrines only by their fruits; it cannot take any cognizance in the moral sphere, of the causal or the final. If in obeying duty I obey the voice of God, if I believe in a supreme sanction for my conduct, this is a matter with which the State has nothing to do. Undoubtedly the State cannot be indifferent to the religious teaching which the various churches give to the rising generation; and if that teaching should be clearly subversive of law, if it should instil contempt of authority or hatred between man and man, if it assail the principles of civil morality, the Government may interfere. But when it deals only with matters relating to God, the human soul, and the religious motives which actuate men, such as the hope of a life to come, the State is incompetent to interfere, even to check what appears to it absurd and superstitious. It has been said that the modern State is atheistic. This is a mere sophistry, under cover of which zealots would enlist the State under the banner of a sect. The true statement of the case is that the State is neutral, and ought not to identify itself with any one creed. It fulfils its highest function when it acts as the defender of liberty of conscience and of the religious rights of all. Whenever the State goes beyond this, its proper function, and intervenes in questions of doctrine, making itself the defender of some particular theology, it assumes a part at once ridiculous and odious. We call to mind the religious controversies of Byzantium, when the official status of orthodoxy depended on the caprice of a woman. We remember the dark despotism of Philip of Spain, and the interminable controversies of the eighteenth century, when the Romish doctrine of grace was enforced by such guardians of religion and morality as the Regent and the Cardinal Dubois.

Can any one look back without shame and humiliation on times like these? Do they not compel us to admit that the more sacredly the domain of conscience is guarded from the intrusion of the State, the more is the true intention of Christ realized?

The Church and the State differ not alone in the sphere of their operations, but also in the nature of the means employed. The weapon of the State is *force*; it has the power and the

right to enforce, by actual coercion, obedience to its laws. The weapons of the Church's warfare "are not carnal but spiritual" (2 Cor. x. 41); it must aim to *convince*, it has no right to coerce in matters of faith. In theory, all admire this distinction. There is not an apologist of Christianity who does not hold up to the admiration of men, the heroic spectacle of the apostles conquering the world by the force of moral suasion and of a holy example; not one who does not emphasize the contrast between the Christ who voluntarily endured the cross, and Mahomet enforcing the Koran by the sword. Practically, however, and as a matter of history, the Church has belied these grand principles in the most glaring manner. The Reformation of the sixteenth century was introduced and enforced in more than one country by means which were simply tyrannous, and the Catholic Church has never formally repudiated the legitimacy of coercion in matters of religion. On the contrary, the Syllabus has lately vindicated it with a frankness which is unequivocal. I know well the subtle distinction which official theologians make on this subject. They say that the Church is always gentle and full of clemency, that she uses persuasion alone, that she is at all times a compassionate mother. But they add that when her efforts have proved unavailing, she hands over the unbelieving and impenitent to the secular arm. *Ecclesia abhorret a sanguine*; therefore if there must be blood-shedding she leaves that to the civil magistrate. To me this seems simply an odious sophism. I would rather see the Church dealing her blows herself in fair and open fight, than having recourse to cunning subterfuges like this.

In reading the accounts of the trials of heretics, one is often struck with details that make one shudder. There is the sufferer, exhausted by torture, his limbs wrenched, his face livid with agony, his teeth chattering at the unknown torments yet awaiting him. Then, says the narrative, the father inquisitor speaks to him tenderly; *tunc pater suaviter allocutus est*. This *suaviter*, inserted by the naïve pen of the scribe, has something really infernal about it. No words can be found strong enough to describe the harm done to religion by the use of such weapons. Yet we are told that they have succeeded. Alas! it is too true. In spite of the illusions of



some generous souls, the fact remains—they have succeeded. It is not accurate to say that the blood of the martyrs is the seed of the Church. That blood has often flowed in vain. Force has sometimes triumphed over conscience. There are countries which have been compelled by the mere force of conquering arms to receive a religion which has in time become national and has kept its hold for centuries. Yet even successes like these prove in the end to be dearly bought. They provoke violent reactions, and massacres like that of St. Bartholomew; make, as Bacon observed, more atheists than all the writings of Lucretius. In a word, these supposed triumphs do but hinder the true progress of Christianity.

This, however, only becomes slowly apparent, while the immediate success which politicians seek, often seems to crown a course of persecution. Hence the necessity of rising higher than mere facts and getting firm hold of a principle, if we would resist the temptation of either employing or approving coercive measures in matters of conscience.

Now the principle laid down by Christ, and steadfastly held by the apostles, was that the kingdom of God was a spiritual kingdom, and only to be extended and maintained by spiritual weapons. The State has a sphere equally definite; its province is to assure liberty of conscience to all, and to defend this, if necessary, by force. The true discharge of this duty, the Church may demand of the State. We should fail in our duty as Christians and as citizens, if we were to allow ourselves to be defrauded of this our common right; but having secured this freedom, the Church may only use argument and persuasion to enforce the truth committed to her charge. Her only legitimate sword is the word of God; the cross on which her Lord suffered is the symbol in which she triumphs; the spirit which animates her broods on dove-like wings. Such are the scriptural emblems of the Church's power. If truth were to owe its victory in any degree to force, it might fairly be asked why God permitted it to be crucified in the person of His Son. The whole gospel would thus become an anomaly.

Differing thus both in the sphere they occupy and the weapons they employ, the Church and the State are bound in their relations with one another each to guard its own inde-

pendence with jealous care. Now there are two ways in which this independence may be compromised: by a theocracy which makes the State subject to the Church; and by the opposite systems which subordinate the Church to the State. We have spoken of a theocracy, and I have already shown that Jesus distinctly condemns it. The peril which threatens us to-day does not come from this quarter. The attempt may be made to resuscitate in theory the imposing but fatal supremacy of the Church in the middle ages. But all such efforts will clash with the very genius of modern society, and can only end in miserable failure. Let us leave to the fanatic admirers of the past, their bitter regrets and impotent anger; let the dead bury their dead. The conflict in which we are called to take part arises in another quarter. There is a notion of the State which threatens the very life of the Church; this is the theory which confounds the Church with civil society to such a degree that the former is absorbed in the latter, and religion is regarded as simply one of the functions of the body politic.\*

The idea of many representatives of modern democracy is that a religious community is exactly on the same footing as any other social organization. It can have no other rule but the will of the majority. Assuming, as a starting-point, that the religious sentiment may vary like all other sentiments, and that it is subject to the ordinary laws of progress, they conclude that the State has a right to modify it in this or that direction, so as to bring it into harmony with the new necessities of the time. It was this mistaken idea which gave rise, at the close of the last century, to the civil constitution of the clergy, which so deeply agitated France, and grievously compromised the work of the Revolution. Unhappily, the mistake has never been fully recognized, and in our day there are still many minds in Europe misled by the same Utopian dreams, and lending sanction to concordats by which the Church shall be so bound to the State that the civil authori-

\* This theory is known in history under the name of Erastianism, having been first formally expounded by Erastus—*Cujus regio illius religio*. We arrive at the same result if we accept the theory, started by the illustrious Rothe, that the Church is to be ultimately absorbed in a Christianized State. This is the view held by the Rev. Dean Stanley, whose opinions on this point are diametrically opposed to our own.

ties may settle its religious difficulties and mould its creed into conformity with the requirements of the age. To such a claim there can be only two replies. In the first place, it may be affirmed that the civil and the religious elements are essentially distinct, and cannot be confounded; and next, that a truly Christian society will never lend itself to any such experiments. To all its members Christianity is a fact of revelation; it does not depend on the chances of a majority. As it did not receive from the State either its authority or its rule of faith, so it cannot submit them to the State. Every church which does not hold this language, and walk according to these principles, is deservedly doomed to perish. It may, indeed, enjoy a brief popularity through its cowardly concessions; it may fancy that in the adhesion of large numbers it has gained new strength, but it will find that it has only been lifted to-day on the crest of a popular wave, to sink again to-morrow into a trough of impotence and contempt.

I have been trying to show how the principle of the mutual independence of Church and State was laid down by Jesus Christ, and how needful it is that this principle should be steadily respected in all their mutual relations. Let us now descend to more practical ground, and there we shall meet with but too many illustrations of the way in which these two organizations, so carefully separated by Christ, have been confounded together in their operations.

The Church has too often become incorporated with a political party. It is regarded as the keystone of the old social order: hence, whenever an ancient institution falls, there is a feeling that religion is compromised. The throne and the altar seem inseparably bound together, and it is supposed that a democracy is necessarily un-Christian.

The well-known texts in which the apostles enjoin submission to the powers that be, are quoted in favour of this or that form of government, without any perception that these powers simply represent the civil society of which St. Paul is speaking, and that the apostles have in these very texts declared the independence of that society. The Church having been thus confounded with a political system, every attack made on that system is regarded as indicating a spirit of irreligion.

There are bitter lamentations over the past, and it is forgotten that the past too had its full share of impiety, rebellion, and crime. Every form of reaction is instinctively welcomed as a natural ally in the defence of the old standard. The interest of party soon outweighs the interests of religion. To bring souls back to God becomes a secondary consideration; the first is the triumph of the good cause, and whoever can aid in this, is welcomed without too strict inquiry into the individual faith or character. Like those "most Christian kings" of other days, who were ready to lend their support to Turk or heretic, so the defenders of the cause of religion in our day have often found strange allies. One shudders to hear holy words taken up by profane lips, and to see side by side, on the same page, ribald writings and the apology of the gospel of Christ. Sad to say, such anomalies are but too common!

From one extreme men run to the other. In the opposite camp from that of which I have been speaking, we find the like confusion. Starting from the true principle that the gospel is favourable to all liberty, these advanced social reformers try to identify it with their own party of progress, which is quite another thing. Thus for the last thirty years socialism has vindicated itself in the name of certain words of Christ and by the example of the first Christians.

A particular form of government—say the Republican—is shown to be the legitimate consequence of the spirit of the Reformation. Historically, this is altogether inexact, and it would be easy to prove that attachment to a hereditary monarchy is nowhere more firmly rooted to-day than among Protestant nations. There have been, as history bears witness, arbitrary and despotic democracies, as there have been oligarchies which have shown a generous respect for the rights and liberties of all, and which have given shelter in times of need to the proscribed of all countries and of all creeds.

There is, then, extreme peril and injustice in identifying the Church in any degree with a particular form of government. The only thing certain in such matters is that everything which tends to elevate the dignity of man, and to enhance his moral freedom, must command the sympathy of

the Church of Christ, for Christianity is the born enemy of all oppression, whether from beneath or from above.

All this is freely admitted in theory, but it is constantly lost sight of in the heat of the conflict. Let it not be thought, then, that we attach undue importance to this dangerous mistake. I believe that the Church ought to be the guardian of all liberties. I believe quite as firmly that it ought never to be identified with any political party. Every church has its own official representatives, those who are commonly called its clergy. I believe myself in the Divine institution of the ministry; there are others who, like Vinet, regard it as simply a necessary function which any Christian may fulfil. But without entering into any discussion of these different views, the obvious fact presents itself that the clergy or ministry, however regarded, has the perilous honour of representing the Church before the public. And I maintain that this, its true authority, will be all the greater if it holds itself aloof from party polemics, enters into no political alliances, and aspires only to be the representative and defender of right, of liberty, and of the public peace.

Formerly, in almost all the Constitutions of Europe, the clergy had an *ex-officio* place in the assemblies of the nation. In our day they are almost universally excluded by their office. I rejoice that it is so, and I should sincerely regret if this door, so wisely closed by our legislators, should ever be re-opened. Let it not be thought for a moment that I would deny to priest or pastor the right of holding his own political opinions, or would stifle within him the flame of patriotism, and make him, as has been forcibly said, a political eunuch. Let him, as a citizen, vote and act according to his conscience, only let him not use for party purposes the moral authority which is his in virtue of his ecclesiastical position.

The duty of the Church is to make the eternal real to us. It does not look at things from the point of view of the hour. It rises above the temporal and the transitory. The more this earthly life becomes engrossing (and when was it more so than in the present day?) the more necessary is it that we should keep a firm hold of the invisible realities which are alone abiding.

The Church's province is to proclaim the absolute, which

is another phase of the eternal ; it regards all questions in their direct relation to God. The sphere of politics, on the other hand, is the relative, and it often descends yet lower. It deals with men as they are, and the circumstances in which it finds them ; it lives by a constant system of compromise, forming alliances which have for their sole basis a community of interest, and in which the morality of the contracting parties is but a secondary consideration. As the conflict thickens, the combatants seek to enlist the mass of the people, and this can only be done by an appeal to their passions. Is religion, then, to be compromised in these coalitions of parties ? is it to be dragged in the mire of defeat by one party, or held aloft by the other as the standard of victory ? Alas ! it has too often been so, and history might teach the dullest learners, that the ephemeral influence which religion may gain in this way by its association with party polemics, is far outweighed by the loss of its true dignity and authority.

But, it may be urged, there arise in the sphere of politics, moral questions which religion cannot ignore. We freely admit it ; indeed, we have already recognized the fact. It is but too evident that politics do impinge on the domain of morality, too often with lamentable results. It is the very characteristic of the spirit of party that it deadens the conscience. It has been asked how many sensible people it would take to make a stupid crowd ; it might be asked with equal reason how many honest people it would take to make an unscrupulous coalition. A man who would be incapable, as an individual, of breaking a promise given, or of lending himself to calumny and menace, unhesitatingly applauds such actions when they are done collectively and to serve a cause. Many people are much less concerned to know if the law has been broken than to know by whom and for what intent. It is the ever-recurring maxim of the end justifying the means, which, so far from being the peculiar principle of one celebrated society, is adopted by all parties when blinded with passion. I do not ask that religion should be silent in view of political immoralities. On the contrary, I would that in order to denounce them with higher authority, it should not descend into the political arena, for if it is once suspected of

speaking, no longer in the name of conscience, but of a party, it ceases to be anything more than another voice added to the discordant clamour. Let me refer, in illustration of my meaning, to the familiar example of John the Baptist. We have all admired his conduct in the court of Herod, and the courage with which he reprov'd the sin of the guilty king. But if John the Baptist, instead of being the prophet of conscience, had been a leader of the popular cause against the monarch, all his authority would have crumbled away, for the denunciation of the moral censor would have been marred by the suspicion of a political design, a party triumph. Once again I say, then, to all who have the honour and the privilege to represent the Church: "Never compromise it in struggles in which it has no proper part. Its greatness and its strength consist in its being the voice of eternal truth and universal righteousness."

In conclusion, if we have faithfully interpreted the thought of Christ, it will not be difficult to deduce its practical lessons for ourselves. Let us not confound that which Christ has put asunder; but in both the spheres which He sets before us let us be faithful, rendering unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

Cæsar is the personification of civil society. The name no longer represents, as in the time of Christ, the alien and despotic power against which the Jews rebelled; on the contrary, it stands for the State, as the watchful guardian of the rights of each individual. It stands for a responsible government, a civil society which respects the individual conscience, and which only demands of each member his proper share in bearing the general burdens, and that contribution of time, strength, money, service, which is necessary for the common weal. To decide exactly that which is due to Cæsar is one of the most urgent and difficult of the problems to be solved by modern society. In old times, the share claimed by Cæsar was out of all proportion. He was the supreme proprietor, the absolute master, the source of all authority and power. With the progress of society, his sphere has been greatly circumscribed, while that of the individual has widened. The State tends more and more to become a society—a society demanding the intelligent, loyal, and hearty support of all its

members. It has been said by many that the Christian ought to take no concern in mundane affairs and social questions. There have been times when the public demoralization was so profound, so universal, that it is easy to understand that pious souls were fain to turn away from it altogether, and fix their eyes on heaven. But such asceticism is not the will of God for us. It is false in its essence, and sets before us an unreal perfection. As men, we owe ourselves to man; every noble, generous, liberal cause ought to find supporters in us. Progress, in all its forms, ought to be dear to us, and it would be strange indeed, that because we are looking for the final and perfect triumph of truth and righteousness, we should be indifferent to their tentative and partial victory over oppression and wrong here and now.

But while we thus render unto Cæsar the things which are Cæsar's, let us render unto God the things that are God's. God has a just claim upon our whole soul, for He made it for Himself. Christ said to the Jews, "Show me a penny," and He pointed to the image of Cæsar which it bore. In like manner we may say: "Show me a soul of man, and I will show you upon it the image of God." That image may be indeed dimmed, tarnished, all but effaced, under the influence of the world and of sin. Yet the marks of its Divine origin are never wholly erased, and St. Paul truly reminds the idolaters of Athens that they are "the offspring of God." Render unto God the things which are God's. Render to Him the homage of the reason, so ready to prostrate itself before intellectual idols; of the will, so prone to seek only its own; of the heart, too often yielded to the creature alone, and defiled, it may be, with impure affections. Let God become the Lord of your life and of all your energies. Offer to Him that "reasonable service" of which the apostle speaks, and which is the noblest of which you are capable. The day is approaching when the kingdoms of this world shall have become the kingdoms of our God and of His Christ, and when to render unto Him that which is His, will be our eternal and supreme delight.



## ECCLESIASTICAL NOTES OF THE MONTH.

### I.

CONSIDERING that Mr. Stanhope's "Church Patronage Bill" is represented by its friends as such a "very little" one, the pertinacity with which it is pressed, and the indignation which the resistance to it provokes, are alike surprising. *The Guardian* forgets its propriety and seriously compromises its reputation in the fierceness, and we must say in all honesty the vulgarity, with which it assails those who have "blocked" the measure. "Blocking" is not a pleasant process to those who are intent on getting a bill through the House *per fas aut nefas*, but, so far from being open to any exception in the present instance, it is one of the cases in which the wisdom and necessity for such an expedient are clearly seen. This is not a block, such as those of Mr. Warton or Mr. Healy, for purposes of wanton obstruction, but a legitimate employment of an instrument which the House itself has prepared with the express view of preventing legislation by surprise. Mr. Stanhope, bowing to the exigencies of the situation, had withdrawn his little bill, or at all events was understood to have done so. There would have been no reason for any special commiseration had this been the end of the narrative. The fate which would have overtaken the bill is only that which has befallen many measures of higher character and greater value. But Mr. Stanhope was not content to yield without another struggle, and seeing that the Government were abandoning so many of their proposals, he began to hope that there might be an opportunity of hurrying his little bill through in the small hours of the morning. It is against this manoeuvre that the "blocks" of fifteen members have been interposed. *The Guardian*, in its anger, is at the trouble to inquire as to the religious professions of the opponents, and to furnish its readers with the results. "It will be seen that this band of obstructionists is made up of one eccentric Churchman, one Unitarian, one Quaker, two Presbyterians, three Baptists, three Liberationists, and four Independents, or Congregationalists, as they now prefer to call themselves." There is a petty spitefulness in this para-

graph which is unworthy of a great cause, and there is ignorance and impertinence as well. What is the meaning of labelling three of these gentlemen as "Liberationists"? The others are described by their religious profession. Does *The Guardian* suppose that the Liberationists are a separate religious sect? Mr. Ashton Dilke is no more a Liberationist than is Mr. Mason, nor Mr. Dick Peddie than Mr. Illingworth. In truth, we fear that, with the exception of the "one eccentric Churchman," there is very little difference between the company on the question of Disestablishment, and that they are all Liberationists together. The writer had better study the laws of division in some manual of logic before he attempts classification, and he may thus be saved from what is a ludicrous mistake, if it be not something worse. But still further, Mr. Jesse Collings will be as much astonished to find himself described as a Congregationalist as Mr. Dillwyn will be when he learns that he is a Quaker.

But on what ground are these gentlemen to be branded as obstructionists? They have exercised their undoubted right to insist that a measure which is first to receive parliamentary sanction shall first receive parliamentary discussion, and for this they are described by an ugly name which associates them with such disturbers of order and such hindrances to business as, say, Lord Randolph Churchill, or Mr. Gorst, or Sir Drummond Wolff. Dissenters who remember the clever little dodges by which Mr. Marten's Burial Bill was smuggled through Parliament, and the capital which was made out of the achievement, are too wide awake to be caught a second time. Mr. Stanhope's tactics have naturally served to increase their suspicion, and when the Prime Minister, in the ingenuousness of his heart, suggested that the Bill might probably meet with but little opposition, these Nonconformist representatives felt it necessary to enlighten him and the House on the subject. Mr. Stanhope's little game was spoiled. *Hinc illa ira*. Of course it will be said that Dissenters assail the Church because of the abuses in it, and especially those connected with the system of Patronage, but that they themselves stand in the way of the reforms which Churchmen would make. The charge is specious, but not true. We have no desire to prevent any reform which does not affect the rights of the nation.

All that is asked in relation to this Patronage Bill is time and opportunity for a proper examination of its provisions, and about this there should be no hesitation. We quite understand that Churchmen should resent the idea of the interference of Nonconformists in their affairs. We can assure them that we like it as little on our side. We desire no part in the government of the Church, and for that, as well as other reasons, we long to see it give up its pretensions to nationality, and accept its right position as a voluntary, and therefore independent, Church.

## II.

It would not be easy to parallel the optimism of the Bishops, especially when they assemble together in Convocation. A bishop, or even an archbishop, when he is alone with his clergy, or perhaps is addressing a promiscuous audience in a large town of his diocese, where the people are known to be honeycombed with Dissent, may betray a consciousness of the difficulties of his situation. But when the bishops meet in conclave there is something in the atmosphere of the place, or in their contact with each other, which seems not only to banish all anxiety, but to give them roseate views of the Church and of their own position as its rulers which appear very wonderful to the more disinterested and dispassionate observer. In the late meeting of Convocation the Bishop of Gloucester was the first to adopt the pleasant strain, and certainly no one can do it with more perfect self-satisfaction. His Lordship does not grow wiser as he is better known. He may be kindly and amiable enough, but in that strength of character which is essential in a ruler, and that clear perception of events and their tendencies which is the first condition of statesmanship, he is lamentably lacking. He believes in the Church, believes in the bishops, believes in himself, and in the fulness of this faith he spoke at the meeting of Convocation. Judging by some figures that had come into his hands,

He felt himself justified in saying that about 55 per cent. of those that were born in this land are baptized members of the Church of England. For instance, he found in Portsmouth 45 out of every 100, in Southampton 66, in Winchester 79, in the Isle of Wight 58; so that taking a general average there were 55 out of every 100 born in the land who were baptized members of the Church of England. In regard to one large town

he was enabled, through the kindness of Mr. Seymour, to obtain some accurate statistics, and he found that in the three years 1877, 1878, and 1879 there were 14,400 births and 9,400 baptized, and of those 9,400, 7,000 or more were members of the Church of England, 1,100 were baptized by Nonconformists, and 1,264 by Roman Catholics. Then the question arose at once, what number out of 100 were members of the Church of England? And here he confessed at once he found himself in the greatest possible difficulty; but some statistics had been published a few years ago which he thought were thoroughly trustworthy. According to this report about 70 per cent. might be considered as being members of the Church of England. It might be a little more, but he was willing, at all events, to take it at 70; and then it seemed that there was a failure in the administration of Holy Baptism to the extent of 15 per cent., which brought the percentage down to 55. He was ready to confess to their lordships that he thought these numbers to be precarious, but still on a subject of this kind it was almost impossible to obtain anything like accuracy.

If this be a specimen of Episcopal logic, we are not surprised that the clergy show so decided and so unfilial a reluctance to accept their conclusions and submit to their guidance. The towns mentioned are hardly those which would be regarded as fairly representative of the relative proportions of religious sects in the country, but, if they were, we confess ourselves unable to follow the reasoning by which his Lordship arrives at the conclusion that even in them 70 per cent. of the population belong to the Church of England. The Bishop of Peterborough dealt with a very different kind of place when he spoke of Leicester. In the last three years we are told that 65 per cent. of those born have been baptized, and that of this number 77 per cent. belong to the Church of England. "Therefore, of the Christian population, of the baptized population, no less than 77 per cent. had been baptized in, and were members of, the Church of England." We demur to both parts of the statement. The Bishop has no right to speak as though the "Christian population" and the "baptized population" were synonymous terms. The Baptists form an important element in Leicester, and we hope that the Bishop would not deny their Christianity because their children are not baptized. But we equally object to the conclusion that those who are baptized in the Anglican Church are to be classed as its members. Numbers of parents have been in the habit of seeking baptism for their children under the fear that were they to die unbaptized they would be

denied Christian burial. We do not care, however, to argue the point. Our wonder rather is that the bishops, when quoting these numbers in order to show the preponderance of their Church, seem so utterly unconscious of the solemn responsibility that thus comes on them. What becomes of the large section of the people claimed as members of the Established Church? Multitudes of them are never found in its sanctuaries; have, in fact, drifted into practical godlessness, if not avowed atheism. What account have the bishops to give of those to whom they so complacently point as forming part of their flock?

## III.

The optimism of the bishops was even more apparent in the references to the imprisonment of Rev. S. F. Green. After all that may be said about the wilful contumacy and obstinate determination of that excellent, if misguided, clergyman, it is not to be doubted that his detention in Lancaster gaol is generally felt to be a scandal. The memorial from the Lower House of Convocation says that the imprisonment of this champion of clericalism "is producing an effect that perplexes the public mind, fails to maintain the dignity of the law, and is calculated to affect injuriously the position of the Established Church in the eyes of the nation." All this is strictly true, yet the bishops appear as unable to provide any solution of the difficulty as the clergy by whom they are memorialized. So far as we can understand the views of the latter, they would end the struggle by an unconditional surrender. The Archbishop sees that such a result would be intolerable, since, even if Mr. Green were released, it would only be for him to repeat the old offence, and provoke a repetition of the former legal proceedings with the same issue as before. His argument will sound bad to the friends of the prisoner, but it is unanswerable. "It has often been said that it is difficult to keep a man out of prison if he is determined to get in, and it is so in this case. I believe that there is an appeal to the House of Lords pending, and I for one should be glad to see that appeal result in the release of Mr. Green, provided he was not put in prison the next week. It would not do to release him only to enable him to exhibit himself before the

people of Manchester as one who had successfully defied the law." This is sound sense; but it does not advance the question a single point. The prison remains closed. Mr. Green is still inaccessible to all appeals; his sympathizers are still discontented, and the country is scandalized by even the semblance of persecution in this nineteenth century. The Primate hopes that the prosecutors may see their way to release their victim; but the objections he urges against another mode of release applies equally to this.

In short, there is a dead-lock, and the bishops know not how to deal with it. Their impotence may excite a feeling of pity. Certainly never were the rulers of a Church in a more wretched plight, and it is all the more impressive because of the lofty pretensions they put forth. But it is to be said for them that they never lose their confidence in themselves. On one point there is pretty general agreement in the Upper House, that the one virtue required in the clergy is submission to their "right reverend fathers," and that if they would only practise this, all difficulties would be at an end. The Bishop of Exeter gave expression to the general feeling when he said, "All secular interference in these matters could be avoided if the clergy concerned would only submit themselves voluntarily to the decisions of their bishops." Precisely; but the difficulty is that there are clergymen who have consciences, and who will not consent to regulate them according to the views of their bishops. These consciences may be twisted, perverted, prone to mistake crotchets for principles, and so intent on asserting their own rights as to forget those of others; but such as they are, they rule the men. It is one of their peculiarities that they constrain them to resist even their bishops. All this may seem extremely irrational to their Lordships, but in such a condition of things it is useless to go on protesting that if the clergy would only trust their bishops, all would be well. An Episcopacy in which bishops are not to rule is, in our view, as irrational as a National Church in which individual congregations are to have their own way. But these anomalies do not strike members and defenders of the Church as they impress outsiders, and so the clergy who insist most loudly on the rights of the Apostolical succession and the exclusive validity of

episcopal orders are the most contemptuous of the authority of those from whom their orders are derived. While it is so, however, it is useless and not very dignified on the part of the bishops to be continually proclaiming that in obedience to them is deliverance to be found. In the case of Mr. Green, the Bishop of Manchester has done all that was possible, and he has utterly failed. Mr. Green is a law unto himself; and, being so, it is hard to see how he can fulfil his duties either as a priest of the "Holy Catholic Church," or as a minister of the Church of England as by law established. In the former capacity he is bound to obey his bishop; in the latter to submit to the law of the land. With an impartial lawlessness he defies both. Sympathy is misplaced in such a case.

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### AMONG THE TRIBES OF SOUTH-EASTERN MADAGASCAR.

In arranging for a journey in Madagascar, a wise traveller will make all his preparations in Antananarivo, the capital, just as the tourist on the Nile sees well to his commissariat before making his plunge into the desert. Acting on this principle, I betook myself on the regular market day to the rendezvous of the sellers of palanquins, to supply myself with one of these necessary requisites for a three months' expedition to the south-east coast to which I was looking forward. Much to my astonishment, I found that an agent of the Ujiji Central African Mission had been beforehand with me, and had cleared the market of the whole supply. Well, thought I, events are marching on with a vengeance! The interdependence of nations is advancing with rapid strides! The nations round Lake Tanganyika, in the very heart of the Dark Continent, are dependent on the Hovas of Imerina, who, not many years ago, were as dark as themselves, for the means of conveying to them teachers from a little island in the North Sea! \*

\* Since writing the above we have heard with sincerest sorrow of the death of Dr. Mullens, for whom these palanquins were intended, on his self-denying and heroic journey towards our brethren in trouble in the interior of Africa.

However, the palanquin makers of Antananarivo ultimately proved themselves equal to the supply of the necessities of the Ujiji Mission and of mine as well; and on August 1st, 1879, I made my start towards the south-east coast of this country.

On the way I visited Antsirabè, in North Betsiléo. It is situated in a vast volcanic region abounding in hot and cold water springs of medicinal qualities. An analysis of these waters has proved them to be similar to the famous Vichy waters of France. Already many invalids have benefited from drinking and bathing in the waters; and it requires very little foresight to predict that Antsirabè will advance in importance and become the Bath or Cheltenham of the Madagascar that is to be.

A ride of about two hours and a half brought me to an extraordinary lake called Tritriva. It is situated within a volcano, which, long ages ago, emptied out its solid contents over the surrounding country, and remained an enormous basin, which is filled with water from some mysterious and inexhaustible source. The water is said to change in appearance from the clear and sparkling condition in which I saw it to a dark and muddy colour. No wonder Tritriva has from time immemorial awakened and gathered round it the superstitious terrors of the inhabitants of the neighbourhood.

The road down to the coast which I followed passes through Ambôhimànga, in the forest, the residence of Raôvanà, a daughter of the old Tanàla kings, and who, under Hova supremacy, still governs a large tract of country containing many of the Tanàla (or forest) tribes. Here I made a stay of a few days, although the renowned chieftainess, much to my disappointment, was some days distant engaged in some high affairs of State.\* The town stands on a hill with a considerable river winding along its base, and presents a pretty view; but I was disappointed in its position: I had always thought it was *in* the forest, but the real forest is at least half a day's distance to the north and to the south. The country immediately surrounding is covered with a very beautiful growth of bamboos and shrubs; and on the top of some of the hills are trees, companions of those in the forest primeval.

\* This Tanàla princess, Raôvanà, has died since my visit.



The still downward path led us beside the Mananjara, as yet a mountain stream, rushing and eddying over its rocky bed, but near the coast a placid, noble river, finding its way into the Indian Ocean at Masindrano, the busiest centre of commerce on the south-east coast. The forest scenery was lovely beyond my powers of description, the various kinds of palms adding exquisite grace and elegance to the ever-varying view. We saw some altars reared in former days, but still not fallen into entire disuse. The one kind was composed of a flat, slightly hollowed stone placed on three upright stones. One of these had evidently had its surroundings lately carefully built up with stones and grass; and another was placed in front of three splendid traveller's trees, which, with other trees, formed a semicircle at its back. Another kind was enclosed within a bamboo fence, and consisted of a single upright stone, with a flat one in front of it, on an oblong piece of ground carefully dug and surrounded with stones. Evidently this shrine had not long since been visited for votive purposes, as a little rush mat was lying on the stone, and the end of a bullock's tail was hanging on the trees close behind.

The forest past, we came to the low, flat land nearly on the sea level, and soon after arrived (August 23rd) at the town of Itsiatosika. Here is a Hova garrison, and the residence of the governor of the Mananjara district, whose lieutenants reside severally at the ports of Masindrano and Mahela. The ports are called Ladoana, and each has its Hova commander; but it is the Hova policy to make these commanders dependent upon the governors of the garrisons, which are almost invariably situated some miles inland. The Custom dues, which are mainly collected in kind, are deposited at these military stations, and periodically a portion is sent to the capital, the remainder being divided among the governors and officers. At the approach of the Fandroana, or Malagasy New Year's festival, Custom dues are dispatched to the capital from every port in the country. As we were about a month only before the Fandroana, we met long strings of people of different tribes, with the Hova officers in charge, carrying up their annual share of the revenue of the kingdom. Those from Mananjara were Betsimisarakana; those from Vohipeno were

Taimôro; those from Vaingandrano were Taisaka and Taifasy; and those from Faradofay (Fort Dauphin), the most southern of the Hova garrisons, were Taisaka, Tandroy, and Tanosy. It is obvious that the annual visit to the capital of so many hundreds of these and other distant tribes must have a powerful effect in impressing on their minds the present superiority and power of the Hovas.

Leaving Itsiatosika, we came to Marohita, two large villages containing a mixture of Betsimisarakana and Taimôro. It is situated within sound but not within sight of the sea, and is surrounded by lagoons, which afford waterway to Masindrano and other places. These lagoons are a very important physical feature in the coast country on the east of the island. They commence as far south as Mangatsaotra, and reach as far north as Ivondrona near Tamatave, a stretch of nearly 250 miles. In sketch maps they are, reasonably enough, represented as following in a straight line the seashore; but in reality they often push miles up the country and have all kinds of eccentric divergences. Their origin is not far to seek, for they are in reality the waters of the various rivers which flow down to the coast, but can find scarcely any outlet through the accumulated sand which the ocean is ever throwing up. The great rivers Mangoro and Mananjara have outlets of but a few hundred yards wide; the Namorona river, which is a very large one, had its outlet contracted to a few score feet when we passed; and the equally large Farany river was almost completely stopped up; and at the other rivers no outlet at all existed. Thus over a distance of some 250 miles, the amount of water from inland finding its way into the ocean is scarcely appreciable; yet the eastern side of the island is well watered, and the volumes rolling down its various rivers must be immense, as is evidenced in the vast extent of the lagoons which are formed by their backwaters.

At Marohita we came in contact for the first time with a branch of industry, which we did not fail to meet with near the coast, wherever we went in our after wanderings—the making of “lasaka” (Fch. lasac), or coarse rush bags, which was being carried on in every house. At first I thought they were bags for carrying salt from the coast up to Imerina

only, but on subsequent inquiry found that they are for the Mauritius sugar trade, and that they are in brisk demand in that colony at about twenty-six shillings a hundred. The traders along the coast here buy them at three for twopence, generally paying in cotton cloth or other merchandize; and they form a very important part of the exports with which the coasting vessels are loaded. Probably the sugar merchants of England little dream that the bags in which their Mauritian cargoes arrive are made in little huts along the south-east coast of Madagascar.

From Marohita, we found ourselves during the next few days among the Taimôro pure and simple, without any admixture of the foreign element. I must, however, confess that, pleased as I was on after reflection, my path was chosen for me with such an utter disregard to all expressions of my own wishes, that I did, at the time, find it impossible to maintain that equable frame of mind so admirable both in precept and practice. I was the victim of an interesting process termed "Tati-bato," more correctly "Têti-bâto," which, with the consent of the courteous reader, I will endeavour to explain. If my reader will call to mind some occasion on which he has had to cross a stream on no other bridge than that naturally presented by projecting stones, he will remember the many devious turns he took in his adventurous leaps, and how he faced every point of the compass in turns before he found himself safely landed at the point opposite to that from which he started. Well, the term Têti-bâto just means to jump from stone to stone like that, and its application is this. You arrive, a stranger, in a certain village; it is the duty of the head man to provide you with guides to your next stage who shall see you fairly delivered over to safe keeping, and so you are passed on from one stage to another. But here comes into play the admirable practice of the Têti-bâto. Your guide pays no heed to your wishes as to the road to be taken, but hurries you to the nearest point at which he can lawfully drop you; and so, though you may ultimately arrive at the point you aimed at, you have performed as many divergent and erratic movements as you did in crossing the stream over Nature's stony bridge. As the result of this interesting operation, I one evening found

myself deposited, within half an hour of sunset, on the shore of a lagoon, across which, some two miles distant, I could faintly make out a few houses. Our guide gave one or two shouts by way of relieving his conscience, and then declared he could do no more for fear of cracking his throat, and disappeared, so I fired off my gun twice with greater success, for after the sun had sunk in the west, a *lakana*\* appeared from the further shore to take us over. Fortunately it was moonlight, and although four or five voyages were required to get us all across, the penance was not very heavy of waiting in the cool of a tropical evening and being ferried over the glassy water under the brilliant light of the silvery lamp of heaven. The sensation, however, and the effect on the temper would probably have been very different if the night had been dark and wet!

I was surprised at the size of the Taimòro towns we visited, and at the denseness of the population. At Namòrona, a town on the river of that name, there must be over 300 houses, and the number of children indicated pretty clearly that the population was not dying out, at least not *very* fast. The style of head-dress affected by the women was as varied and elaborate as that of their fairer sisters in more civilized climes; but it should be said, however, in all fairness, that each one wore her own and not another's hair. One particular style might have been an imitation of the nimbus which surrounds the heads of painted saints. The hair was gathered up, and, by the aid of I know not what cosmetics, made to stand out in a flat, broad circle all round the owner's head.

At Vatomàsina, one of a series of Taimòro villages on the river Faràony, I stayed three days, one of them being Sunday. It happened that a young Taimòro king, from near Vòhipèno, in the south, where I saw him again, was also at Vatomàsina, returning from a fifteen months' stay in Antanànarivo. The object of his visit to the capital was as follows: The tribes of which he is chief have had a custom from time immemorial that no one but those of royal rank may kill any beast or bird which is to be eaten. Some one near to him had ventured to trench upon this right of "sombily," and had

\* A boat formed from the hollowed trunk of a tree.

performed the butcher's functions on his own behalf. Our aggrieved young chief had appealed unto Cæsar, and unto Cæsar he and his opponent had gone, and now he was returning, having, it was said, gained his cause. Be that as it may, the contemporaneousness of our visits was favourable to me, as the Taimòro from the surrounding district came to pay their respects to him, and I had a good opportunity of seeing them. There are seven congregations and schools on the Faràony, and the teachers of all these and scholars from six of them came down, and on Sunday the young chief and all these scholars came to the place of worship, so that I had a large and interesting congregation to preach to. On examination, there were thirteen lads and two girls who could read, but it must be remembered that there is no European oversight of them at all, and that no educated native teacher even has yet been sent among them.

Whilst staying at Vatomàsina I met a number of men from Ikôngo, that famous and dreaded hotbed of freebooters. They had come down on a matter of difference between them and the Faràony people, but their spirit was not war-like, and there was no prospect of other than an amicable settlement of the point in dispute; indeed, from all accounts, they are nearly all tired of fighting, and no danger need be apprehended in going through their district if a little preliminary arrangement be made.

Near Faràony we were glad to get upon the sea-shore, and see Old Ocean's grandeur, and hear his thunder, and breathe his invigorating breezes again, after nearly ten years of separation. At various points along the coast are compounds enclosed by foreign traders, mostly Frenchmen, where they gather up the produce of the country and await the arrival of their ships, which call at stated intervals. The chief articles of export from this district are the rush bags, before alluded to, wax, rice, pigs' lard, and sometimes the whole hog himself. The demand is creating the supply, for I was told by one of the traders that, in spite of the natural laziness of the Malagasy character, the supply of rice, wax, &c., is steadily increasing. The coasting trade is not free from danger. The ships have to anchor some two or three miles from shore, and large boats go out to them through the

heavy surf. During my visit a ship was driven from the anchorage by a sudden rise of wind, and became a total wreck, with the loss of most of her cargo.

At Mängatsëaotra was the first and only attempt at boat-building I have seen in Madagascar. The ordinary lakana is simply a tree hollowed out, but here the Taimôro were building large boats that could go out on the breakers; laying plank to plank, fastening them by wooden pegs, and tying them with fibre from the forest, and caulking them with the same material. The art is still rude and in very early infancy; but if Madagascar is to take her fair place among other nations, the development of this infant art will be one of the steps which alone will enable her to do so.

AMBOHIMANGA IMERINA, MADAGASCAR.

JAMES WILLS, L.M.S.

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### FOR THE LITTLE CHILDREN.

AUGUST.

THERE are two ways of saying the word "August." We may pause upon the first syllable, and then it is the name of the month. We may hurry over the first syllable, and pause upon the second, then it is a word which means great, splendid, full of dignity and honour. The month, the sixth in the Roman year, obtained the name which now it bears in honour of a young relative of Julius Cæsar; for to this young man the people gave the title "Augustus," or, as we might say, "most noble." Then they remembered that they had named one month after great Julius, so they named another after the title "Augustus." The sixth month had, before then, only counted thirty days; but it seems to have struck the folks that the month of Augustus ought to be as long as the month of Julius, and they took a day from poor little February, robbing the small month to make the big month bigger. Thus came to pass the name August, with its thirty-one days.

Augustus was the ruler of the Roman Empire during the days of its greatest splendour. The Romans had been almost always at war; but at last seemed to have grown quite tired of constant fighting, and resolved to be at peace. The result

of this was that the thought and energy of men were spent upon better things. War is very costly. To kill men and to destroy cities takes time, and force, and means. While men were making swords, and darts, and shields they could not be doing anything else; and while men were using these in battle they could not be doing anything else. To make up an army, and fit it with weapons, means the waste of the lifetime and working power of an immense number of men. Besides the mischief and the ruin they actually inflict, they are prevented from being useful; so there is a double injury and wrong. If all the boys and girls could be made to see and understand this, the making of wars would soon come to an end. If I were to trace for you the history of a cannon ball, from the time when the iron ore is first lifted out of the dark mine to the moment when it crashes through some building and wrecks it, you would be surprised to find how much of the thought and industry of men's lives is spent for mischief, when it all might be spent for good. It was said of Augustus that "he found Rome built of brick, and left it built of marble." He led the people to do a great many things for the health and comfort of their homes. They had spare strength, and time, and money for such things, because they were not wasting life in war. What a pity they did not think of this before! You and I must remember that these Romans had no Bible, and knew no Christ. The shame in our day is that, with an open page, which tells this truth without such cost, nations which call themselves Christian go on still with the folly and sin of war. I think that all boys and girls may well sing songs of praise and thanks to God, that He has given us a good Prime Minister like Mr. Gladstone, who resolved to stop a wicked war, though his foes barked like dogs at him for doing so; and who seeks to lead the people to become truly great in doing good. We may pray that in England there may come something better even than the "Augustan age" in Rome; when, with Jesus Christ as King, "shall all men's good be each man's rule." Augustus had to find that something was needed beside wealth, and art, and peace to make the people good and great. Life in luxury became life in sin. Not knowing and worshipping the true God, and not doing right according to their own conscience, the people failed and fell. The name

"Augustus" occurs three times in the New Testament. The first of these times of mention belongs to the very man of whom I have been telling. In those days, when everybody you could meet knew the name of Augustus, and was ready really to worship him, a little child was born whose name was "called Jesus, because he should save his people from their sins." The great Roman ruler might not have been mentioned at all, but for the fact that he ordered a record to be made of all the people in the empire, and that this led to the journey of Joseph and Mary to Bethlehem. But the book which passes by the man who was so much thought of and talked about is full of the name of Jesus. It would take you a long while to count how many times His name is found. Even the poor fishermen who became His disciples have their names on nearly every page. And this is the order of their real worth. Jesus, first and chief of all. Afterwards, those who bore His name and "tried His works to do." A long way below them all, the man who seemed the greatest in all the world. The works of Augustus are vanishing away. But the world will be full of the work of Jesus Christ, "and He will reign for ever and for ever." I have just one other thing to tell you. "The word "Augustus" was a *title*, as I have said. The name of the man was Caius Julius Cæsar Octavianus. We should think that was a name long enough to satisfy anybody. But the Romans had a custom which was rather a good one, I think. To a man who had done some great thing, they gave a kind of surname which recorded what he had done. For instance, there were two soldiers named Scipio. One was called "Africanus" because of his bravery in Africa. The other was called "Asiaticus" because of what he did in Syria. Such names were earned. Something of the man's self shone out through them. So with "Augustus." Some later rulers took the name, but they had not earned it. The name our parents give us we do not choose, but the name we earn is our own. I think it would be far better for England if the titles which are given—"noble," "honourable," and all such—were really earned. It is a shame and a wrong that a man should be called "noble" who does and says mean, false things. The worth of the word is gone. Jesus Christ's "new name," which He gives to those who aim to be



true to Him, is best worth the having, and by His love and grace every one of you may have it. It will last; it is written in the "Book of Life."

D. JONES HAMER.

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*LITTLE GOLDEN HAIR.*

BLUEST depths of wistful eyes,  
Brow as lily fair,  
Cheeks like roses in disguise,  
Little Golden Hair.

Standing at life's morning gate,  
Shyly peeping through,  
Eager, scarce content to wait  
For a nearer view.

Questioning with lips and eyes  
All thou dost behold,  
Who can answer thee is wise,  
Little five-year old.

Queries strange, and oft profound—  
Questioner beware,  
Thou art on forbidden ground,  
Little Golden Hair.

Still thy wistful eyes beseech,  
Little child of mine,  
There are depths thou canst not reach  
With thy plummet line.

God is great—omnipotent—  
God is everywhere,  
God is good; be thou content,  
Little Golden Hair.

Bright the sun shines on the lea,  
Basking in its ray,  
Butterflies are calling thee,  
Sunbeam, run and play.

What but sunlight can unseal  
Lily chalice fair?  
What its inner grace reveal  
But the All-Father's care?

Dew and sunshine drinking up,  
 Snowy leaves unrolled,  
 Gleams within each fragrant cup,  
 Hidden heart of gold.

To my keeping hath been given  
 Bud of lily bell,  
 Blessed sunlight, dews of heaven,  
 Guard, oh, guard it well.

Purest leaf, and heart of gold—  
 This, a mother's prayer,  
 Watching thy young life unfold,  
 Little Golden Hair.

*From the Boston "Watchman."*

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### THE LITTLE CAVALIER.

He walks beside his mother,  
 And looks up in her face;  
 He wears a glow of boyish pride  
 With such a royal grace!  
 He proudly waits upon her,  
 Would shield her without fear,  
 The boy who loves his mother well,  
 Her little cavalier.

To see no tears of sorrow  
 Upon her loving cheek,  
 To gain her sweet approving smile,  
 To hear her softly speak—  
 Ah! what in all this wide world  
 Could be to him so dear?—  
 The boy who loves his mother well,  
 Her little cavalier.

Look for him in the future  
 Among the good and true!  
 All blessings on the upward way  
 His little feet pursue.  
 Of robed and crowned and scepter'd kings  
 He stands the royal peer—  
 The boy who loves his mother well,  
 Her little cavalier. *From "Christian at Work."*

## CURRENT LITERATURE.

*Outlines of the Life of Christ.* By EUSTACE R. CONDER, M.A. (Religious Tract Society.) This is one of those full and instructive books, the value of which it is difficult to estimate too highly. Its title is extremely modest, and gives but an inadequate conception of the real merits of a work which is not only rich in information, but which deals with most of the difficult questions relative to the gospel and their history in a very thorough and, at the same time, simple and interesting style. It is the very book which was needed, and the Tract Society have been extremely fortunate in being able to secure the services of Mr. Conder for its preparation. It is a complete manual without the baldness and dryness which generally characterizes the manual. Mr. Conder has studied the recent literature of his subject; but he has also brought to his work his own independent examination, and he gives the result of the whole in the volume before us. "It is," he tells us, "neither a compendium of the literature of the Gospels, nor a manual of controversy concerning the Gospels, but simply an aid to the study of the Gospels. This is far too humble a description of a book which deals with the most important of the controverted points—and as he asks, "What point has not been controverted?"—sets forth the conflicting opinions and the arguments by which they have been respectively maintained; and, while giving his own judgment, supplies such copious references to larger books, that the reader may easily pursue the study for himself. In order that such outline as is attempted here should be "clearly and fully drawn," it is necessary that there should be much more than scholarship, however profound and accurate. It is at least as essential to have a sound judgment, a capacity for taking a broad view of the whole subject, and a right appreciation of the proportion of the several parts. All this Mr. Conder possesses in high degree. The preliminary observations in the short preface are eminently wise, and sufficiently indicate the spirit in which the book is written, and the principles which have guided him throughout. "It is of first importance to draw a sharp line between facts in evidence and conjectures; between the authority of *testimony* and the authority of *opinion*; and to understand clearly that the opinions and conjectures of even the most learned scholars do not constitute evidence." A more necessary caution could not have been given. It seems so simple and obvious, that it might almost be regarded as a truism, and yet the neglect of it is a prolific source of mischievous error. Only less important is it to "perceive clearly at what point evidence stops short, and conjecture and opinion form our only light. An overstrained effort after an unattainable degree of certainty and accuracy is apt to beget a reaction towards doubt and confusion. In the following pages, accordingly, some of the most intricate passages on which harmonists have exercised their ingenuity are set aside on the simple principle that the 'order' which St. Luke leads us to expect in his Gospel (Luke i. 1) is by no means necessarily always the order of time, order of topic being no less important and natural; and that it is, therefore, a vain

labour to attempt to give to every incident or saying its exact chronological place." These wise observations suggest that Mr. Conder is a judicious and safe guide; but those who commit themselves to his lead will soon discover that he is a pleasant one as well. There is not much opportunity in a volume like this for that play of fancy in which, when occasion offers, he can indulge, though here and there we have short passages which reveal the power. Everywhere the style is so clear and interesting, that the reader is carried pleasantly onwards. The analytical skill of the writer; his power of grouping facts, and using them as the basis of his teachings; his freedom from reckless theorizing, and his calm but vigorous statement and defence of the conclusions he has reached attract and impress the reader. We predict for the volume a wide popularity. It supplies what has long been felt by many to be a desideratum, and supplies it in the best form. It did not need the closing sentence in the Preface to assure us that it has been a labour of love. It is clear that infinite pains have been bestowed upon it, and it is an admirable example of a condensation, which secures all that is most necessary for a Sunday-school teacher or young student to know, and yet gives something much more than the dry bones which, too often, are all that he finds in hand-books.

*My Love!* By E. LYNN LINTON. Three Vols. (Chatto and Windus.) It is open to doubt whether the subscribers to Mudie's will pronounce this a charming story, but it is assuredly a powerful book. It might have been improved, especially considering that the readers of novels do not in general care for reflection or sentiment, however striking the language in which it may be expressed, by condensation. Mrs. Lynn Linton writes with great freedom and eloquence, and she is thus sometimes tempted into a fulness which those who are reading the book chiefly for the sake of the story will be apt to regard as diffuseness. But she writes so well that more thoughtful readers will easily pardon the fault, while those who are wearied by the glowing passages in which she sometimes indulges, may skip them and find abundance of interest in the perplexities of the plot. For Mrs. Lynn Linton never loses sight of her story, or seems to forget that it is by it that she must secure the attention of her readers for the graver lessons she has to inculcate. As a tale, "*My Love*" has this cardinal recommendation, that it hardly allows even the most experienced reader of fiction to forecast the course it will run. He may have a general idea that the end will be satisfactory, but there are so many possibilities of another issue, that he is kept in suspense almost till he is well-nigh in view of the actual *dénouement*. But while the plot is never neglected, and in its general construction and evolution exhibits great artistic skill, it is the group of characters to which we are introduced that will most impress the thoughtful readers. The lesson which the authoress intends to teach may be the folly of mere sentiment, as exhibited in the adoration of her father by the heroine, and still more by his "child-wife, his little angels," or the wickedness of the unsympathetic temper which some parents show to their children, as in the case of Mrs. Morshead, or Mrs. Branscombe, or, above all, the hideousness of selfishness as displayed

in the character and life of Branscombe. At all events all these points are worked out with extraordinary skill. Perhaps it is on Branscombe, the embodiment of "sweetness and light," that her care has been most expended, and that her greatest triumph has been secured. It may be said that the features are so strongly marked as to approach almost to caricature. The difficulty certainly is to understand how this "imposing bit of froth and foam, this sham Apollo, this pasteboard of Jupiter," could have inspired his wife and daughter with such devotion; but both lived to see through the deception he practised on himself as well as on those who would believe in him. The "veiled prophet of Khorassan" might have suggested the portraiture, with this difference only, that here it is moral deformity alone which is hidden under a mask of pretentious refinement and affected sensibility. Selfishness could hardly have been made to appear more loathsome and repulsive. But Mr. Branscombe is only one of a group, all of whom are drawn with great power, and will well repay careful study. The book is pregnant with suggestive thought, and some of its pictures of life in a small rural district, with its inevitable tendencies to gossip, are drawn to the life.

*Voices of Hope and Gladness.* By RAY PALMER. (James Nisbet and Co.) Dr. Ray Palmer is well known to our readers. Some of his hymns are among the best in our collection, and from time to time our own pages have been enriched by his verse. We are therefore heartily glad to see this volume, in which some of his choicest productions are gathered together. They are marked by his usual purity of devotional sentiment, beauty of thought, felicity of illustration, and sweetness of rhyme. We give one specimen:

#### THE GRACE THAT TRIUMPHS.

"My grace is sufficient for thee; for my strength is made perfect in weakness."  
—2 Cor. xii. 9.

THY pledge, dear Lord, was it not meant for me?  
Else were Thy words unmeaning to my ear;  
For I am weak and helpless without Thee,  
Then only strong when I can feel Thee near.  
Thou givest strength when, weary of the way,  
In spirit chafed with care, and dark and sad,  
I lift to Thee my tearful eyes, and say,  
"Thou only, Lord, canst make me strong and glad."  
"Lo! I am with thee." Ah! Thy gracious voice  
Wakes quicker throbbings in this fainting heart,  
Rekindles hope, and bids my soul rejoice;  
And firmer grows my step, and fears depart.  
With Thee what sorrows can I not endure?  
What ills can daunt while Thou art by my side?  
Strong in Thy strength at every step secure,  
Thy peace shall in my tranquil soul abide.

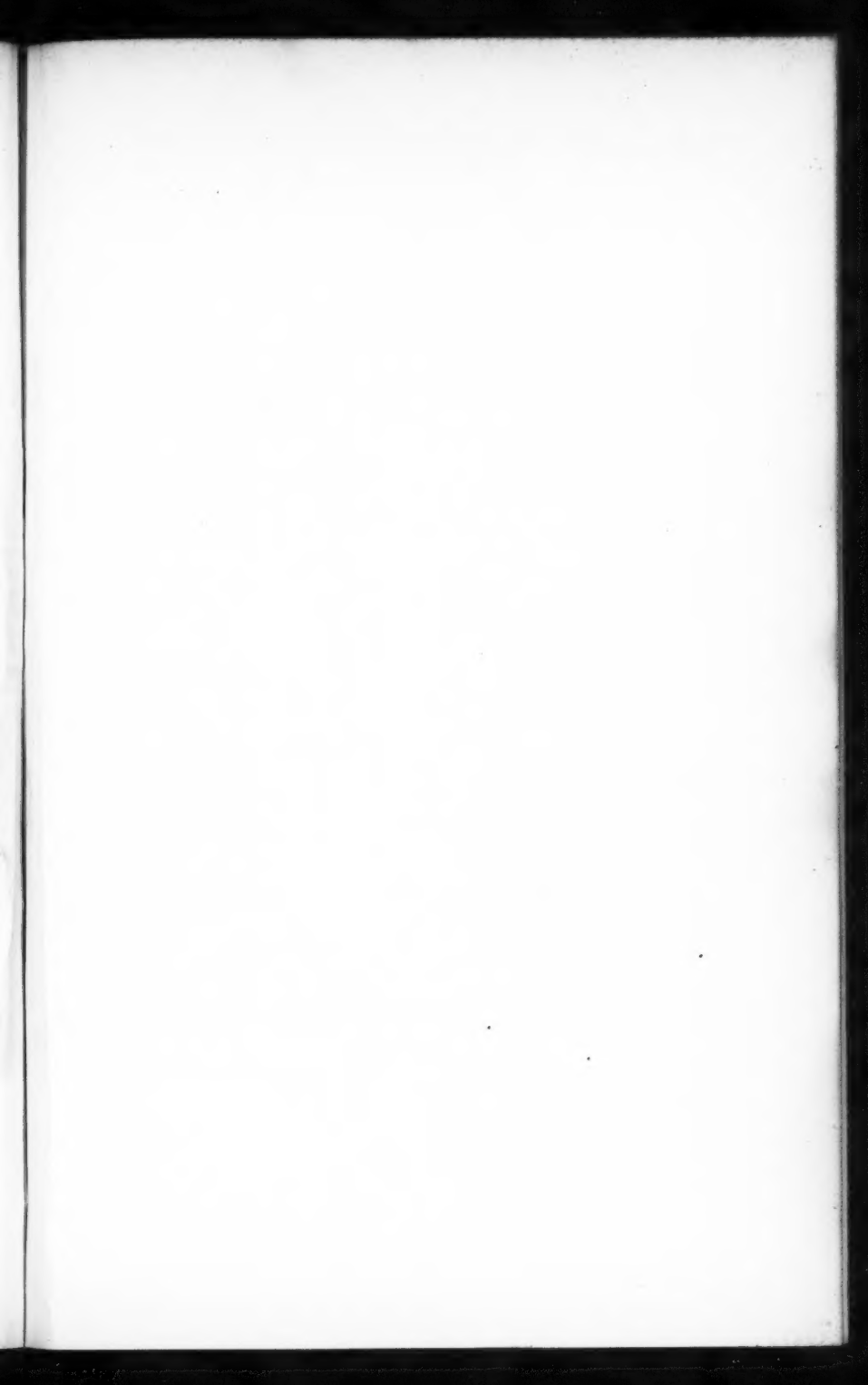
From each sore cross Thy grace new joy can bring;  
 Can make each wearying toil yield sweeter rest;  
 'Mid deepest gloom can bid my spirit sing  
 With the sweet rapture of one fully blest.

Upon Thine arm, O Strong One, let me lean;  
 Then shall I triumph by Thy love and might;  
 For Thou art ever with me, though unseen,  
 And Thou at last shalt change my faith to sight.

*A Romance of the Nineteenth Century.* By W. H. MALLOCK. (Chatto and Windus.) This book is properly described as a romance. We confess to an ignorance, which, however, in this case is bliss, as to what goes on in certain nooks of what is called "society;" but we would fain believe that there cannot be found in them many originals for the pictures here drawn. What the exact aim of the writer is, it is not easy to discover; and it is the less necessary to ascertain, since the whole tone of the book is such as to place it outside the circle of works, attempting seriously to deal with the great problems of the day. Mr. Mallock has got a certain reputation. There was a time when some were inclined to look to him as a stalwart opponent of Agnosticism. They were startled when they found that his reasonings against unbelief all suggested a conclusion in favour of Rome; and his "Paul and Virginia" gave them another shock in a different direction. This new book combines the two. It would be more mischievous if it were more entertaining. Happily it is so dull that it is not likely to attract many readers.

*The Worthies of Science.* By JOHN STOUGHTON, D.D. The object of this volume is to show that religion and science are not necessarily opposed, but that "in a large number of instances scientific men have illustrated in their lives a perfect harmony between the two pursuits. Seventeen worthies are sketched, including Roger Bacon, Copernicus, Francis Bacon, Descartes, Pascal, John Locke, Leibnitz, Newton, Michael Faraday, and others. Of course we do not find complete biographies in this volume, but the salient features of each are brought before us, so that we are able to form a general view of their lives and characters.

A portrait of DR. NEWTH, published by Messrs. Beynon and Co., of Cheltenham, has come into our hands. It is a very beautiful work of art, and so faithful and vivid a representation of the original, that it is sure to be cordially welcomed by the great number who, as students or otherwise, have been brought into relation with Dr. Newth, and will be glad to possess such a reminder of one whom they greatly esteem and love.





Elliott & Fry, Photo.

Unwin Brothers, London, E.C.

*Yours truly*  
*Samuel Pearson*

Woodbury Process.



# The Congregationalist.

SEPTEMBER, 1881.

REV. SAMUEL PEARSON, M.A.

From its very commencement the church at Great George Street Chapel, Liverpool, has held a high and honourable place among the churches of the country. The death of its first minister by drowning, while yet in the first bloom of his usefulness and popularity, and the destruction by fire of the first Great George Street Chapel, which was in course of erection at the time of his early removal, are striking incidents in a history which is an unbroken record of peace and prosperity. Thomas Spencer was the minister of Newington Chapel, from which the church afterwards migrated to the larger and more handsome edifice in which the earlier years of the ministry of Dr. Raffles were passed. The place was burnt down while Dr. Raffles was away in Manchester, presiding at a committee meeting of the Lancashire Independent College, but on its ashes there was immediately erected the noble chapel in which the able and genial Doctor ministered to the close of his pastorate. Dr. Raffles was a great power in his day, and he was a power not only because he was a great and good man, with singular dignity of manner and urbanity of spirit, but also because he lived for a nobler end than to build up a name and popularity for himself. He lived for His Master and for the churches, and the churches appreciated his services and rewarded him accordingly. It was not easy to find a successor for one who had in himself so rare a combination of high qualities, but if Dr. Raffles was the man for his generation, Dr. Meier was not less qualified for the present times. His ministry in Liverpool was brief, but it was successful, and when he resigned the pastorate he was suc-



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ceeded by the subject of the present sketch, who continues to hold a position, which the changing condition of the town makes increasingly difficult, with an ability and loyalty to duty which deserve all praise.

Rev. Samuel Pearson was a native of London, and an *alumnus* of New College, and his first honours were won in a laborious and successful pastorate at Birmingham. His first preceptor was the father of Dr. Abbott, the eminent Head Master of the City of London School; his first pastor the Rev. James Stratten, to whose example he may probably owe some of that grace of delivery by which he is distinguished. He was born in 1841, admitted to the church at Paddington at the early age of fifteen years, and four years afterwards, in 1860, entered New College, where he had an honourable career and secured considerable popularity. Declining invitations which came to him from Wolverhampton and Leamington, he accepted the pastorate of the church at Ebenezer Chapel, Steelhouse Lane, Birmingham. His ministry there lasted from 1866 to 1869, when he removed to his present sphere of labour. In both these places Mr. Pearson has had to deal with circumstances peculiarly trying to young men of ardent spirit, and whose hope and desire are to see progress. Ebenezer Chapel, Birmingham, was a very different place when Mr. Pearson became the pastor from what it was in its palmy days when Timothy East used to attract large and admiring congregations; and later still, when Dr. Raleigh was only prevented by severe illness from continuing his labours there; or when Alfred Vaughan, too early taken away from our churches, put forth all the resources of his gifted intellect and all the charm of his loving spirit to maintain the efficiency of the church meeting there. The locality had changed, the social character and tendencies of the times had changed. Steelhouse Lane did not maintain its old position in Birmingham, and Birmingham was a much more difficult sphere for pastoral labour. Yet Mr. Pearson undertook a post which it was no easy task to occupy with heroic resolution, and filled it with great efficiency. It was the success of his ministry at Birmingham, where he had secured for himself an honourable reputation both in his own church and in the town, which led to his being invited to Liverpool. Yet the same difficulties

have to some extent to be faced in Great George Street as in Ebenezer Chapel. Liverpool has migrated to the suburbs, and though Great George Street is still a central situation, its surroundings are greatly deteriorated. Still Mr. Pearson holds his own, working on despite all difficulties, and commanding respect alike by his character, his ability, and his genial temper.

Mr. Pearson is not only an attractive preacher, but he is effective on the platform, and has already done good service in the press. He has published three suggestive and useful volumes under the titles of "Facets of Truth," "Old Truths for New Times: Sermons on the Epistle to the Galatians," "Home to God," and "Assent and Dissent"—a calm, yet incisive criticism of the Prayer Book. In addition, he has published a number of tracts and small pamphlets. Some of the latest of these are admirably fitted for general circulation. We name particularly those on "Am I fit to take the Lord's Supper?" "The Duty of Decision," and the "Sin of Sadness." They are short, pithy, suggestive, and well calculated for usefulness. Mr. Pearson is a manly and outspoken "political Dissenter," as well as a devout Evangelical preacher, and some of his pamphlets, especially on the Education question, have been very outspoken and vigorous utterances. He is in the foremost rank of the younger men of the Congregational ministry, and is as much esteemed for his personal and social qualities as he is honoured for his abilities.

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### *GOOD AND EVIL AT THE HAND OF GOD.*

In no book is the profoundest of moral problems more sublimely discussed or more nearly solved than in the Book of Job. The solution is the completer and the deeper that it is given, not in metaphysical terms, which are often unreal in the very degree that they are abstract, but in terms historical yet poetic, full of the reality that belongs to the actual and the concrete. Job, as it were, personifies the solution; the victory over evil achieved through his "patience" is not his but God's. He stands there for all time the type or symbol

of the impotence of evil to harm the truly good, of its inability to prevail against the Divine energies or frustrate the Divine ends, or to do aught else than create the discipline of suffering which purifies the patient and perfects the obedient. The evil Job suffers becomes through the hand of God the condition of higher good.

The more eminent of the Old Testament saints are types or representatives of certain virtues; they embody in their characters and illustrate by their lives the graces that most adorn godliness. Abraham is the example of faithfulness, the man who, tried by loneliness, by homelessness, by the hope deferred that maketh the heart sick, by the long tarrying of the promised seed and the longer tarrying of the promised land, yet remained invincible in his faith, and died "the friend of God," certain that He would in some far-off day fulfil His promise. Moses is the type of meekness, the man who had a great work to do and did it without his soul being vainly lifted up, who loved and served unweariedly a people distrustful of heart, stubborn of will, forgetful of past deliverance, mindful only of present ease. Job is the symbol of patience, bearing his losses and sorrows not only without complaint, but with continued trust in God, with such trust, too, as enabled God to work out his deliverance and, by a splendid example, victoriously vindicate His own ways to man. This patience is not so much a single virtue as the ripened fruit of all the virtues, or rather the common soil on which they grow. It is, on one side, the hardy endurance that can bear trouble unmoved; on another, the "patient continuance in well-doing" that may be tempted, but can never be induced to turn aside to ill.

In Job this "patience had its perfect work." This work can be performed only through sorrow and suffering; where they are not it has no vocation. They constitute, as it were, the conditions of its action; only where trouble is can patience work out stronger faith in God, greater sweetness of temper, and holiness of life. What we may term the minor deities fill a large place in every man's affections and thoughts, making it possible for many to be religious because of what they enjoy rather than what they believe. The love and comforts of home, the esteem of friends, the pleasures of social intercourse and respect, the joy of health, the interest that springs from

daily change, the satisfaction that comes from activities exercised, from wants felt only to be gratified—these and such-like make up much of the common contentment with things as they are, the placid acquiescence in comfortable conditions that passes with many for faith in God. But if these comfortable conditions perish, the sunny contentment does not always survive. The loss of the minor deities has often carried down with it faith in the living God. The piety that is born of ease is an emptier and infirmer thing than the piety that is born of struggle and sacrifice. What dies in moral conflict is no moral reality, and the conflict may be needed in order that it may by killing the unreal make room for the real. The religion of many a man is of Jacob's kind, conditional, the conditions being presented by man to God rather than by God to man. "If God will keep me in this way that I go, and give me bread to eat and raiment to put on, then shall the Lord be my God."\* When man so bargains, God acts most graciously when He refuses to fulfil the conditions. A faith that is built on selfishness is no faith in God.

But this subordination of the Supreme to the minor deities is abhorrent to the spirit of Job. In prosperity and health he had been "a man perfect and upright, one that feared God and eschewed evil."† In adversity and disease he had the patience that remained faithful to the Divine will, submissive to Providence, and trustful of the wisdom he thought beneficent even while it sent to him suffering and loss. Satan, with all the cunning, but also with all the unwisdom that ever marks a wicked spirit, had declared that Job served God for profit, that his religion was but organized selfishness, that were the Divine rule as harsh as hitherto it had been kind Job's worship would cease, and he would curse God to his face.‡ And the Divine answer had in effect been, § "Try your Satanic theory on him, act as if you were supreme, and see whether in a world, where the devil were almighty, Job would be faithless to Me and worship thee as god." And so for a-while Satan had his will, and calamities fell thick and fast upon the devoted patriarch. He lost his worldly goods, Sabeen freebooters carrying away his flocks and herds. He lost the home and children he loved, a storm from the wilder-

\* Gen. xxviii. 20, 21.

† Job i. 1.

‡ Job i. 9-11.

§ Ibid. 1 12.

ness smiting his homestead and burying in its ruins his sons and daughters. But he bore his troubles without breaking his heart, lost all without losing his faith, and summed up his comfort in the ever memorable words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." \* Still Satan was not satisfied. The man had health, and the strong has heart for anything. Were his health touched, his faith would perish. It was touched; Satan, almighty for the moment, "smote Job with sore boils from the sole of his foot unto his crown."† But the loathsome disease did not vanquish his trustful piety, and the mimic deity was forced to see the man he had afflicted praise God in his pain. Yet Job's wife was evidently of Satan's mind; she thought faith impossible and life intolerable in the changed conditions, and so she bade her husband "curse," forsake, or, as it were, forswear, "God and die."† But his answer through the foolish woman to the still more foolish Satan was, "What? Shall we receive good at the hand of God, and shall we not receive evil?"

It is at this point, then, that his patience, which is but another name for his invincible faith, most grandly asserts its presence and its power. His troubles have not conquered his piety, or come like clouds between his soul and God. But this beautiful trust, this lovely quietude of spirit as to God, did not leave him as passive and acquiescent in his relation to man. His patience was most impatient of all human intermeddling with the Divine judgments; his spirit was most shrinkingly sensitive to every touch by the hard, rude hands of men. And so, while his speech is most submissive to God, it is fierce, defiant, even utterly contemptuous, towards his ill-judging friends. They, indeed, constituted his great affliction, because ever erring as his wife erred, and his answers to them were but expositions and variations of his answer to her. "What? Shall we receive good at the hands of God, and shall we not receive evil?"

What do these words mean? Is Job consoling himself with the thought that God is the author of evil; that he is in the hands of an almighty power that has both the will and the right to do wrong? That were a most disconsolate and desolating thought, not productive of faith in a God whose

\* Job i. 21.

† Job ii. 7.

‡ Job ii. 9.



name is the synonym of good. Were the Divine will only almighty, were it not also righteous and beneficent, man could not, while constituted as he is, worship it as holy or acknowledge it as wisest and best. Is Job an exception, the example of a man able to revere a blind Fate, to adore and obey an immoral Force, indifferent to good and evil, able to do or inflict either without concern, without regard to desert or result? That is the question we must now attempt to answer.

The word that holds the key to the problem is *evil*. What does it here signify? Evil may be of three kinds—moral, intellectual, or physical. Moral evil may refer either to state and character, or to act, or, which is the more common, to both. A depraved man has an evil character and is in an evil state, and his acts as guilty are evil. His character has been formed by the sins of the past and is expressed in the sins of the present; the bad nature at once embodies and reveals the bad deed, and the deed has its full significance only when viewed in its organic connection with the nature. Intellectual evil may be either want of knowledge—and then it is ignorance—or misapprehension and perversion of truth—and then it is error. The first may be a simple and necessary imperfection, involving no moral blame; but the second a result of will, or of a nature will has helped to form, passing, therefore, into the category of the morally and spiritually bad. Physical evil, again, is comprehensive enough to include every form of suffering whatever its source or course, its motive or end, whether due to the action of Providence or the conduct of man. Whether physical evil bear a moral character, deserving either praise or blame, depends on many considerations, mainly such as determine its cause and purpose, its relation to the moral laws and energies of the universe. This division, with each of its heads, raises many questions which cannot be here discussed; all we can do is to inquire as to the sense in which Job uses the term evil.

I. Does he mean that we receive or suffer moral evil at the hand of God? Moral evil is sin, and sin is the transgression of the law. Law, whether written in the constitution or conscience of man, in the order of the universe or in the Divine Word, is simply the manifested or embodied will of

God; this will, indeed, not as arbitrary, but as the vehicle or executive and realizing energy of Eternal Righteousness. And sin is just the antagonism of the human nature or will to the Divine, the attempt of a free yet mortal being to set himself in opposition to the eternal and immutable right, to raise or erect his own inclinations into a law for himself and the universe. Moral evil is just the absolute enemy and contradiction of God; the denial in nature and act of His right to be God, the moral Lawgiver and Sovereign of man. The bad nature is a nature abhorrent to the Divine, the bad act is an act done against the Divine will, and designed to defeat the Divine purpose. And so with moral evil God has no more fellowship than light has with darkness. He is good, it is bad; He is holy, it is guilty; He is righteous, it is wrong; He is love, it is hate; He is happiness, it is misery. In this sense evil is impossible to God, and man can never suffer or receive it at His hand.

And it is evident that Job does not in any degree or measure here think of moral evil. His plea is that God is as God-like, as much to be loved and trusted and praised when He inflicts evil as when He confers good; that man is as much bound to suffer the one patiently, even gratefully, as to be thankful for the other. But this plea had been impossible if the evil meant had been moral. Many people, indeed, speak of the will of God as if it could do harsh things without being cruel, unequal things without being unjust, and they have ascribed things to Him that they would have held themselves abhorred had they even schemed to do. But where Absolute Sovereignty is so conceived as to be an offence to the human conscience, it is not conceived as Divine. Rank or dignity does not raise above obligation; the higher the dignity the more binding becomes the law of gentleness or charity. The basis of all faith in the ways of God is belief in His goodness. Did man not believe that the nature and will, the purpose and end of God were good, he could not say, "Though He slay me, yet will I trust in Him." Were Satan the Almighty, were he a being in whom infinite strength was joined to infinite badness, it were impossible to any moral being to do other than hate him, all the more that he had in his resistless strength the chance and means of indulging his

boundless malice. To despise him in life and defy him in the very agonies and article of death would be the only virtue possible to the ill-fated moral creatures he dared to rule. But trust in God even while He slays only expresses the faith that He is in slaying good, that He has gracious ends not otherwise attainable, attained *so* at His pain no less than ours, but so attained that our good and His glory may be together furthered and secured. And so Job patiently received evil at the hand of God, certain that it signified only higher and more durable good.

II. Does he mean intellectual evil? So far as the imperfection of knowledge, which is due to limitation of intellect, is evil, it is an evil we receive at the hand of God. And we necessarily receive it if we are to be at all. The Omniscient is the infinite intellect, and even the Almighty could not create another infinite, let alone an infinity of infinities. That belongs to the region of impossibilities, and is not even conceivably possible. But simple limitation of nature is no evil, properly so called. A being perfect in its own order and degree is good, and knowledge perfect within its own range is, though infinitely remote from omniscience, not evil. But where the will works through the intellect, creating ignorance or error, evil becomes real. If man does not seek to know the best and think the truest, he sins; and the error in thought is translated into the wrong in action. But God is not the author of ignorance, but of knowledge; He is the illuminator, maker of man's light, not of his darkness. All truth is of God, all error of man. "The inspiration of the Almighty giveth understanding." The light of heaven never leads astray; our mental evils, whether due to confusion or error, we inflict on ourselves or suffer from man, never from God.

III. Does Job mean physical evil? In moral and intellectual evil man is active, in physical he is passive; in the former he acts or does, in the latter he suffers or endures. He may, indeed, inflict physical evil on himself or others, but this infliction is a moral act, bearing all the qualities and responsibilities of moral action. What is here regarded as physical evil is suffering, pain or shock of nature working sorrow and distress. This evil may be of various kinds and proceed from various causes.

1. *Hereditary.* The child has often to suffer from the sin of his father, or even the sins of remote ancestors. Sins do not die with the sinner's death; they live after him subtly working evils he little imagined in the mad hour of indulgence. While infancy and childhood remain it will be true that more of the innocent suffer than the guilty. The evil-doer who sins against the nature God gave him, sins also against the nature he himself helps to give, works wasting feebleness and disease in generations that are to be. No man can calculate the inherited misery of this world. Could but a fraction of it rise in terrible vision before the imagination of the most selfish debauchee, it would startle him from his sin and drive him to seek the lost purity, the stainless moral integrity, which is even from the standpoint of nature the noblest physical legacy men can leave to man.

2. *Punitive.* The suffering that follows close on the heels of sin is one of the rods by which God chastises the sinner. If a man indulges in strong drink his indulgence causes in him greater mischief and misery than medicine can cure. If he is imprudent and subjects his strength to a strain greater than it can bear, then he suffers from a vigour bent and broken into weakness. And what happens to the individual may happen to the nation or society. Pestilences are often punitive evils, judgments of God against men who have broken His great social and sanitary laws. Science loves to declare physical law inviolable, and its inviolability but means that where man transgresses he must be punished. Disobedience to the constitution God gave and the order He maintains ought to involve, as it does involve, suffering and loss.

3. *Corrective.* Men often suffer as much from ignorance or inexperience as from sin. The child who puts its hand into the fire does not expect the fire to burn, but it burns nevertheless. The man who, giddy of brain, ventures too near the dizzy precipice, reels and falls, and finds that the gravitation which binds atoms together can bring disaster to the incautious man. And corrective suffering is beneficent; it teaches man to obey law by correcting his neglect of it; it compels conformity to the order within which he lives. A universe without law were a universe without order, and where

no order is no reason has been or can be. The individual who disobeys must suffer, and learn by his suffering that law may be established and order reign to the universal good.

Now the physical suffering can in each of these cases be regarded as immediately or remotely from God. The order under which we live is His, its laws are His, and they act by His will and for His ends. And so a devout man, while he may regard his own or another's sin as the primary, may also regard God as the ultimate, cause of his suffering, though causing it as the necessary condition of good. But none of those classes and kinds of evil can apply to the case before us. The evil which Job had received from the hand of God was not hereditary, because it had nothing to do with his descent, or the sins of former men; nor was it punitive, meant to chastise him for his past sins, for he was "a perfect man and upright, one that feared God and eschewed evil;" nor was it corrective, for he had not even in an unconscious way broken the laws either of the physical or social world. And so we must look elsewhere for his meaning, and may find it in a class of physical evils still undiscussed and undescribed.

4. *Tentative.* What is so named is the suffering meant to be testing and disciplinary, at once to try and to educate. It is not designed to tempt, or seduce to evil, but to test, to reveal the real character and quality of the man, and to train or fit to nobler purposes and for higher ends. This tentative and disciplinary suffering is a necessary stage in the path to perfection, a condition essential to the most perfect obedience. The necessity is rooted in the very nature of things. Moral character can be formed only through conflict, and the higher the character the fiercer must the conflict be. The forces of moral evil active in our world cannot spare a good man, must ever, as evil, strive to overcome his good. God can develop the highest type and quality of excellence only by the discipline of pain, the method and way of sorrow. An untried Abraham had been no friend of God; only through trial could his faithfulness be manifested or even attained. Paul carried a thorn in his flesh, and had it not been there, so borne as to be overcome, no heavenly vision had been either possible or realized. The same necessity made the sinless also the tempted Jesus; and the most holy Person of our race and

history was "made perfect through suffering ;" the necessity being so real and great that "though He were a Son, yet He learned obedience by the things that He suffered." Where sorrow like His is not endured, perfection like His cannot be attained.

And this tentative evil, this suffering that makes perfect, is what Job feels he is receiving at the hand of God. The bad moral forces of the world, personified in Satan, seek to conquer him. God allows them to make their essay, must allow them because the world is moral, and Job a free man who can be obedient only through choice, achieve perfection only by liberty. And he feels that what works by God's permission is, in a sense, his minister, working against Him, but yet, by the wisdom that restrains and directs even the evil, forced to work for Him. And so Job suffers the evil, sure that within and through it there is working the God of good. He knows in whom he has believed, and his faith rises victorious over loss. A world which has the righteous God for its ruler can never know ultimate evil. The evil that comes to the righteous man must be allowed to come to him as a thing that, however hard to bear for the moment, has the promise of diviner gifts and graces. Suffering is harsh only when inflicted for its own sake ; is gracious when inflicted that it may exalt and beautify him who suffers. And so in the faith that God does not rejoice in man's sorrow, that loss to man is pain to God, but that when it comes, as come it must, to the man who fears God, it brings a blessing in its cold hand, and eternal though unrealized joy in its heavy heart, Job asks his dark yet strangely bright question, "What? Shall we receive good at the hand of God, and shall we not receive evil?"

A. M. FAIRBAIRN.

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### THE CHURCH MEETING.

THE Church meeting is the only governing power known to Congregationalism. It is extremely difficult to make the outside world understand that neither County Association nor Congregational Union has any control over Independent Churches ; that the one body exists for the purpose of mutual help and

aggressive action, and the other for consultation and fellowship, but that each Church is absolutely supreme in its own sphere, and may refuse to belong to the local association or the national Union without forfeiting its title to be regarded as a Congregational Church. What it cannot do is to retain the privileges of the fellowship while repudiating its responsibilities and obligations. The idea which is abroad, that a number of people calling themselves a Congregational Church have a right to participate in all the advantages of Congregational associations, whether in the way of sympathy or personal honour or pecuniary help, is certainly one of the most extravagant and irrational that was ever broached. These associations, with all their benefits, are external to the individual Church. It unites with them or not according to its own pleasure, but unless it enter into the association it can have no part or lot in the common advantage; and if it do unite it cannot plead its own independence as a reason for not conforming to the conditions of the union. Nothing can be more inconsistent than for men to declaim against organization, and then complain that the honours or the resources of the organization are not at their command.

No union, however, has attempted, or is likely to attempt, any interference with the internal affairs of the Churches. It would need the consent of the churches before any such attempt could succeed, and the last thing these churches are likely to do, is to surrender one iota of their independence. Far be it from me to suggest that they are too jealous in relation to their rights, for with the story of the ages behind it any Church may naturally be anxious to guard against the first encroachments on its liberty. But even jealousy may be accompanied with wisdom, and it is open at least to doubt whether our churches do not sometimes err through their unwillingness to avail themselves of the counsels of friends and neighbours in their times of difficulty. Advice is not control; and if even advice is not given until it has been asked, it is not easy to see why the most keen defender of the independency of the churches need be alarmed at a proposal to refer differences which are disturbing the peace of a Christian community, and in relation to which its members are so helplessly divided as to render all prospect of settlement impossible,

to the arbitration of others. Standing councils of advice appear to me objectionable. No doubt they have obvious advantages, but it is questionable whether these are sufficient to justify an institution which certainly seems out of harmony with the true ideas of Independency, or to compensate for the practical evils it may produce. It is probably more difficult to extemporize committees for arbitration as occasion may arise, but is it not better to face any such inconvenience than to have a standing tribunal to which appeal can be made at any time? Is there not even a danger that the very existence of such a council might tend to the creation of business for it? I do not suggest that its members would seek opportunity for the exercise of their functions, but rather that there might be too great readiness on the part of dissatisfied minorities to appeal to a council if it existed *en permanence*. But the point is hardly worth discussion. There is no such project before the churches, and were the proposal made it is not likely to be seriously entertained. What is to be regretted is that every suggestion, however innocent, started with the view of counteracting some of the evils of excessive isolation, is at once met with alarmist cries about the danger to the independency of the Churches.

That independency must, in truth, be in very weak condition, and its benefits must be very imperfectly appreciated by the communities which are supposed to profit most by it, if it is placed in serious peril by every scheme for mutual help which is propounded. It is certain that a state of freedom must always have inconveniences and difficulties of its own, and any attempt to escape from them, without sacrificing interests which are far more precious, is pretty sure to prove futile. Organization has its distinct advantages, and so has liberty, and it is extremely difficult to secure both in the same system. But that is no reason why free communities should not do the utmost possible towards remedying the evils to which they are exposed, provided they still guard carefully the inheritance of liberty of which they are put in trust. Nowhere can the experiment be made with less risk than in the case of the Congregational Churches of England. They have the history of the centuries behind them to warn them of the shoals and quicksands on which an incautious hand might easily steer the vessel. They are, for the most part, composed of men of



strong popular instincts, who have adopted the Congregational system because of its democratic character. They are committed to a struggle for perfect religious equality, the influence of which is to repress any tendencies towards hierarchy of whatever kind. They are, beyond any other body, in accord with the spirit of the age, in its hostility to high ecclesiastical organization. The danger that they will sell their birthright for any mess of pottage is of the very slightest. Far more likely is it, that in their extreme love of liberty they may refuse to take wise precautions, in which there is no element of real danger to their principles, against the abuses or the weaknesses of the freedom in which is their glory. Freedom does not necessarily imply an isolation which tends to a narrowing selfishness, or an individualism which is apt to become insufferably arrogant. The individual Christian is free even as the individual church, but the one has as little right as the other to be indifferent to the interests of the body of Christ. No one dreads centralization more than I do; no one would contend more strenuously against any advances towards it. But it would be greatly to be deplored if the fear of centralization should become a bugbear to deter our churches from adopting the wisest methods to carry out that great cardinal law of Christ, which requires that the strong should bear the infirmities of the weak. Here, indeed, as everywhere else, let every man be fully persuaded in his own mind. Churches which think it most accordant with Scriptural teaching that they should exist as mere units, must follow their own convictions, but they should be content to allow their brethren, who have a different conception of the internal relations of Churches, to pursue what appears to them a more excellent way.

The real danger to the self-government of the churches, so far as there is danger at all, proceeds from different sources altogether. It is threatened sometimes with the oligarchy of deacons, and at others by the autocracy of the pastors, and in both cases the peril arises chiefly from the indifference of private members to the exercise of their own rights. The assumptions of deacons are, if not the more frequent and the more serious evil of the two, certainly that which attracts most attention. Yielding to no one in my love and admiration

for the deacons of our Churches as a whole, I still cannot help seeing that, partly owing to the extremely indefinite or absolutely erroneous conception of many as to their own relations to the ministers and the Church, and partly to the faults in temper and conduct of individuals, the position of the diaconate is often extremely unsatisfactory. There are dead flies in the apothecary's ointment. They may be few, and their influence may be unduly magnified in the imagination of those who have not condescended to examine the details, but they are there, and the result is that the class have fallen into a discredit which is largely undeserved, and the effects of which are injurious in every way. A few individuals, by their attempt to grasp a power which is not theirs, and by their unwise exercise of it, have caused a whole body of men, who are doing an inestimable service to the churches, to be evil spoken of, with great injustice and with the unfortunate result—only one evil among many—of leading many of the wisest and most influential men in the churches to decline the office altogether. In every district of England it would be easy to name men who, by serving the office of deacon well, have done as much to strengthen the position and extend the influence of Congregationalism even as the pastors of whom they have been wise counsellors and efficient helpers. But these, so far from being the deacons who eagerly clutch at authority and seek to constitute themselves the supervisors both of pastor and people, serve rather to keep in subordination the more ambitious or fussy individuals whose first care is to magnify their own office. Where such deacons of "leading and of light," who possess influence and know how to use it, are found, we seldom hear of those difficulties about the diaconate which are so frequent a source of trouble in many churches.

The men who so often bring reproach upon the office are of an inferior calibre. They have been chosen for their activity rather than for their prudence, and they have not brought to the office those qualities either of brain or heart which are essential to the discharge of its duties. They are flattered by the elevation which it gives them, and seek, therefore, to press the claims of the office to the utmost. For the most part they mean well—an extremely qualified com-

mendation, however, in any case—but they are deficient in that tact which is so important if they are wisely to fill so delicate a position. Probably they are themselves misled by a false conception of their own position in the Church. They are at best only an executive, and though in all matters of common business and routine an executive ought to have considerable discretion, in all graver matters, the body from which they receive their commission must keep the authority in its own hands. It is the forgetfulness of this last point which, more than anything else, leads to differences, and if these dissensions are to be avoided, it is necessary that there should be a very definite understanding as to the exact position which the deacons occupy.

It is superfluous to say that the deacons' meeting cannot take the place of the Church. Sometimes the phrases, the Deacons' Court and the Vestry, are used to describe the deacons' meeting. Both are objectionable, as suggesting an idea of authority which is not consistent with scriptural polity. The deacons are, so far as the business of the Church is concerned, a committee, and nothing more. As a matter of good order it appears to me important that any business to be brought before the Church should first be notified to them. It is not that with them there is any power of veto, but they may at least fairly expect that neither they nor the Church shall be taken by surprise, and that if they object to the introduction of any subject they may be able to appeal to the Church on the point. It is not essential to liberty that a man shall be free to start whatever question he please at whatever time he may choose. Still further, the Church, like any other body, has a right to decide whether it will discuss a particular point, and in order to this to require that proper notice be given. Whether it be given to the Church at a previous meeting or to the deacons is a matter of secondary importance. If it be given to the pastor, he will in all probability confer with the deacons on the subject. The point on which it is specially necessary to guard is that neither pastor nor deacons shall claim the right to prevent any legitimate topic from coming before the Church if the Church wish it discussed. The utmost they can ask is that the Church shall have an opportunity of pronouncing as to the wisdom of

such discussion. It is the governing body, and its functions must not be curtailed by its executive or by its president. But everything done should be done decently and in order, and that cannot be the case if every individual member is entitled to spring a surprise upon the community by the sudden introduction of business possibly of a kind calculated to excite feeling and cause dissension. Whether an attempt should be made to regulate the order of business by distinct law is a moot question. It has always seemed to me that a Church of Christ ought not to need a code of bye-laws, and I am clear that if there are any, they should be as simple and brief as possible. In the first year of my own ministry, being the pastor of a Church as heterogeneous in its composition as could well be conceived—one section of its members having been trained in Independency, another in Presbyterianism, and a third in Methodism, and the latter, as was natural in the case of men who had forsaken their old system because of a dislike to its autocracy being somewhat democratic—I thought it desirable, after consultation with older and wiser men, to have a simple law that no motion should be brought before the Church meeting which had not been previously notified to the deacons. It was carried after some discussion, and its action was satisfactory enough. But in the retrospect I have sometimes doubted whether the same results might not have been obtained by personal guidance and influence. It is, however, eminently desirable that a young man, in the first year of his pastorate, should have some rule of this kind to which he can appeal if unfortunately he should come into collision with some of those lawless and disobedient men for whom all law is made.

To go beyond a few plain bye-laws of this kind certainly appears to me inexpedient. When there is so little confidence between the Church and the pastor, or the Church and the deacons, that recourse must be had to laws, the time would appear to have come for some change. Laws will not clear away misunderstandings, heal dissensions, or so theirritateod feelings. Love to Christ and a simple desire to do His will alone can affect this, and if these are ineffective it is vain to trust for deliverance to any code of rules. It is as a guide to the inexperienced, a corrective to the impulsive, or a check on

those whose zeal outruns their prudence, that these laws are valuable at all. They may prevent some of those disorders to which free communities with a lax organization are liable; they can do nothing for the settlement of graver difficulties. They may also have one evil influence, in causing the Church meeting to be regarded from a purely business aspect, instead of looked primarily as a gathering for Christian fellowship.

It has often been said, that happy is the country that has no history, and on the same principle it may be said, happy is the Church which has little business for its meetings. In both cases the saying can be received only with qualifications. A country desires a history of enterprize, of reform, of social and political progress; it is only from the reckless ambition, the selfish intrigues, the bloody wars which fill so large a space in the world's story, that a well-wisher would see it free. So with Church meetings. These are affairs with which the less the Church has to do the better for itself and the interests of religion—mere details of arrangement, which can only be wisely settled in committee, and which should never be raised in the more public gatherings unless some question of principle be concerned, or there is reason to suspect that the executive has not used its discretion wisely—the graver questions which arise out of the resignation of the pastor or other internal changes—points of controversy on which the Church only can pronounce an opinion, but the frequent recurrence of which in any community is, to say the least, a serious misfortune. A Church whose minute-books contain the record of frequent changes in its ministry, leading in some cases to strong antagonisms; of continual wrangles and difficulties, whether theological or personal; of keen and sometimes angry discussions on trivial matters, such as ought never to occupy the attention of such a body at all, is indeed in bad condition. It is in this sense that it would be true to say, happy the Church at whose meetings there is little business. But if by business be meant the spiritual work of the Church, the reception of members to its fellowship, the conduct of its varied labours, then the more of this the Church has to do the better.

There seems no reason why a meeting for business should necessarily be held every month unless there be business

requiring attention. The details about finance or secular arrangements do not need to be submitted to the church, unless under exceptional circumstances. The ordinary business consists primarily of matters relating to membership. If, indeed, it were arranged that the work of the church should be brought systematically under review, reports presented, plans of management considered, and new workers called forth for the service, there would be quite enough business for a regular meeting every month. The Sunday-schools, the societies for young men and young women, the agencies of Christian benevolence, the Home Mission, and the Foreign Mission, would all furnish topics, and all the work of the Church would thus be brought under the consideration of its members. The meeting would be more attractive, the Church would be taught to realize a new and important element in its fellowship, a fresh impetus would be given to every kind of Christian work. Until, however, a plan of this kind be carried out, it is possible that regular business meetings may not be necessary every month. A Church in healthful condition, indeed, may reasonably hope that each month will see new applicants for admission, and if so the meeting should be held for that purpose and confined to it. But apart from business altogether there is need for meetings for Christian fellowship.

Of their desirableness I am strongly convinced, but about the possibility of working them successfully I do not feel equally confident. At all events, they need to be conducted with judgment, and that judgment should be shown not only by the pastor who presides, but by all the deacons and leading members to whom he is entitled to look for support and co-operation. An hour spent in vestry or lecture hall, where a cup of tea or coffee should be prepared, would be a fit and pleasant introduction to the meeting. Then a subject of general interest should be started and a free expression of opinion invited. And now arises the difficulty. So many men have crochets and fancies which they can introduce into the discussion of almost every question, while others have some grievance to ventilate, and are eager to drag it out on every occasion, that unpleasant topics may easily be started and the result be anything but edifying and satisfactory. A

little experience may probably remedy a good deal of this evil, but in the meantime an unfavourable impression may be created which will not easily be removed.

Still I believe that the experiment should be made, and I hope that when made wisely it would succeed. But of this at least I feel certain, that the aim of every pastor should be to make our Church life more of a reality. May the day be far distant when our Churches should become debating clubs, but I do long to see more life and earnestness about our Church meetings. I do not think that is to be secured by turning our assemblies into business meetings, as though there were no executive to attend to these matters of detail. Its control over all these things should be preserved by its retaining the right of choosing its own executive, but its special meetings may well be reserved for the higher purposes which I have indicated. A yearly, or at most a half-yearly, meeting is generally all that will be necessary for financial and secular business; the supervision of Evangelical, missionary, and philanthropic work may advantageously occupy the monthly meetings; and if, in addition, there be gatherings for spiritual communion and edification, the idea of the Church will be developed in a very much higher degree than at present is seen amongst us. To some of the points briefly touched here I shall return, and at the same time deal with others of which I have not been able to speak. My aim has been to insist on the importance of giving a reality to our Church meeting. The difficulties in the way, in the present state of social life amongst us, are great. It is extremely difficult to secure the attendance of the more experienced members of the Church, and hence the control of everything necessarily drifts into the hands of pastor and deacons, who are blamed by those whose own indifference is the cause of the evils they condemn. As I have had reason to insist on the mischief that has, in some cases, resulted from the straining of pastoral or diaconal prerogative, I am the more bound to add that I believe it to be small as compared with those which accrue from the neglect of duty by private members. If the members would give importance to the Church meeting by regular attendance and sympathetic interest in the church's work, I believe we should have fewer complaints and fewer difficulties.

J. GUINNESS ROGERS.



## DR. STANLEY ON BAPTISM.\*

In a volume on "Christian Institutions," the Dean of Westminster has republished, with a few additions, the article on Baptism, which appeared some time ago in *The Nineteenth Century*. Its great merit, and the high position of the writer, will secure for it general attention, and lead many to a reconsideration of subjects important and not yet settled. Like the other writings of the distinguished author, it is evidently designed to promote peace and charity, and it will contribute to these desirable results, though it be not the end of controversy. All will be pleased with some things, and many will be displeased with others. They who hold to the baptism only of adults, and to a baptism by immersion, are told that the apostles and first Christians are on their side, as well as the churches of the third and fourth centuries; and they who hold to the baptism also of infants, and to the baptism of all by sprinkling, are told that the spirit of Christianity and the common sense of nearly all Christendom are on their side. We do not see that the Dean has contributed much, save the weight of his authority, to the evidence in favour of *immersion*, and the *exclusive* baptism of men and women; but all Christian Churches may be thankful to him for maintaining so agreeably and effectively the constant and supreme importance of what is moral and spiritual.

We propose to consider in the present number the statements respecting the origin and form of baptism, and the meaning of the words used in the New Testament for the rite and its object. It is asserted that the *name* means *immersion*, and that this was the *mode* of all the baptisms of the Bible. Several statements are made as unquestionable, for which we can discern no satisfactory evidence.

I. It is plain that the rite of Christian baptism was not a novelty. It was introduced by the baptism of John, and this

\* It may be proper to state that this article was printed some weeks before the illness of Dr. Stanley, which so soon ended in his death. It was written with the hope that it would be read by him, and receive his candid criticism. The writer has some satisfaction in thinking that there are no expressions which will be deemed unsuitable to one so much beloved, honoured, and lamented.



was preceded by "divers baptisms" from the time of Moses. Dr. Stanley supposes that the baptism of John was an imitation of the bathing of the Essenes, its form being derived from their practice. But this is not according to the New Testament or Josephus. The Essenes were a small party among the Jews, distinguished by asceticism, generally living apart from the world as celibate monks. They renounced the usual animal sacrifices of the Jews, and practised unusual purifications with water, bathing every day and oftener. Their bathings were no doubt *immersions*, but they were not called *baptisms*. The single baptism of John was not like their repeated bathings, and it was for all. They attached great importance to the frequent cleansing of the whole body; but John insisted only on repentance and righteousness. He was a priest as well as a prophet; and it is surely more likely that he would follow the example of the priests, who from the time of Moses had baptized the people in public only by sprinkling, than that he should copy the custom of a sect, who separated themselves from the world, rejected some of the most important services of Judaism, and were distinguished by Pharisaic bodily ablutions. The account which Dr. Stanley has given of the Essenes shows clearly how different their practices were from the baptism of John, and seems to us completely to disprove their supposed connection.\*

II. The chief argument of those who think that the baptisms of the New Testament were immersions is the usage in common Greek of the verb βαπτίζω; and this appears to be the view of Dr. Stanley. A difference between classic and Hebraistic Greek is not to be supposed without reason, but it has little antecedent improbability. Changes in the significance of words are common in all languages, and are to be expected when there is a difference in the writer's age, country, associations, and in the objects to which words are applied. The difference between classic and Hebraistic Greek was formerly disregarded, but it is now admitted by all. We are sure it would be acknowledged by the Dean, and are surprised

\* "Not only did the Essenes go through the bath on their first admission, but day by day the same cleansing process was undergone . . . day by day fresh white clothes were put on, day by day after the slightest occasion they bathed again."—*Stanley on the Jewish Church*, vol. iii. p. 458.

that it is not noticed in his argument. The meaning of a word in classic Greek is not proved to be its meaning in the New Testament, unless evidence of the same signification is to be found in the latter as well as in the former.

Common lexicons give to βαπτίζω an intensive meaning—to dip frequently, to sink, to soak, to overwhelm. It is not used as βάπτω for a simple immersion, but for one repeated or continued. In more than fifty passages it is not once used for a single, short, and harmless immersion, but always for those of another character. Persons were pressed down and baptized, that they might be drowned; ships when baptized were sunk and destroyed; animals perished when baptized; and the shore was baptized by the rising tide. Baptizing is described as itself the cause of drowning and destruction, and therefore the verb must mean more than dipping. Figuratively it is used only for what is oppressive and injurious. Men were baptized by debts, taxes, afflictions, and sins. All this is very unlike what the Bible teaches of baptism. According to the classic usage of the verb, persons are no more baptized by a momentary dipping than by any simple sprinkling. Then in classic Greek the verb is applied only to common objects, while in Hebraistic Greek it is used only for sacred objects, and has a religious character.\* Such great difference in use would be alone sufficient to produce and prove a difference of meaning. This is further shown by the nouns which are peculiar to Hebraistic Greek, βαπτιστής, βαπτισμός, βάπτισμα. From the New Testament and Josephus it is clear that βαπτισμός was the name of a religious purification; and this appears to be its sole and entire meaning. It is used for all such rites, and only for them. It is impossible to determine the meaning of such a name by the classic usage of the verb, or to ascertain the manner of a sacred Jewish rite by looking to the condition of objects said in common Greek to be baptized.

The meaning of the name βαπτισμός, with the nature of the rite so described, can be learnt only from its usage in

\* In only one passage is the classic sense of the verb given by the Septuagint. "Iniquity oppresses me." ἡ ἀνομία με βαπτίζει (Isaiah xxi. 4). In Josephus the classic meaning of sinking is frequent. The Hebraistic usage is seen in the account of John's baptism, which is described simply as a symbol of moral purification (Antiq. xviii. 6).

Hebraistic Greek. It was given to purifications appointed by the law of Moses for the service of the tabernacle; to household purifications observed by the stricter Jews; to the priestly purification of the people by John; and to the similar service observed by the disciples of Christ. The statements of the Bible respecting these baptisms are sufficient to show their nature, and the meaning of their name. If any of these baptisms were not immersions, they could not properly be called *immersions*, and this cannot be the meaning of the name. Now we do not find a single instance in which a total immersion of the baptized person is certain, while there are many in which it is very improbable, and some in which it appears quite impossible. We request our readers to refer to the Scripture statements respecting the four classes of ritual baptism.

1. The Mosaic baptisms were purifications with water, belonging to the services of the sanctuary (Heb. vi. 2; ix. 9; Exod. xxix. 4; xxx. 19; Lev. xiv. 7; Num. viii. 7; xix. 20). From many passages it is evident that purifications by *sprinkling* with water were called *baptisms*. In some cases the hands and feet were *washed*, and in others the whole body; but the last was not public nor at the sanctuary. The principal of these purifications, the only customary purifications of one person by another, were by sprinkling; and this alone is specified after the mention of "*divers baptisms*" (Heb. ix. 10, 13). No immersion of persons was ever enjoined by the law; and no purification of one by another, excepting by that of sprinkling, appears till some ages after the Christian era. The verb for baptizing is not used by the Septuagint in the writings of Moses, but it is applied to the washing of Naaman in the waters of Jordan (2 Kings v. 14); to the purification of Judith, when she went out to pray at a fountain in a large camp of soldiers (Judith xii. 7); and to the cleansing required when any person was defiled through touching the dead (Sirach xxxi. 25). Naaman may have *dipped* himself seven times, though only directed to *wash*; but the immersion of Judith cannot be supposed in the circumstances related, whether real or fictitious. The baptism required after touching the dead was a sprinkling with water by the priest after a private washing (Lev. xxii. 6; Num.

xix. 11); and the construction of the verb with *ἀπο* shows that it had lost the sense of *immersing*, and taken that of *purifying*, or a person could not be described as "baptized from a corpse."

2. The Traditional baptisms mentioned in the New Testament were of things and persons (Mark vii. 4; Luke xi. 38). Vessels of stone and metal might be immersed in water, for the sake of cleansing; but not the couches then used. A teacher, invited from the street to take food in a stranger's house, might be expected on entering to sprinkle himself, it may be several times, with water from the jars placed for the purification of the Jews (John ii. 6). But that a guest should be expected to bathe himself at such a time is contrary to every known custom of Jews or Gentiles. The purification which the Pharisee was astonished that Jesus did not observe was called a *baptism*, but it could not be an *immersion*. The New Testament Lexicons of Schleusner, Bretshneider, Wahl, Robinson, Grimm, Cremer, and the Grammar of Winer, state that the name was given to purifications without immersion, as well as with; and in this most versions and commentaries agree.

3. The baptism of John was either the rite of purification with water, *βαπτισμός*; or the repentance, of which the rite was a symbol, *βάπτισμα*. These two words are often confounded, but they are always distinguished in the New Testament. They who came for the baptism of John, came professedly for the *repentance* which he preached, as well as for the *rite* which he administered.\* The manner in which the rite was performed is nowhere described, and can only be inferred. It is learnt from the places mentioned, the multitudes baptized, the apparent facility of the observance, and its evident accordance with the customs and expectations of the Jews. If he purified the people with water, singly or collectively, as the priests were wont to do, by the simple, easy, familiar rite of sprinkling, nothing more can be expected

The baptism which John "preached," and which was "from heaven," *βάπτισμα*, was *repentance*, a moral change, and not any use of water. So Justin Martyr states that *repentance* was the *baptism* which Isaiah taught. To Jews he said, "Baptize the soul *from* anger, and *from* covetousness, *from* envy, *from* hatred" (*ἀπο*, cum Trypho, c. 14). The verb is used with the rite, and with the change of mind of which it was a symbol.

than the statements of the Evangelists. But if he had immersed men and women in the river Jordan, or the waters of Enon, such a baptism would be unparalleled. There is no proof that any prophet, or priest, or teacher of religion before his time had done such a thing. With the increase of numbers, the immersion of multitudes soon becomes an impossibility. Without a change of garments, immersion has not the character of a purification; and for a change of garments, delay and preparation, and the separation of men and women, would be absolutely necessary. There is no sign in the narratives of the Evangelists of these things, nor of any difficulty or objection. It has been said that Eastern customs would make unobjectionable what seems to us very objectionable. But nothing like the immersions attributed to John are to be found in the previous history of the Jews. If so peculiar and extraordinary a service as the public immersion of multitudes, dressed or undressed, were introduced by John, it would have required exhortations and cautions, and would not be recorded without some explanation and excuse.

John was designated the Baptist, ὁ βαπτιστής, not merely for the ritual baptism which he used, but for the moral baptism which he preached and promoted—the baptism of repentance. The title was one of honour, and could not but refer principally to the higher part of his office. He preached in the wilderness, that people might come to hear him there; and chose the banks of the Jordan and the fountains of Enon for his ministry, because much water would be wanted by all large gatherings of people; and running streams were always preferred for religious purifications of every kind. Persons go to a river, without going *into* it; and they may go *into* it to cleanse unsandalled feet, without any thought of disrobing, or of being dipped and going home with dripping garments. The few supposed signs of *immersion* owe their plausibility to the assumption that this must be the meaning of the word. The style of the sacred narratives, what is said, and what is not said, show that John baptized the people as the priests had done from the time of Moses, by sprinkling them with water; and not as Jews and Christians did in after ages, by immersing them in water.

4. The account of the baptisms given by the apostles of Christ confirms this conclusion. From one passage we know that a baptism like that of John was given by apostles during the life of Jesus to those who became His disciples (John iii. 22; iv. 2). But this rite was so simple, usual, and subordinate, that it is unnoticed by the other evangelists. In the Acts of the Apostles several baptisms are related, and all with the same simplicity and indefiniteness. Thus thousands were baptized in Jerusalem on the day of Pentecost (Acts ii. 41); multitudes of men and women in Samaria (viii. 12); the devout Ethiopian at a wayside fountain, on his journey home (viii. 38); the Apostle Paul in a friend's house, before taking food after a period of great exhaustion (ix. 18); Cornelius and friends in the house where they met to receive instruction, the water being brought in for baptism (x. 47); Lydia and her family, when they had gone out to pray by the river side (xvi. 15); the jailor and his family in a prison at midnight, when they were aroused by an earthquake (xvi. 33); a few Corinthians, Crispus and his family, Gaius, and the family of Stephanas (xviii. 8; 1 Cor. i. 14); and some men of Ephesus, who before had known only the baptism of John (xix. 5). Now there is nothing in any of these cases to indicate *immersion*; in some it is impossible, in all improbable. If the Ethiopian went to the water, the water was brought to Cornelius, to Paul, to the Philippian jailor. If Lydia and her family were by the side of a river, they had no bathing dresses, for they had come out to pray, without any thought of being immersed in the river. In other cases the name of the city is given, without any mention of rivers, or reservoirs, or bathing places. As what is said of John's baptism with water, and what is not said, show that it was similar to the usual baptisms by Jewish priests, so what is said and not said of the rite of Christian baptism, prove that it was similar to both. Names are the same, circumstances and design are similar, and therefore the *mode* of the rite is the same. There is nothing in all these passages but the supposed signification of the word to prove, or even suggest, the practice of total personal immersion. According to the whole evidence of the sacred Scriptures, the Septuagint, and Josephus, to baptize or to be baptized ritually, is to give or receive the *rite* of baptism.

This was named βαπτισμός, not because it was an *immersion*, which many baptisms were not, but because it was a *religious purification*, which all baptisms certainly were.

III. Much stress is laid by Dr. Stanley, and by all immersionists, on two passages in the Epistles of St. Paul, both of which are highly figurative (Rom. vi. 4; Col. ii. 12). It is argued that the rite of Christian baptism must have been by total immersion in water, or it would not correspond to the burial of Jesus Christ. We ask, why any outward resemblance should be supposed? The term used in both texts is not the name of the rite, βαπτισμός, but βάπτισμα, which denotes some religious experience. The latter is always distinguished from the former, and belongs to the mind and not to the body.\* Neither the Mosaic baptisms, nor the traditional baptisms, nor the baptism of John had any reference to *burial*; and only these two passages are supposed to connect the rite of baptism with the burial and resurrection of Jesus. But as the crucifixion, the death, and the present resurrection are spiritual, so must the burial be. Christians are said to be *circumcised* with Christ (Col. ii. 11); and as this must be *exclusively* figurative, so must the *being buried* with Christ. Not in the body but in the mind Christians are circumcised, crucified, buried, and raised with Christ. The consistency of these passages is destroyed, if one word is taken literally as referring to the rite, and the others figuratively as referring only to religious experience.†

The reasoning of the apostle also appears to require a spiritual interpretation. We should not continue in sin, though it has occasioned an increase of favour. And why not? Because sin has caused the death of mankind (v. 15). This is the first

\* Nouns with *μεν* properly denote the *action*, but the termination *μα* denotes some *effect* or *object* of the verb (Buttmann, Greek Grammar, 296). The second name would not be introduced to express the same meaning as the first. The confusion of βαπτισμός and βάπτισμα has come from the unscriptural identification of the outward rite with the spiritual change symbolized by it.

† The baptism which Jesus desired (Luke xii. 50), and said that disciples should share with Him (Mark x. 38), was the experience of sorrow in which the soul is most manifestly consecrated entirely to God (John xvii. 19; Heb. ii. 11). "He styles His cross and death, a cup and baptism; a cup, because He received it with delight; a *baptism*, because by it He *purified* the world" (Chrysostom, Hom. 33).



reply founded on general experience; and the second refers to the experience of Christians, the nature and object of their faith. Disciples cannot continue in sin, because they are separated, consecrated, for the imitation of the example of Christ, who died to put away sin. Compare with this the other argument. We should not continue in sin, because the rite of baptism we received resembled the burial and resurrection of Christ. Such reasoning has little value practically or theoretically. It is not like the style of St. Paul, nor the lessons of Jesus Christ, nor the figurative language of the Bible. The communication of the Holy Spirit is figuratively described as a sprinkling and a pouring out, never as an overwhelming or an immersing (Ezek. xxxvi. 25; Isaiah xlv. 3; Joel ii. 28; Acts ii. 17).<sup>\*</sup> Dramatic representations are not very edifying to performers or spectators; and religious rites do not become more useful by an increase of quantity. As much bread and wine were not required for one Christian rite, so much water was not needed for the other. Dr. Stanley imagines that the shock of plunging into cold water might be beneficial. We cannot understand how the immersion of persons "when they came up from the water, naked and shivering from the cold plunge," as the Dean describes them, could promote Christian meditation and prayer. Nor do we see how such a practice can agree with the gentle and spiritual character which marks all the teaching and precepts of Jesus Christ. The baptism βάπτισμα, by which disciples are assimilated to the Lord, is moral and spiritual, not material and ritual. It requires self-denial like His in opposing all sin; and gives the hope of increasing resemblance to Him here, of perfect likeness and association hereafter. This is the only baptism which saves (1 Peter iii. 21), the baptism of all true disciples, who have "one Lord, one faith, one baptism," re-

<sup>\*</sup> The Dean says that "St. Paul compared it" [the rite of baptism] "to the Israelites passing through the roaring waves of the Red Sea (1 Cor. x. 2), and St. Peter to the passing through the deep waters of the flood" (1 Peter iii. 20). But according to the sacred history, those who were saved were not immersed. They were *separated* that they might be preserved from this and greater ills. The rite of baptism resembles Christian experience, not because there is an *immersion* or *overwhelming*, but because in both there is a *cleansing consecration*, in the one symbolical, in the other spiritual.



ceiving one Spirit, and rejoicing in one God and Father of all (Eph. iv. 4-6).

The Dean allows and affirms the suitableness and sufficiency of sprinkling for all religious purposes, and the greater accordance of baptism so administered with the spirit of Christianity. He says that "no one would now wish to go back to the old practice" of immersion, and that "the civilized world has decided against it," thus giving "a striking example of the triumph of common sense." But if sprinkling has this superiority over immersion, why should it not be adopted before the Christian era, as well as after it? Why should it be left to later ages to make the initiatory service of Christianity agree with its character, and fit for the whole world? Greek, Dutch, and German names primarily denoted *immersion*, and subsequently a purification by *sprinkling* water. The common intensive signification was exchanged for a higher, that of a *religious purification*. The religious use of the verb would naturally lead to this change, and it would be favoured by the changes in sense of similar Hebrew and Aramean words. However the change of meaning may be accounted for, the difference in usage is certain. In Hebraistic Greek the verb was applied exclusively to religious objects; one noun was formed to denote the outward rite, and another to denote the moral object it referred to.\* There is no evidence in the Bible that any baptism of persons was by a total immersion; while there is clear testimony, both literal and figurative, that the baptisms with water there mentioned were chiefly by sprinkling. That in after ages immersion became for a time common is certain; but this is no proof of the existence of the practice in the time of the New Testament, and still less of its exclusive use. Many and great deviations were made ere long from the simple primitive practice; and a total personal immersion is like other superstitious usages which were merely human inventions.†

\* The Hebraistic name βαπτισμός has no exact equivalent in other languages, and therefore it is generally and properly transferred. In the common version, and in the Revision the noun is twice translated *washing* (Mark vii. 4; Heb. ix. 10), and the verb *wash* (Mark vii. 4; Luke xi. 38). Baptizing and Baptism would preserve the difference there is in the Greek nouns.

† The three nouns, which are peculiar to Hebraistic Greek, have no exact equivalent in other languages, and therefore are usually and properly

What Dr. Stanley says of the old ecclesiastical customs, and of the subjects of baptism, must be reserved for another number.



### THE JUBILEE FUND AND MINISTERIAL INCOMES.

THE proposal of the Jubilee Committee of the Congregational Union to raise a special fund which should be at once an expression of gratitude for past mercies and a provision for future work has called forth some keen criticism, which, as it is in some respects extremely specious, requires to be carefully examined, that what is unfair in its representations may be corrected, and what is just and true accepted as a necessary monition. At the outset we must remind our readers that the Committee does not propose that the Jubilee Commemoration should be restricted to the raising of a large fund, and, therefore, is not open to an insinuation, which has more of caustic sarcasm than of that charity which we should have expected to find in one who writes so fervidly about the spiritual needs of the churches. "The Jubilee Committee," says one of the critics, "are going to create all things new. The spirit of the age is upon them. Mammon rules, and they are going to make friends of the unrighteous idol. Give them money and they will cover the land with Congregational ministers with an adequate income, a good manse, and a well-stocked library." Raillery of this kind is very cheap, and will, no doubt, be extremely acceptable to all who would rather give any proof of their devotion to Christ and His Church than consecrate any part of their substance to Christian services. But unless it can be proved that those who are engaged in raising funds have some sinister object in view, or are sacrificing the spiritual life, doctrinal purity, or true independence which

*transferred.* The Jewish name for some religious purifyings, βαπτισμός, is, in our common version and in the new Revision, one transferred (Heb. vi. 2) and twice translated *washing* (Mark vii. 4; Heb. ix. 10). The term βάπτισμα is always rendered *baptism*, and so its difference from the name does not appear. The official title βαπτιστής is always transferred, and so is the verb βαπτίζω, with two exceptions, where it is translated *washed* (Mark vii. 4; Luke xi. 38).

are the essentials of Church prosperity for the sake of large pecuniary resources which at best are but the accidents, such criticism is as unsatisfactory as it is uncharitable. There is no scheme for the raising of any fund for missionary work about which the same might not be said. In proposing to make larger provisions for carrying on the work of Congregationalism in rural districts, the Jubilee Committee is only doing what every Missionary Society does when it appeals to the sympathies of its friends; what the Committee of every philanthropic institution is compelled to do unless it would close its doors against the needy and the suffering; what, in fact, is done every day in the case of every great enterprize, whether of religion or benevolence. We do not see how the objection to it can be consistent on the part of any except those who, like Mr. Müller, are prepared to carry on all operations in pure faith. Of course, if it could be shown that the Congregational Union or its Committee was relying exclusively upon money, and in the eagerness with which it sought to pile up a large fund forgetting higher and more spiritual ends, that would be a grievous fault deserving censure. But there is no evidence adduced in favour of such a suggestion. The Committee believe that the weak and struggling condition of many of the churches, in agricultural districts in particular, is partly due to the heavy burdens by which the spirits both of pastor and people are crushed, and that the aggressive work of the churches amid the new and ever-growing populations of our large towns is checked for the lack of the necessary funds. They feel that the Jubilee of the Union presents a fitting opportunity for an appeal to the churches to help the Church Aid Society in dealing with both these evils. Hence the proposal for a Fund, which has called forth strictures, which if they mean anything suggest that money is the one thing sought and that there is either blindness or indifference to the spiritual wants of the churches and the country.

In short, the Committee desire to secure the necessary means for doing Christian work. The "very head and front of their offending hath this extent no more." Simple, indeed, as the proposal is, it might be open to objection if it stood alone, and if nothing else were to be done with the view of stimulating in the churches a deeper sense of their responsibility to their God

and their country. But it is one only of several modes of commemoration. The Jubilee is to be a season of testimony, a time for the cultivation of sympathy and fellowship among the churches, a period of special evangelistic effort. Is it wonderful that, along with these other modes of celebration, the churches should be asked to signalize it by acts of special consecration of money to the work of Christ? Would it not have been much more surprising, or rather would it not have been a cause for real sadness and sorrow of heart, if there had been no such suggestion at all? Eloquent expositions and defences of principles, however precious; fervid profession of zeal for Christ and His kingdom; thrilling sensations in crowded meetings where touching addresses on points of spiritual experience and life are given; even gatherings for united prayer pervaded by a deep devotional spirit and followed by a faithful preaching of the gospel to the people—would they not all have had about them a certain feeling of incompleteness if they were not accompanied by some deeds of generous self-sacrifice for the extension of the Church to which such attachment is professed? Our brethren in the poorer churches, whose struggle for existence has been made more severe than ever by circumstances over which they have no control, are in need; and if all that we do is to tell them of our devotion to principle and to bid them also be warmed and filled, our religion surely lacks one evidence of its reality and strength. Instead of feeling that the Union has any occasion to apologize for this special form of commemoration, there would have been much greater need for apology if it had been lacking.

Every rational maxim of a sound policy, as well as every nobler instinct of Christian sympathy, would dictate such a course of action to those who believe that Congregationalism has as great work to do in the future as in the past. For its strength for that service which it ought to render to Christian truth and liberty depends largely upon its capacity for meeting the wants of poorer districts with scattered population. We will not say that it could not live, but it certainly could not wield its proper influence in the nation if it became a religion only for large towns or their fashionable suburbs. As it is, these town churches are recruited to a considerable

extent from the villages, and it would be a suicidal policy for us to abandon the position we hold in them. But we must make up our mind either to abandon it or to resolve on maintaining it with a zeal and energy which hitherto, alas! we have not manifested. The Union has grasped the facts of the situation and is acting accordingly. That its effort to call forth the liberality of the Church in this direction should expose it to the charge of Mammon-worship is a strange phenomenon.

So much as to the general objection, which, however, is quite apart from any criticism of the purposes for which the fund is to be employed. One main object is to increase the resources of the Church Aid Society, and thus, it is assumed, to raise the minimum income of every Congregational minister to £150 per annum. The assumption involves a mistake as to the real aims of the Church Aid Society. It does not propose that every one who calls himself a Congregational minister, or who is invited to be the pastor of any society which chooses to describe itself as a Congregational church, shall be entitled to receive that or any other minimum, nor does it restrict its operations to the one object of aiding poorer churches. It exists for the extension of Congregational churches, and contemplates Home Missionary operations, evangelistic work, special missions, and aggressive service generally. To help it is simply to provide larger resources for the home work of Congregationalism. The agricultural counties and the poorer districts as a whole necessarily command a large share of its sympathy and effort, but they are not intended to be the exclusive objects of its care. Indeed, as it acts for the most part through the County Associations, it promotes such work as commends itself to the approval of the churches in each locality. The only independent service which it has undertaken, so far as we are aware, is to appoint a committee to give the churches in our university towns such help as they may desire for the purpose of meeting the special requirements of towns whose circumstances give them an exceptional position. Important work of that kind it is ready to undertake, but it exists mainly to strengthen the hands of the County Associations, through which the aggressive action of Congregationalism is carried on. These Associations supple-

ment the miserable salaries of the pastors in poorer Churches, and undoubtedly one object of the Church Aid Society is to enable them to do it more effectually than they do at present.

The contention of "J. P.," a correspondent of the *Non-conformist and Independent*, seems to be that this is an undesirable end. His general remarks on the Congregational ministry are conceived in a spirit and expressed in a style which certainly does not dispose us to give any special weight to his opinion. There is neither kindly feeling nor judicial impartiality in the following sketch, to almost every sentence of which we take exception :

Concerning ministerial incomes, my own experience is, that the average is above, rather than below, the average income of any class of men with whom ministers can fairly be compared. There is probably no profession to which the approach is so easy, for which the preparation is so cheap, in which the blanks are so few, and the prizes so many. In my own neighbourhood there are half a dozen important pulpits filled by young men who have only recently left college. There they stand. I pity them, and I pity their congregations. Ignorant of the world, with no experience of human wants and woes, no knowledge of the human heart, except what they have derived from books, their intelligence is about equal to that of average clerks, and I could tell you to a few pounds what they would earn in commercial offices. A few years in a theological college, a white tie, a bundle of stock phrases, and they discourse with a degree of authority, which is generally in direct proportion to their ignorance, on life and immortality. Heaven help the poor pilgrims who are left to the mercy of such incapable guides.

The writer's experience must certainly be remarkable, or must be limited to a small and very favoured class, if the Congregational ministers whom he has met have an average income "above rather than below the average income of any class with whom ministers can fairly be compared." The subject is one which it is not pleasant to discuss, and, so far as regards those who are supported by the Churches to whom they minister out of their own resources, may be dismissed with a very few words. Self-supporting Churches ask no external help, and may reasonably hold themselves independent of external criticism. There is no suggestion as to any movement for the general advance of ministerial stipends, and those who are quietly doing their work may naturally object to have their affairs dragged into a discussion which has no interest for them except as they may be asked to contribute to the

help of others who are in less fortunate circumstances. We may, however, express incredulous surprise in relation to the statement of the many prizes with the Congregational ministry is said to contain. We know of no man in it who has a professional income equal to that of a railway manager even on a second-class line; of a barrister, even in the second rank of his profession; of a physician, who has attained even a moderate degree of success. As to the average stipend of the Congregational ministers, it is considerably below that of the Free Church ministers in Highland villages, and it must be raised before it will be on a level with that of the ordinary masters in Board Schools. Even the position of the most prominent can hardly be called a prize, for it comes only as the result of personal ability and service, and if these fail it ceases with them.

There is an ungenerous tone which runs through these remarks which to us is hardly intelligible, considering that the only appeal made is for men whose straitened circumstances might have been thought sufficient to disarm all hostility. The severity culminates in the bitter attack upon the younger ministers in "J. P.'s" neighbourhood. He pities them and their congregations; but supposing they are happy in each other and in their common work for their Master, his sympathy appears to be utterly wasted. They are certainly guilty of the "atrocious crime of being young men." But we know young men ("J.P." is unfortunate if he can find none in his own neighbourhood) who are proving their capacity by their work, and by the faithfulness of their ministry, justifying the choice of their people, and vindicating their own calling of God. We can only hope that as the enormity of their own crime is abated by advancing years, a fuller knowledge of the world will not quench the enthusiasm which is now their glory. On this point Professor Barrett comes in to strengthen the hands of the previous critic, and is equally, if not more, offensive and ungenerous. The authoress of "Salem Chapel" might have written in the style which our "candid friend" sees proper to adopt, and if there should be another satirist to follow in Mrs. Oliphant's line we cannot doubt that such statements as he makes will supply the material for hostile sketches.



There can be no doubt that if an ambitious draper's assistant or a restless farmer's son, or an enterprising mechanic wishes to lift his head above his neighbours, our present Congregational system gives him an easy means of doing so. He need only possess a certain volubility, a collection of stock phrases, and a pious demeanour, and thereupon he can launch forth as an evangelist, who, after a little time, will inevitably blossom into a Congregational minister with a stated charge, when years later he may still be found, "a little man in a little place." If our ambitious young friend is wise enough to go to one of our colleges, he will be turned out more respectably, and with a fair mental equipment. He will, however, begin his ministerial career with no knowledge of *pastoral* work, and probably with an insufferable priggishness that will take some years to wear off.

We have no intention of constituting ourselves the indiscriminating apologists of our young ministers. We will even go so far as to admit that Professor Barrett has hit the most serious blot in our system of ministerial training. It would be of unspeakable value to the churches over which they are to preside, as well as to themselves, if our young men would act as curates (we use the term for lack of a better) for a year or two before undertaking the full responsibilities of a pastorate. There are so many advantages to recommend the plan that it must certainly have been more extensively adopted had there not been grave practical difficulties. The most serious of these is that the supply of men of high calibre is so inadequate to the demand that it is all but impossible to detain young men of promise for a longer period of probation. Whether the kind of criticism on young ministers of which "J. P." and Professor Barrett supply examples is likely to increase the supply, our readers are able to judge. For ourselves we object to the covert sneers about the "ambitious draper's assistant," or the "restless farmer's son." There never was a time when Congregationalism could less afford to forget that some of the ablest men in its ministry have been drawn from the very classes thus indicated. The Anglican Church has learned the lesson which the story of all the free churches teaches, and is as anxious to recruit her clergy from the middle and lower classes as from the ranks of the gentry. Our young men have their faults and foibles, and possibly "priggishness" may be among them, though certainly it is not confined to them, nor, so far as we know, specially characteristic of them. But slashing criticism is scarcely the most



likely method of showing them their weakness and stimulating them to reform. If our system of admission to the ministry is too lax it should be made more stringent, and we only hope that those who endeavour to effect this reform may not be met by reproaches as to their Presbyterian tendencies, or suggestions that they are endeavouring to set up some rigid standard of orthodoxy. If our collegiate training be imperfect let it be reformed, but in order that it may be done effectually let us first get some conception as to the course which reform should take. It is of no use to multiply literary advantages if we are to be asked, "Why should it be supposed that any fool with a smattering of Greek and Hebrew, and who has passed through a theological course, is able to guide and save souls?" It is possible to make too much of mere learning, and assuredly it is all in vain without the Divine afflatus. But the absence of the one does not insure the presence of the other, and while we desire most ardently the latter it is not necessary to despise the former. We cannot believe that one who writes with the intelligence and force of "J. P." can mean to treat even the imperfect scholarship which is all that is within the reach of many as worthless. On the other hand, we feel as strongly as he or any man can that the grand desideratum in all collegiate preparation is a higher tone in relation to the spiritual ends for which the ministry of the gospel exists. It is true we want men, and that being so it is the more imperative that those whom we have should be treated with sympathetic consideration. The young men of our day enter on their work amid special difficulties and discouragements. The age is full of doubt and unrest, and its influences are felt by them as well as, perhaps more than, by the congregations whom they address. Yet in the midst of all there are among them numbers who are doing a noble work, and whom we should seek to strengthen and encourage. By all means let us seek, where it is necessary, to supply the hints and guidance necessary for their special difficulties, and if it be possible let us so improve our methods of preparation for the pastoral office that each succeeding generation shall be more equal to the demands of the world and the age than its predecessors. But the satire which can only wound their hearts, and lower their influence, and

add to the trials of a work whose arduous and difficult responsibilities press most heavily upon the best and purest spirits among them, is alike impolitic and ungenerous.

But these general observations on ministers, and especially young ministers, only serve to confuse an issue which ought to be kept as simple as possible. The real question is, whether Congregationalists ought to carry out the law laid down by the Apostle as to the strong bearing the burdens of the weak. The exact position of "J. P." on this point it is not very easy to discover. In one place he says: "Even if I were satisfied as to the principles of control and distribution to be followed by the Church Aid Society, I see no sufficient reason for departing from the ordinary law of supply and demand, or for paying men more than their market value." But in another he writes in an entirely different strain: "Let no one say that those who criticize the proceedings of the Jubilee Committee lack sympathy with any of the objects to be promoted. If the Committee had been content to ask for money to strengthen the hands of the Church Aid Society, and to provide a reserve fund, there would have been no word of objection or disapproval." As this is precisely all that has been asked, we are as much at a loss to understand the aim of the criticism as we are to reconcile the latter statement with the objection to depart from the ordinary law of supply and demand in the matter of ministerial income. Possibly there has been some misapprehension, some groundless alarm about some possible re-organization of Congregationalism (which to us is unintelligible), some anxiety about the perpetuation of clerical inefficiency. Or it may be that "J. P." himself has been affected by the tone of the controversy, for his closing letter is at least an improvement on his first. Of one point he may be satisfied: the Committee do not mean to perpetuate the number of "little men in little places." But the further examination of their plan we must defer.

### REMINISCENCES OF DR. JOHN PYE SMITH.

I FIRST saw Dr. Pye Smith in 1835. I had applied for admission into Homerton College, and had to submit to a private interview with him before I was examined by the committee. I went to his house with fear and trembling, for he had the reputation of prodigious learning, and in my simplicity I supposed that this must be combined with unusual severity. I expected to see a man with shaggy eyebrows and sharp features, and a keen piercing eye and austere manners. Instead of this, the real John Pye Smith was singularly free from angularities or assumption. His figure was exceedingly slender, and about the middle height. His head was good, but not unusually large. His hair was brown, touched with grey; his brow smooth. His eyes were of a soft hazel, very mobile and expressive, rapidly changing with every change of feeling; in repose wearing a look of sadness, but intensely luminous and full of animation when his interest was aroused. His cheeks were rather rounded, and his complexion was very clear and delicate. He received me with great courtesy, and with a warmth which quite surprised me. He spoke of my grandfather, who was a deacon at Masborough Chapel when he was a student at the college, and of the estimation in which he had been held for his sagacity and Christian consistency. He spoke of my father who had been commended to the ministry from the same Church, and of the pleasure he had felt in his acquaintance. He thanked God for the persuasion that the same unfeigned faith which dwelt in them dwelt also in me; and added how glad he should be to have under his care the son of old Yorkshire friends. Then he congratulated me on having lived for four years under the roof of Mr. John Morley (the father of the present Mr. Samuel Morley), whom he valued above all others for the soundness of his judgment, and the dignity and elevation of his character. I felt now almost at my ease. The clan, or county feeling, and the recommendation of his friend, Mr. Morley, had created so strong a prepossession in my favour that I saw he would deal leniently with me. He was no cold pedantic scholar, all brains and no heart; but a Christian

gentleman, full of sympathy, and ready to encourage a young man to do his very best. After a few questions in reference to my religious life and theological beliefs, the direction and extent of my reading, and the way in which I had already attempted to do service in the Sunday School and in cottage meetings, he expressed his gratification that I had had so many early advantages; and then, kneeling down, he poured forth a prayer of such intense fervour and earnestness and tenderness, asked blessings so ample and so appropriate, thanked God so devoutly that "the child of parents passed into the skies" was about to carry forward the work from which they had been called, that I gave him my heart at once, and went home with gratitude unutterable that I was to enjoy the instructions of one whose erudition was more than matched by his devoutness and glowing warmth of heart. I was not surprised when I entered upon residence to find that he was called "the blessed doctor," and that even those who were inclined to quiz his peculiarities were behind none in the sincerity of their admiration and love.

The first year of my residence in Homerton I did not attend his theological lectures, but at the beginning of my second session I entered his class. I found that for two or three of the opening days it was his custom to give a few miscellaneous advices on things in general; to deliver what we called his "mat and scraper lectures." He wished all his students punctiliously to observe the proprieties of life; to give as little trouble as possible, and in dress, manner, and general habits to show that they were gentlemen. "That your ministry be not hindered" might have been the heading of these most amusing addresses; for he pointed out all sorts of defects which created prejudice, and laid down rules for behaviour in ordinary and ministerial life which, if they had been observed, would have secured general commendation. The use of mat and scraper, he insisted, would save the temper of the mistress of the house and of her servants, and illustrated this by a circumstance which occurred in his own drawing-room. "A scientific man," he said, "for whom I had profound respect, called on me one day, and left on the floor such quantities of mud that I took the brush and shovel and cleaned it away to save his character with my servants."

In fact, he touched on a vast number of little points—neatness, punctuality, considerateness for servants, courtesy and pleasantness of manner, distinctness of handwriting, modesty in remark, temperateness and self-control, especially at table, &c., the observance or neglect of which produces a strong impression in a man's favour or to his disadvantage. And this was very characteristic of him in his own practice; he was as particular in little things as he was in great. When discharging a bill he paid the odd farthing or half-penny as conscientiously as the pounds. He seemed as anxious that his hand-writing should be legible as that his thoughts should be clear.

When he came to his theological lectures I found that he used a carefully-prepared syllabus, which all were invited to copy, and then, taking the various propositions or questions in this syllabus, he explained, developed, answered in fresh extemporaneous speech, and thus threw a living interest into all that he taught. On some subjects, such as the Attributes of God, he wrote his lectures more fully, and adhered more closely to his notes; but his usual method was to talk over the points in his syllabus, and to confirm or illustrate them by references to books, always allowing us to ask him any question on the matter in hand, and either giving us a full answer or directing us to the best sources of information. Still the course he adopted had this disadvantage, that, as he overflowed with knowledge, he was tempted to digress from the line of remark he was pursuing to an extent which was often amusing. He would scour the country on either side, chasing down first one subject and then another, till sometimes even he seemed to be at a loss to imagine how he had come to wander so far afield. Everything he said was worth treasuring up, but it was impossible to deny that he was often indulging in zig-zags rather than making true progress.

Before proceeding to the consideration of any doctrine he usually gave a brief history of its rise and development, the forms it had assumed, and the place it had held. Then he carefully looked up every passage in Scripture which could throw any light on it, examined these passages critically, and endeavoured to elicit their exact meaning, and finally drew his conclusions from the whole. Any one who is familiar

with his great work, "Scripture Testimony to the Messiah," can form a good idea of the way in which he taught, for that work consisted of the substance of his lectures on the Divinity of Christ.

No one could attend his classes without being impressed with the thoroughness of his investigations, the careful accuracy of all his statements, his passionate desire to arrive at the truth, the largeness of his inductions, and the studied moderation of his conclusions. He never pressed his arguments beyond what they fairly proved, and indeed often claimed less than a more passionate advocate would have thought himself justly entitled to claim. But his object was not to silence an opponent, but, if possible, to convince him; he strove not for victory but for truth. Besides this, the whole tone of his discussions was as of a man who was thoroughly in earnest, who believed and therefore spoke. He never left the impression that he was just upholding doctrines which it was his business to defend and maintain; he made you feel that he was leading you into what he was convinced was the truth. And whatever was the subject on which he was treating, he found in it that which awoke his adoration or thanksgiving. He seldom ended his lecture without some burst of devotion, some call on his students to use what they had attained in the service and for the glory of God.

I may add that his prayers in class were remarkable for the wide range of their petitions, their intense reality, their holy fervour, their tenderness and penetrating power. I cannot doubt that those prayers did more to keep the men steadfast in the faith and true to their vocation than even his lectures, able and instructive as they were.

He had one affliction, indeed, which unquestionably interfered with his usefulness as a lecturer, and that was extreme deafness. When I entered college, he was already deaf, but, before I left, he could hear nothing without his trumpet. The consequence was that we did not like to trouble him with questions unless they were of great importance, but allowed many a point to remain unexplained rather than shout our inquiries into his tube in the presence of the class. Besides, when he was speaking on a subject which was not of absorbing interest, remarks and inquiries would freely pass from

one student to another which were disturbing to those who wished to listen. The good doctor did sometimes come down upon a man whose lips were moving, and significantly inquire, "Mr. — did you fail to catch my last remark? Were you asking what I said?" And sometimes he unwittingly made the innocent suffer for the guilty. On one occasion there was an unusually loud buzz of conversation just as he was saying something I was exceedingly anxious to hear. Suddenly I was startled by the inquiry, "Mr. Harrison, what is there in my statements so very offensive to you, that you put on such a look as that?" Of course I could not explain, but had, as meekly as I could, to bear the laugh which was raised at my expense. He used indeed sometimes to speak to us very touchingly of his deafness, and say how great a trial it was. "It shuts me out from so much valuable information, so many expressions that would cheer and soften the heart. I can often see by the countenances of those who are listening that they are delighted with the conversation around them, and I long to share their pleasure, but am compelled to sit in depressing silence. And then, if I venture to make a remark, I perhaps find that I have chosen the most inopportune moment, and have broken in upon some tale or valuable narration of fact just when the interest is at its highest. It is my daily visit to you, brethren, and the perfect freedom I feel when I am among you, which, under God, alone keeps me from deep dejection." Perhaps it was this fact which made him so bright and animated in class; we seldom had to complain of any look of depression there.

He entered the library (where he delivered his prelections) very punctually, and took his seat at his desk. After prayer had been offered he called up some one of the students—no one knew beforehand which it would be—and asked him for an account of the last lecture. If the student chanced to be a freshman who had not gone through this experience before, he would probably feel that he had a "hard time" of it. Beginning to stoop that he might speak into the mouth of the trumpet, he would receive a hasty request to stand quite upright and let the doctor himself adjust the tube as he preferred. Then as the trumpet was a telescope tube, which could be drawn out or closed in, it sometimes rattled most

distractingly, and diminished the small amount of self-possession the poor fellow still retained. As the hesitating account went forward the good doctor would be sure to sigh deeply—it was a habit with him when he was straining to hear—but to the poor novice it sounded like a note of pity at his inconceivable ignorance; so that, if he got through with anything like ordinary success and accuracy, he was greatly to be congratulated. But to the older students there was nothing formidable in all this—they went to the desk, they stood erect, they saw the end of the trumpet approach their lips, they gave their account, they heard the sigh which they now regarded as a note of attention not of pity, and, if they did well, they were rewarded with the courteous, “I thank you.” Then taking up the subject of the morning “the blessed doctor” would discourse away with interest and animation; now and then leaving his seat and with wonderful agility running up the ladder to find a book he wanted to quote from, and, should it chance to be a Greek or Latin or German treatise, translating it with a fluency and idiomatic force, which we all envied. These books were great causes of digression. If there was anything interesting about the author, if he had been devoutly good or “valiant for the truth,” if he had suffered for the faith, or was in any way remarkable, we seldom got back to the subject of lecture till we had listened to an animated sketch of his history and the exact value of the services he had rendered. Questions asked by any of the students, too, if they were pertinent or interested the doctor would sometimes lead him off into wide fields of remark which added to our stock of information, but did not equally add to the progress of the lecture. If nothing occurred, however, to interrupt the proper course of thought, he would proceed with great continuity of reasoning or statement, which demanded close and unremitted attention on the part of the class. A word of devout exhortation and an earnest prayer brought the exercise to an end.

J. C. HARRISON.



## RECENT VOLUMES OF ANGLICAN SERMONS.

### II. REVS. J. R. ILLINGWORTH AND KNOX-LITTLE.\*

IN no respect is the growth of the High Church spirit more marked than in its influence on the Anglican pulpit. Some of the most popular preachers of the day belong to the advanced Ritualist party, and even in those who belong to other schools, not even excepting the Evangelicals, there are only too many traces of the power which advanced Anglicanism has exerted upon them. The volumes before us afford sufficient evidence of both these points. Mr. Knox-Little, it is needless to say, is one of the most effective and popular preachers of whom the Established Church can boast. It is doubtful, indeed, whether in his special line any of his brethren can compare with him. Were sermons intended chiefly for the closet, and valuable principally for the real thought they contain, it would be absurd to compare Mr. Knox-Little with Canon Liddon. But sermons are intended to be heard as well as to be read, and, indeed, their primary object is to impress a promiscuous audience, rather than to attract and interest a thoughtful student.

Judged by a standard based on this view of preaching, Canon Liddon, with all his gifts, cannot be fairly compared with Mr. Knox-Little. The great power of the Canon is undeniable, and it is immensely increased by the impassioned earnestness which he throws into all his preaching. But in the capacity to teach and move the masses of the people, Mr. Knox-Little carries the palm. Perhaps it is not fair to compare them at all, since their types of excellence differ so much from each other; the one even when he is most fervid addressing himself so much to the intellect, whereas the latter appeals chiefly to the emotions. The Bishop of Peterborough might be more appropriately compared with the great Ritualist preacher, but the difference between them is wide, and if they are to be judged by the impression produced, the preference must again be given to the humble rector over the distinguished prelate. Dr. Magee always has, in our view, too

\* *Sermons in a College Chapel.* By Rev. J. R. Illingworth. Macmillan. *Manchester Sermons.* By Rev. Knox-Little. Rivingtons.

much of the practised rhetorician about him. He is very effective both in matter and manner, arranges his points with great skill and presents them all with a consummate art, which is as apparent in the delivery as in the language; but there is a lack of that spontaneity, that intensity of feeling which subordinates the preacher to his theme, that glowing fervour which kindles sympathy in other hearts, which so conspicuous in Mr. Knox-Little. The bishop is fond of denouncing unbelief and he does it with marvellous power. We heard him on one occasion declaim, as he loves to do, against the various evils resulting from the infidel philosophy of the day, and certainly nothing could well have been more effective. The language was as trenchant as the thought was vigorous and incisive, and the delivery added to the force of both. Gesture, expression of countenance, intonation, all helped to produce an impression which, at one point, became almost painful. But if it was impossible to question the rhetorical success achieved, there was certainly but little of that more winning and permanent influence over the heart and conscience which the Christian preacher most desires. It is this power which Mr. Knox-Little wields with such marked results. He is one of the favourite "Mission" preachers, and even those who are most opposed to his sacramentarian views are constrained to recognize the value of his services. He has brought to his party a force, the value of which they appreciate in a very different way from the old "High and Dry" school of which they are the successors. With them, as with the Roman Catholic Church, it is not assumed that every priest ought to be a preacher, but both alike understand how important it is that, in addition to every other force they can employ, that of preaching should be at their command and use. They treat the pulpit as very subordinate to the altar; but they act on the principle that the pulpit may lay the foundation on which the authority of the altar shall be established. Hence, our Ritualists do honour to their preachers, and a man like Mr. Knox-Little is able to render them very brilliant service.

But the influence of the ecclesiastical atmosphere upon men who have not accepted all the conclusions of sacerdotalism, and may possibly be opposed to most of them, is a fact even more significant than the advantage which

Ritualism has derived from the eminence of preachers of its own school. Mr. Illingworth, whose able sermons in a "College Chapel" have attracted so much notice, is adduced by *The Church Quarterly Review* as an illustration of this union. In a review of his sermons it rejoices in the "large-hearted readiness with which of late men, whose creed is strongly Catholic, and whose entire life is sacramental in tone and method," have been able to assimilate all that was purest and best in the Broad Church view. It then adds :

To such men as we speak of, the need of society, the new aspiration of thought, are honourable attractions, to which they turn to know how God would have them act; they are voices calling over severing seas from untouched Macedonia, that they should go over and help them; they are prophetic invitations; they are doors that the spirit opens; and yet, in following these inviting voices, in pressing through these willing doors, these men carry with them the interpretative authority which gives meaning to their missionary effort. They relate all that they see and touch of novelty to that powerful creed so ancient and so eternally new, in which they may all become alive. They detect how the old words, strong in Divine fruitfulness, hold in themselves the germ of these new meanings; above all, they bring to bear on the new endeavours all the weight and splendour and unwithering force of the all-hallowing sacrament. It is this that throws into language, that spoken by other lips has a certain chill and thinness and unreality, the warmth, and wealth, and depth, and spirituality, which we so often miss in the Latitudinarian school. It is always chilling work to be told that we should do better to drain the houses of the poor than to build them churches; we do not believe it. *But it is another thing to hear that the worship of the altar lays obligatory stress upon us to house and tend in cleanliness and honesty that flesh and blood of the substance of which Christ took and broke and gave.*

Latitudinarianism sanctified by sacraments—that is the latest gospel with these High Church teachers. This passage we have given at full length, that the readers may have some idea both of the spirit and manner of the teaching of those believers in Church and Sacraments, whom it would hardly be unfair to describe as ecclesiolaters. The italics are our own, and we have used them to emphasize what is clearly the most important point in the extract. Translating the somewhat luxuriant metaphors into plain prose, the writer congratulates himself and his party on the fact that men who, in the last generation, would have been as Maurice, and Arnold, and Kingsley, have now reached

a higher grade by the introduction of the sacramental element into their teachings. They will still cultivate friendly relation with modern philosophies; they will accept and use every new truth that science has discovered; they will throw themselves heartily into all movements for the social or intellectual improvement of men; but they will do all under the inspiration of "all the weight and splendour and unwithering force of the all-hallowing sacrament." It may be said that the sacrament is itself only the manifestation of the great truths which it is intended to symbolize and represent, but for ourselves we should prefer that prominence should be given to the truths rather than to the sacrament. The life and power of the truths may be, and as a matter of fact are, frittered away by Sacramentarian mysticism as much as by Latitudinarian speculation. It is possible to talk about the "worship of the altar" until the spirit of all true worship is lost, and it is forgotten that the God to be adored and the Saviour to be trusted are greater than any altar which can be constructed in their honour, or any offerings that can be presented upon it. These ideas may be due to our severe Protestantism, but however severe and narrow that Protestantism may be esteemed we are prepared to maintain it, and bear the reproach it entails.

When we turn from this account of Mr. Illingworth's teaching to the sermons themselves, we confess ourselves at a loss to understand on what the reviewer has based his representation. The preacher may be a High Churchman, but we have found little in this volume to indicate such proclivities, and little which, so far as mere Church feeling is concerned, would not have been written by Frederick Maurice or Robertson. He dwells much upon the Cross and the lessons of sacrifice which it teaches, but we have not detected any disposition to glorify the sacramental system. The sermon on the "Commination Service" suggests in its subject an apparent exception to this view, and after reading it we may still retain our opinion as to the undesirableness of the particular formulary of which it treats. But it is, after all, such an attempt as Maurice himself might have made to bring out the eternal truths which are set forth in a service which outsiders regard as an archaism, but which is a recognized

Anglican formulary. No doubt underlying the whole of the wise and suggestive teachings from this College pulpit there is a simple faith in distinctive truths of Christianity which, alas! have fallen into disrepute in certain quarters, and also a recognition of the value of the Church as their teacher "in her age-long ministry to the souls of men." But though this may suggest that he yields to the Church an authority which we should not be prepared to concede, we demur to the conclusion that there is therefore a strong sympathy with the characteristic principles of High Church theory.

The real worth of a most valuable book is, indeed, greatly depreciated when it is thus regarded as having in any sense a party aspect. We know nothing of the preacher's own ecclesiastical associations, and it may well be that those who are acquainted with him may find in his words hints of principles which do not suggest themselves to our uninitiated mind. We take the sermons as they are, and we can only say that whatever be the Church theories of the writer, we gratefully accept his most important contribution to the religious teaching of our time. The spirit of his sermons is Catholic in the best, not the merely party sense of that much abused term. Addressed to young men, they are eminently suitable for the class they are designed to reach, speaking to them not in the tone of the priest, but of a true and faithful friend, who has fought the very battles in which they are engaged, and seeks to impart to them some of that strength which he has derived from the gospel of Jesus Christ. They are not dogmatic, are indeed somewhat too sparing in the clear enunciation of Evangelical doctrine; but they are full of the Evangelical spirit, and are designed to show their hearers how the true solution of their doubts and anxieties, as well as the one enduring hope and consolation that can sustain them in their vexations and disappointments, is to be found in Christ Himself. Possibly had they been more direct in appeal and dogmatic in statement they would have produced less impression on the minds they are chiefly designed to benefit. As it is, they deal with those phases of thought and feeling which are so common among young men of high culture—the sense of hollowness and vanity which may lead them to a despairing pessimism; the pressure of those great problems

of life that seeks relief in agnosticism ; the weariness of speculations leading to no certainty that tempts them to a cynical contempt of all creeds and systems ; and last and worst of all, the consequent hardening of heart which may hurry them into a base materialism. At every point the preacher shows that skill in dealing with conscience which is one of the rarest and most precious of gifts. The aspirations, the despairs, the conflicts and alternating victories and defeats of human hearts ; the agitations of doubt and the audacities of reckless defiance ; the sorrow which breedeth only death, and the unrest which leads only to a further wandering from God, are all treated by him with the skill of a master who is able to guide and help others because he is able to enter into their experiences. He is not afraid to dwell on unpopular truths, for he does not hesitate, in opposition to the weak optimism of the day which treats sin as an infirmity, and to insist that it is "upon this universal sense of severance" ("an aching sense of severance between man and the Infinite Being outside and above himself," as he describes it) "that the spiritual life of Christianity depends." But his method is to lead his audience gradually up to the recognition of the fact that the revelation of God in Christ alone can meet those troubles and perplexities, which he depicts with singular fidelity and beauty, by which they find themselves continually surrounded and harassed. We can hardly conceive of any plan more calculated to secure the attention, awaken the thought, and, it may be hoped, ultimately to win the sympathy of those who have felt the disturbing influences of modern culture. It is surely a grand conception that the teaching of Christianity is as fresh to-day as when it was first given ; that in it are anticipated all the difficulties and needs of our modern civilization ; that so far from being hostile to science, it takes all the truths which science or philosophy can teach and brings them into harmony with its own system. Christians who are most deeply-rooted in the faith of the gospel may rejoice to find these new conceptions of the "depths both of the wisdom and of the knowledge of God" as revealed in Christ Jesus ; and it cannot but be that some aching spirits may find rest, and some who have wandered from the truth be recovered by such teaching. Such presentations of the gospel are specially

needed in colleges. Ordinary congregations would be unable to follow a train of reasoning worked out with such closeness, and certainly would fail to appreciate some of its finer qualities; but for young men accustomed to such exercise of thought, sermons of this high character could not fail to have a charm. Thought and style are alike admirable. Mr. Illingworth has the touch of the poet as well as the insight of the Christian philosopher. His sermons, highly intellectual as they are, are still full of life and pathos, so that they never become dull or wearisome. Illustrative extracts we reserve for another number.

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### DUBLIN AND BELFAST IN "HOLY WEEK."

#### I.—DUBLIN.

THE Irish have no excuse for firing at Englishmen, or for putting parcels of gunpowder under the walls of the Mansion House. If they bear malice against the Lord Mayor, or any of us, their revenge is easy, and it may be accomplished at our expense. They have only to invite Alderman McArthur, and any others of us they dislike, to attend some public gathering in Ireland which shall require us to take the steamer from Holyhead to Dublin, and their utmost vindictiveness may be gratified. These steamers are magnificent in construction and very commodious, but let the worst enemy of the Irish, be he Liberal or Conservative, only put off from Holyhead on some windy evening, when the Atlantic is sending her choppy cross-waves through the Irish Sea, and before he touches at Kingstown or North Wall he will have made Ireland the amplest reparation in his power.

It was on such an evening that we crossed this year. The sun had smiled upon us as we flew over Menai Strait, and we were in good spirits. Besides this, the Land Bill was before Parliament. And although we knew ourselves to be far from proof against sea-sickness, yet, as the express slid across the flats of Anglesey, and as we stepped on board the steamer, we were not without a complacent sense of having just done the fair thing by Ireland; and this no doubt helped to inspire the hope that virtue would find its reward in a smooth passage.

The steamer began to move, and this hope sustained us as she went through the harbour ; but we had no sooner touched deep water than everything we had ever read about the disturbed relations between England and Ireland received melancholy confirmation. Indeed, the rest of the voyage was passed below decks in a long and embarrassed conference with the steward.

Landing at ten o'clock at night on Dublin quay, we were in no mood, and there were no facilities, for friendly observation of native manners. Hard indeed it was to collect any remnants of speech or of temper with which to inquire one's way to an hotel. Every hope of a cheerful landing blighted, every particle of one's solid sustenance transfigured into ocean waves, how was it possible to approach Irish questions with an unbiassed judgment ?

The fellow-feeling of the "boots" at the hotel made him very kind ; so much so, that he took me into a spacious room without a fire, and related in a very circumstantial manner his own experiences of sea-sickness between Dublin and Liverpool. But all his attempts to cheer me were unavailing. Only that gentle ministrant which Shakespeare calls "sore labour's bath," "tired nature's sweet restorer," could cure those feelings of giddiness and of—hungry satiety, shall I say?—which then appeared to me to be the most striking fruit of our connection with Ireland.

But next day was Maundy-Thursday, and on a day so notable in the religious calendar of Catholics I determined to be abroad for some hours before leaving for Belfast. For in order to understand the Irish people one requires to see them in public worship. They have plenty of faults, as the Saxons over here have. But contempt for sacred places and sacred occasions is not one of their faults. Let us not forget, in our anxiety to teach them golden rules of political economy, that in some matters they are not incompetent to teach us. Wishing, therefore, to see how the Irish of Dublin observed Holy Week—the *Penosa*, or *Hebdomeda Indulgentiæ*, as some of their writers have called it—I crossed the river Liffey to get to the Westland Row Terminus and to the church in the same thoroughfare. The queerest ha'penny ferry is worked across the river at a point near the North Wall. A flat, tub-shaped



boat is pulled across the Liffey by two men, who, standing in the middle of the boat, somehow fidget with their boat-poles till the rude concern touches the other side. Quite a number of people can sit down on the sides of the craft, and in good weather they get full value for their money.

Some of the officials of Westland Row Station were not effusively polite in transactions and inquiries. I remembered however that the troubles of the country and the prolonged east winds must have made sad havoc with many good tempers. But once out of the station and in the church the atmosphere was gracious and warm enough. At the font in the vestibule a dirty youth was not only sprinkling himself with "holy water," but also filling a bottle of it to take home. Several miserable-looking creatures stood about, asking alms of the better-to-do worshippers then leaving. Thinking there might be perhaps a hundred people inside, keeping what St. John Chrysostom calls the Great Week, I went in. But to my astonishment I found four or five hundred persons there, though it was not yet ten in the morning.

It was impossible to escape the deep impression of the scene. To me, just come from the Irish Sea and from the non-ceremonial Protestantism of English Nonconformity, the sight was not a little moving. The place was resplendent with lights, pictures, and images, and it was hallowed most of all, to the schismatical observer, by the hundreds of people devoutly kneeling. Not one of them ever turned or glanced to notice the entrance of new-comers. All fixed their gaze on the altar, or intently read the small manual of the "Office of the Holy Week" in their hands. Almost every man, woman, and child seemed to be provided with this. The priest, with his face turned from the people, was repeating in a moaning voice the first nocturn of the Matins in the Maundy-Thursday portion of the office of *Tenebræ*, and the people were accompanying him in audible murmurs from the English version of the Office before them. All around and above them blazed pictures of the Passion, the crowd of devout people seeming to be touched to the heart by the mournful suggestions of the service. We can only judge of sincerity in such a company by appearances, and all that I can say is that I hope any good Catholic who may find his way into our

London Congregational Churches will be as much struck with the unaffected reverence of the people as I was in Westland Row.

What varieties of outward shape and of inward experience were there ! Kneeling under the " Stations of the Cross " were working men and soldiers—the former by scores. There was no mistake about the *bonâ fide* working man in this instance. He was as plainly *there* as in England he is too often *not* there. There too, close to him, in his greased collar and split elbows, knelt pious ladies, evidently of wealth and good breeding. These moreover were closely flanked by some of their own sex, sisters of sorrow and squalor, who, save for that ray from the Cross which seemed to fall upon them that spring morning, were bruised and uncleanly, and hard to be pleased with. One wretched being came in shoeless, stockingless, and unwashed ; but she brought her young child in her arms and went forward—in a church where there was no one to forbid her and no need of any to invite her—as near to the altar as she could, and there dropped on her knees, covered her rags and her babe with signs of the cross, and remained unobserved, waiting before the altar as if for a blessing that could not be denied. Some came in late from station, boat, or shop, parcel or portmanteau in hand ; but all packages and lumber seemed welcome, beautiful as the place was, to the good genius of the place, and consorted well with the easy freedom of the worship. How forlorn and decrepit some of the old men and old women looked ! but they appeared to kneel without weariness.

The chief value of the sight was to show that this great Church, condemn it as we may and ought, has achieved as veritable an ascendancy over the poorest and most miserable of mortals as over some of the proudest families of Europe. Its doctrine of the cross may be erroneous, its symbolism of the cross may be superstitious, its theory of the priesthood and of the Church audacious fictions. The truth is with us, we believe. But have we nothing to unlearn and cast aside ? Have we as yet succeeded in bringing rich and poor together before the Lord, the Maker of them all ? Is it in the power of error and superstition alone to make the poor and them that have no helper look to Zion as a place of refuge ?

We have *truth* enough. But we can never be satisfied until we too have won the hearts of the people and the trust of the poor.

I next made for the Protestant Cathedral of St. Patrick, having heard its fame. It was hard to find, for it lies away from the main thoroughfares in the heart of one of the most wretched districts in Dublin. Most of the approaches to it would surprise a stranger, even if he had previously visited our London "Petticoat Lane." Was it for Pity's sake that a beautiful cathedral was placed at the end of St. Patrick Street—from a wish to bring "the holy city" a little nearer to the sense and imagination of Dublin's saddest and hungriest? Then let the act be praised and the example followed. It is a good work to open a well-spring and beside it fix a cup on the dusty highway; and it is good to bring the silence and sanctities of a house of prayer close to the squalor and sin of a city slum.

We went to the cathedral by a narrow street, almost wholly given up to second-hand boots, clothes, and ironmongery. The gutters teemed with merchandize of a sort so nondescript and worthless as to start sad reflections. When could these things have been new? who were the people whose sole property and status in the world rested in these battered miscellanies—these relics dredged up from the very bottom of social effort and despair? There was no answer. The rickety stalls and narrow doorways, and most of the causeway, were filled up with these odds and leavings, any score of which, if one had been a buyer, must have been "going for a mere song!" And in the midst of them rose the cathedral, offering its calm retreat and its stimulus of moderate Protestant adornment and ceremony to all who would come for them out of that thicket of confusion and indigence. Surely, one thought, the place will be crowded; and we pressed on to get a seat. But the front gates were closed, and it was only after a time that we found an open door on the further side. Entering, we saw the fine church prepared for service, but scarcely any one within. Two ladies and myself moved solitarily along "the vast abrupt" for some time, and were ultimately joined by a verger. The verger was followed by a clerk in orders, who very politely requested us to allow

him to find us a seat. The poor of St. Patrick Street had evidently little to do with the imposing structure named after their vicinity. Time advanced, but still they did not come. The face of the great orator Curran, who had a monument in the cathedral, looked down—as we had seen the speaking statue of Grattan look down a few minutes before—almost unrecognized; and there was only one pair of eyes to read the epitaph on Lord Mayo in the painted window close by. We began to realize as never before the propriety of dis-establishing the ecclesiastical body to which this structure belonged, seeing that the religious enthusiasm of the nation does not flow round its altars, but is to be found in the Catholic churches of the vast majority.

To another of these latter we now repaired. We had to go through Patrick Street to get to the quay and to a church there which we intended to visit. On our way we observed that while the other approach to the cathedral was choked with trade in shoes and saucepans, all long past their prime, Patrick Street was filled with clothes shops on one side and fish stalls on the other. A real Irish woman was in charge of each stall, no men being visible in that branch of business. These fish-women were serving knots of purchasers of their own sex with very small cuts of the flat-fish on sale. The jointing of plaice and skate is much studied in Patrick Street, for fish are cut up there as one has never seen it done elsewhere. It is an every-day miracle of the distribution of a few fish to the thousands. The great demand for fish was no doubt somewhat due to the religious observances of the week, but the minute purchases made could only be due—most of them—to great poverty in the people. May better times dawn for them!

The scene at the doors of SS. John and Michael's Church was in sharp contrast to that outside the Protestant sanctuary of St. Patrick. Here, beyond a doubt, one witnessed "a national religion" and worship. The swing doors did not sleep on their hinges here, for a stream of people, most of them of the poorest, were flowing in. Service had begun, of course; the priest was far past the first nocturn of Matins when I went in. The place was thronged with a multitude of worshippers, all on their knees, and one had dif-

ficulty in finding a place. The people were murmuring forth those wonderful psalms which form part of the office of Holy Week, and which, quaint as the translation seemed to one used to the Authorised Version, sounded like a voice of mercy and hope for the poor and sorrowful-looking flock there kneeling. "He will spare the poor and needy man: and he will save the souls of the poor. He will redeem their souls from usury and injustice, and their name shall be honourable with him. And he shall live, and the gold of Arabia shall be given him, and they shall adore him always: they shall bless him all the day. And the Supper of *Life* shall grow in the earth on the tops of mountains, in fruit shall be raised above Libanus." Strange, too, were the words of the Lesson: "The wicked merchant Judas kissed our Lord: he like an innocent lamb refused not the kiss to Judas."

On Maundy-Thursday the solemn ceremony of "the reserved host" takes place, in which a second host is carried to some side altar, fumed with incense and placed in a tabernacle, and left there till next day. The procession of the reserved host is intended to excite the people to gratitude for the blessed sacrament, and while it is passing the well-known hymn is sung—

Pange, lingua, gloriosi,  
Corporis mysterium,  
Sanguisque pretiosi  
Quem in mundi pretium,  
Fructus ventris generosi,  
Rex effudit gentium.

During all these ceremonies—altar mummeries, as we feel bound to call some of them—it would be idle to pretend there was no real devotion in the worshipper, and it would be still further from the truth to affirm that he bore only a spectator's part in the service. It is quite evident that in Holy Week, at least, the people join most intelligently in the offices of the Church.

Here, as at Westland Row, the deep hush and intentness of the congregation were striking. Not a moment passed without some one coming in or going out, yet attention was never distracted, an eye was never turned. Anything like the consciousness of a neighbour's bonnet, or of one's

watch-chain, did not appear, while the inconveniences which, with us, sometimes attend a choir, or a chapel-keeper, or children in the gallery, were not present at all. There was no one to look after anybody, and no one who wanted looking after. The people had all learned reverence long ago, and they came to the house of God not to be taught it but to show it.

I suppose that Dublin takes its full share in the Land League agitation. Mr. Parnell had been at the Rotunda at a large meeting the day before. Kilmainham Prison, where many of those arrested under the Coercion Act are now confined in considerable comfort, was at no great distance. At the dining tables and in the beautiful tram-cars of the city the reports of the Land League proceedings at the Rotunda were being eagerly read in *Freeman's Journal* and other papers. But the heart of the city had lost nothing of that pious sentiment which in early times caused the name of "Isle of the Saints" to be given to it—a land which we are only too ready to set down for an "Isle of Sinners." All the Catholic churches were crowded with people, who were in the same way models of behaviour, decency, and fervour, and numbers of whom appeared to be of the highest intelligence and social respectability. One could understand, after seeing these sights, how it is that Ireland has obtained legislation on the Sunday drink trade of a kind that still seems far in the future for England. Nor did one much wonder either that social virtue should characterise the Irish at home, or that their serious crime should be limited to offences connected with the landholding system.

"Be sure, sorr, you go the Dominican Choorch, for that's the beauty of all of them," said an enthusiastic shopkeeper of whom we were making a purchase. Accordingly we arrived at this church in time for part of the sermon. Hundreds had left, unable to remain through the protracted service, but hundreds were still present in this beautiful church, where a priest of some eminence, as I imagine, was preaching a most thoughtful sermon. Here the poorer people were standing in a space without pews, close by the confessional boxes, each of which bore the name of the rev. father in charge. The general area was of pews occupied by persons

of various grades. One and all listened to the preacher, although in England his sermon would be called "heavy," and I fear was thought "heavy" by some present. Strangely enough, the subject of discourse was the evil of relying upon the *external* elements of religion. The preacher contended, like any Nonconformist, for the supremacy of the inward and spiritual side of religion, and condemned those who would make externalities the substitutes rather than the symbols of holy charity.

I went away, not less a Protestant, but far more convinced than ever before that much of what is precious and genuine in spiritual life may be found among Catholics. After rejecting as useless, childish, and deceptive much of what had been done and performed, and getting rid of that as "rubbish," if we please so to call it, something remained with which one's heart beat in sympathy, and without which no system of spectacle or imposture could of itself have swayed those thousands of men, women, and children.

That afternoon I started for Ulster—loyal, prosperous, Protestant, Conservative Ulster; and as I had seen Holy Week in Dublin, the centre of Catholic Ireland, so I hoped to see some observance of it by the shrewd and vigorous people whose forerunners were settled between Lough Neagh and Dublin Bay in the reigns of James I. and of our Oliver Cromwell. But I will speak in another paper of the religious life and the politics of Ulster in "Holy Week."

J. HIRST HOLLOWELL.

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## NOTES ON QUESTIONS OF NATIONAL EDUCATION.

### I.

THE London School Board has had its annual distribution of prizes for proficiency in religious knowledge, and with it the usual congratulations on the desire of the parents that their children should have Biblical teaching, and the indirect attacks on the wicked theorists who would have deprived them of this privilege which are equally usual. We should have thought that the time for these covert attacks, which

are neither generous nor just, was long since past. The children in the Board Schools are enjoying the benefits of a system of "religious instruction" based on the well-known compromise of Mr. W. H. Smith, and superintended by the School Management Committee, of which the Rev. Mark Wilks is chairman. There is no suggestion of any proposal for a change, and as 141,000 children—"a number which was within 1,000 or 2,000 of the children in average daily attendance"—presented themselves for the Biblical examination, the success would seem to be complete. What occasion can there be, therefore, to open a battery upon the unfortunate individuals whose "crude ideas" have been so signally defeated? The Bishop of Manchester, however, evidently thought otherwise, and so he undertook once more to slay the slain. "In face," he said, "of this desire on the part of the parents that their children should receive religious instruction, no theorist had a right to interpose an objection on account of his own crude ideas, and to say that children should only receive secular instruction." Now, so far as we are concerned, we bow at once to the will of the people in this matter. We can only rejoice that English parents, even those who do not show any personal concern in religion, are desirous that their children shall be instructed in the Bible. It is an omen for good which we heartily welcome, even if we do not attach to it all the significance found in it by Mr. Peek and his friends. But when the Bishop talks of the "crude ideas" of some theorist, we are curious to know who is meant. Of course an Agnostic, or a pure Secularist, might start the objection to which his Lordship refers, and has a perfect right to do it, the Bishop notwithstanding. We shall certainly not get rid of Secularists by denying their right to ventilate their own opinions, however crude they may seem to us. But these can scarcely be the theorists to whom Dr. Fraser refers, for certainly they did not constitute the strength of the party who maintained that the State should give only secular instruction.

The Nonconformists, who took this ground, are the party against whom these criticisms are directed. Their suggestions are so mischievous in their results, as well as so unfair in spirit, and so baseless in fact, that we shall never fail to protest



against them. It cannot be too often repeated that the question between us and the supporters of the present system was never as to the value and necessity of religious instruction, but simply as to the parties by whom it was to be given. "Religious instruction" is one of the favourite catchwords of the Tory party, and they talk on the subject as though it were left to them to resist the evil designs of Nonconformists, too ready to sacrifice religion to politics, and willing even to promote the aims of Secularism in hopes of injuring the Established Church, or, as the Bishop puts it, "from a baseless fear of sectarianism to thrust out Christianity." Thus Mr. W. H. Smith, in true condescending and gracious style, told the Wesleyans of Cambridge that he had come to aid them because of his interest in religious teaching; and the same strain is taken up by Lord Sandon and others of the party continually. It is high time that the hollowness of this party cant was exposed. Happily the interest of Christians, whether Nonconformists or Churchmen, in the work of religious teaching, has not sunk so low that the patronage of the late First Lord of the Admiralty is necessary to save it from neglect. Probably he and the Bishop may both be surprised to hear that of one of the chief faults which the misrepresented Nonconformists would find with the religious instruction given in Board Schools. In other words, they always contended that in the attempt to remove the objection to the injustice of teaching a particular creed, the instruction is made so colourless as to lose much of its value. The Bishop talked of the "awful responsibility that would devolve on those who would send out into the world 178,000 children of the London Board Schools, representative of the three million children now receiving instruction in the elementary schools of England, with quick wits, strong desires, and vain ambitions, but without one restraining influence of conscience, without any knowledge of the fear of God." On this point we, and those who fought with us in that past controversy, the dead ashes of which Dr. Fraser set himself to stir up, are at one with the Bishop. We may have been Utopian in our suggestion that the Christian Churches of England should do the work, but we certainly desired that the work should be done, and were prepared to take our own part in the service. Our views

would probably come under his Lordship's description as "crude ideas," but that does not trouble us, for it only means that they are not his. It is a pity that liberal-minded men should adopt this *de haut en bas* style towards those who have the misfortune to differ from them. If they could understand how little impression they make on those who feel that they have formed their opinions with care, and that they are entitled to the same respect which they, on their part, are prepared to show to the opposing views of others, they would adopt a different tone. As to the controversy itself, we will not reopen it. We hold our own views, but the verdict of the country has gone against us, and there does not seem any present reason why we should ask for a new trial. But we will not quietly sit down under the charge of indifference to the religious education of the young. The purpose with which it is so frequently reiterated is sufficiently obvious. Those who do not believe in a State religion are represented as hostile to religion itself. For our own sakes, and for the sake of the principles we represent, we cannot sit down tamely under such an imputation.

## II.

Mr. Henry Richard has, with characteristic vigilance on all points bearing on religious equality, raised a question which we have no doubt is destined before long to engage considerable attention. With the rapid development of our educational system, the increasing demand for teachers, and the higher professional status which, as a class, they are securing, the subject of Training Colleges becomes every year more important. If present conditions are to continue, we shall have another influential profession with large Government endowments, from which Nonconformists will be, to a very considerable extent, excluded. It is rather surprising that the practical grievances which we suffer from the operation of the Education Act have not attracted more attention. There are amongst us graduates who have distinguished themselves at the universities, and who would have accepted an Inspectorship, but no minister, whether Whig or Tory, gives to them. We knew of one whose career at Oxford was eminently successful, not to say brilliant, and who has now a

high position in a public school, whom the Department was requested to appoint as an Inspector, but without effect, the answer being that the late Government had made so many nominations as to forbid the possibility of any new appointments. Mr. Mundella's statement indicates that there must be an addition to the staff, and it may be hoped that no competent man will find that his Nonconformity stands in the way of his appointment. Indeed, we may go further, and say that under a Liberal Government it may be remembered that a considerable number, both of teachers and scholars, are Nonconformists, and that it is not unreasonable that there should be a recognition of this fact in the appointment of Inspectors. We have no desire to see any incompetent man appointed, in order to adjust the relative proportions of Churchmen and Dissenters, but we are entitled to demand that, while there are a sufficient number of duly qualified Nonconformists to be found, their just claims shall not be overlooked. It is not a mere personal question that is involved in this distribution of the patronage of the Council. Inspectors have necessarily great influence in the settlement of educational questions, and it would be gross unfairness to have them all taken from the one class, with the same ecclesiastical proclivities. When it was resolved to abolish the old regulations, which required that schools should be examined by Inspectors of the same religious community, it certainly was not meant that the office should in future be monopolized by Churchmen. Under such a Government as the last, however, this was pretty sure to be the case, and so what was intended as a movement in the Liberal direction told in the opposite way. Mr. Mundella is not himself likely to err in this way, but his permanent staff have never regarded Dissenters with any favour.

But in the matter of Training Colleges the position is still more inequitable. Mr. Richard says that out of forty-one training colleges in England and Wales, thirty-five only had made a return, and of these twenty-five required an examination in the Prayer Book as well as in the Bible. As these institutions derive the principal part of their support from the State, Mr. Richard rightly contended that they should give up their denominational character. Mr. Newdegate, in reply,

protested against the tendency of Mr. Richard's remarks to discourage the voluntary principle. But this talk about the "voluntary principle" is mere cant, which shows only that those who are ready to raise it on every occasion when their sectarian privileges are threatened have failed to grasp the true significance and bearings of the principle itself. In this case it simply means the contribution of a certain quota of the expense of a training college, on condition that the contributors be allowed to manage it on sectarian principles and for sectarian ends. As Mr. Illingworth pointed out, the amount of voluntary contributions in the case of these colleges is only five per cent., the remaining ninety-five being provided partly by the State and partly out of students' fees. Still we cannot expect the abolition of the system. It has acquired so much of vested rights by usage that it will not be easy, and perhaps not desirable, to remove it. But assuredly there must be provision for a supply of teachers not thus pledged to sectarian views. The "voluntary" schools may still draw their masters from sectarian colleges, but the Board Schools, which are being continually multiplied, are necessarily established on an unsectarian basis, and for them we should have unsectarian teachers.

The subject is far too comprehensive to admit of its being fully discussed in a debate upon an estimate in which it was only one of a number of miscellaneous topics promiscuously introduced. Mr. Mundella laid down a sound principle when he said that no teacher ought to be excluded because of his religious opinions. But if this principle is to be fairly worked out there must be a revision of the entire system. If denominational colleges are to be maintained, their managers should certainly be required to provide a larger proportion of the cost. But by their side there ought certainly to be a more ample provision of unsectarian institutions. The admirable colleges of the British and Foreign Society supply a model which possibly, with some modifications, might be generally adopted.

### MR. GLADSTONE'S "MESSAGE OF PEACE."

MR. GLADSTONE never stood on so lofty a pedestal or commanded such widespread influence and admiration as he does at the present moment. He was powerful when in May, 1880, he returned to the House of Commons, the victor in a long and arduous campaign, and the trusted leader of the largest and most enthusiastic majority which ever followed any Liberal chief; but he was more powerful at the close of the last trying Session, when the Lords were compelled to accept the great measure to which the sleepless energies of months had been devoted. The victory at the polling booths in 1880 was signal, but the victory in Parliament in 1881 was even more complete and impressive. The most striking feature in it, too, was, that it was his enemies who had given it such completeness. Had the Lords, in reading the Irish Land Bill a second time, declined to assume any responsibility in connection with it, and allowed it to run through its subsequent stages unopposed, the triumph of the Premier would not have impressed the country and the world as it does now. Lord Salisbury has helped to bind the laurels around his rival's brow. *The St. James's Gazette*, his Lordship's ardent and almost solitary champion in the press, proclaimed, in an article which was truculent even in a journal which lives on truculence, that the question was, whether the Gladstone family were to rule the nation. If that were the issue, the decision is clear and unmistakable. Mr. Gladstone is master of the situation; but, let it be added, his victory is due mainly to the fact that his entire action has been so singularly free from anything approaching to the excessive self-assertion which the malignant critic attributes to him.

It was in an evil hour that the Marquis of Salisbury perilled his own fame, the credit of his party, and, to some extent, the authority of the House of Lords itself, upon an obstinate and selfish resistance to the proposals of the Government. By this time it may be hoped that he has learned that politics should never be shaped by passion, that sarcastic criticism is not statesmanship, and that it is possible to be a "master of flouts, and jibes, and jeers," and yet lack the capacity to lead

a great party. His Lordship must expect, like all unsuccessful men, to find that on him alone will come the blame of the ill-advised venture to which he tempted his party. Excessive docility is one of their chief faults, but the willingness with which they follow only makes them more indignant when they find they have been misled. It is said that some even of his followers in the Peers have already pointed the lessons of crisis he provoked, and drawn an unflattering contrast between his short-sighted rashness and the broad statesmanship of his great rival. The comparison is cruel, but it is only such as a chief defeated under such circumstances is sure to provoke. At the same time we can have no sympathy with any angry Peers who shared the error, and are now ready to leave their leader with the entire burden of blame. Nothing was more surprising than the vehemence and unanimity with which the whole body of Tory peers followed the Marquis on the Friday night, except the completeness of their recoil on the next day, when even the leading organ of their own party lectured them on their madness.

But all has helped to increase the triumph and enhance the glory of the Premier. As the Marquis of Hartington said in a generous outburst of admiration which showed a true nobility, "the work of the Session has been the work of one man." Amid the infinite diversity of opinion on almost every point in the Irish Land Bill, there is universal agreement on the part of all, except those whose sanity has been disturbed by the violence of faction or the fierceness of party prejudice, as to the marvellous ability with which it has been steered through the House. The boldness of the conception was not more wonderful than the extraordinary minuteness with which every detail has been worked out; the readiness to listen to every reasonable suggestion of improvement that was compatible with the general aim of the Bill, as marked as the unbending resolution to refuse every amendment that trenched upon its principle; the eloquence of the advocacy as striking as the loftiness of spirit by which it was inspired. Whatever else is forgotten of the story of the Session that is past, the memory of the unrivalled skill displayed by the Prime Minister is sure to remain. A veteran, who is almost the father of the House—or would have been so but for the brief

interval in which he was out of Parliament after the Duke of Newcastle had ordered the electors of Newark to reject him because of his Free Trade principles—has displayed a freshness and versatility of mind, a power of endurance, a capacity for meeting every kind of attack which may well excite at once the envy and despair of every rising politician. The eloquence of Mr. Gladstone was never more varied or more effective than it has been during this anxious session. For lucid exposition of a most complicated scheme his speech on the second reading was a marvellous performance even for him. As an outburst of righteous and manly indignation the speech by which he overwhelmed the Home Rulers and ended their obstruction on the Emigration clauses was almost unrivalled. His fine and touching appeal in the discussion on the Irish administration was a masterpiece of dignified and impressive oratory. And all his other qualities were crowned and ennobled by the self-restraint and tact which marked his treatment of the Lords, and the amendments to which, in the infatuation of class selfishness, they had committed themselves. Mr. Shaw, who is a typical representative of that class of rational Irishmen whom the Bill may be expected to conciliate, and whose gratitude, it may be hoped, is as earnest of the effect which will be produced on Irishmen who are not under the infatuation of the Land League, said on the third reading of the Bill "that the oldest member of the House had not seen anything like the Premier's management of the Bill, neither could the youngest hope to see anything like it again." No one who has any opportunity of ascertaining the private opinions of the members can doubt that this expresses the general sentiments of the House. The "eccentric and outlying individuals" of the Opposition, and the extreme Home Rulers—the irreconcilable sixteen—who made themselves ridiculous by their opposition to the third reading, may have a different view; and in this they exhibit that singular accord with the Fourth party which has more than once united Lord Randolph Churchill and Mr. Healy. But their dissent is hardly sufficient to break the harmony of the chorus of praise which comes from all sides of the House to the transcendent power of its leader. Even those who knew him best and admired him most seem to have

gained a new conception of his ability. Enemies have been cowed, and friends have been kindled to a new enthusiasm for the "old man eloquent," who has more than justified the confidence the country, has reposed in his moral grandeur, and his intellectual strength.

It must be said for Mr. Gladstone that he owes none of his success to the favour with which his measure was regarded. On it was concentrated the hatred of the defenders of the landlords on the one hand, and, on the other, of those who would have hindered reform in the hope that they might thus effect a revolution. The alliance between the Third and the Fourth parties was not so preposterous as might at first appear. To Lord Randolph Churchill and Mr. Healy rational reform was equally distasteful, and its author equally objectionable. But while the Bill thus excited fierce opposition from two sides, it awakened little enthusiasm anywhere. The divisions on the amendments of Mr. Heneage and Lord Edmund Fitzmaurice sufficiently indicated the distrust with which it was regarded by the Whig section of the majority; and even the more advanced school, whose loyalty to their chief has been in such conspicuous contrast with the vacillating and trimming of associates who have often disregarded alike the dictates of sound policy and party obligations, have cared much more for the man than the measure. They have supported the Bill heartily, because they were anxious to remove the real grievances of Ireland, and believed as much perhaps on the authority of their chief as on a full understanding of the subject themselves, that his proposals might prove a healthy measure. But they have been controlled by a high sense of duty, and a strong personal attachment not inspired by any ardent zeal for the Bill such as would have moved them had it embodied one of the many reforms for which England is compelled to wait.

The conduct of the Irish members has done much to increase this indifference. The Ministry have put aside all other business that could possibly be delayed, and much (as, for example, bills dealing with the London Water Supply, with Bankruptcy, with Corrupt Practices at Elections) which could not be postponed without serious public inconvenience and possible danger, and yet those who have clamoured most loudly for



the change have played into the hands of its bitterest opponents. They have not only been ungrateful, they have been continually obstructive. Had they done as much to facilitate the progress of the measure as they have done to hinder it, it would have become law months ago, and have left time for business which, to say the least, is quite as necessary. But up to the last they have shown the same irreconcilable temper. Had their action been manly and dignified they would have commanded respect even where they did not secure support. But their vulgar insolence and their selfish love of mischief has provoked as much contempt as indignation. It was hardly possible to watch the proceedings of the little knot who sat together on the Opposition benches below the gangway, to notice their insolent deportment, to hear their unmannerly interruptions, to follow their unscrupulous tactics, without a feeling of indignation that the whole time of Parliament should be wasted on an endeavour to meet the demands of vulgar agitators, who had only insults and jibes for those who were risking popularity and influence in their cause. All this numbers of the advanced Liberals felt, and if, despite it all, they were always found at their post and always in the right lobby, it was from a chivalrous devotion to the cause of justice, and a loyalty to their chief, which grew to be almost a passion.

It must be added that there is much in the Land Bill directly contrary to Liberal feelings and prejudices. *The Times* speaks as though it would be a backward step in the course of civilization, and there is a mode of presenting it which would seem to justify such a description. The establishment of a Court to decide as to questions of rent between landlords and tenants has an ugly appearance of that paternal style of government which true Liberalism must always regard with distrust. It is to the honour of English Liberals that they have been able to set themselves free from conventional ideas, and instead of accepting what is, after all, only a superficial and misleading view of the case, to go to the heart of the question. They recognized, what those who so eagerly insist on abstract principle were so anxious to conceal, that there is a logic which is more potent even than the laws of political economy; that even that science was

made for men, not men for the science; and that to sacrifice the order and happiness of a nation for the sake of maintaining some maxim, however it may be interwoven with all the most venerable traditions of Liberalism itself, would be the very climax of *doctrinaire* extravagance. The powerful, if ungracious, speeches in which the Duke of Argyll assailed his late colleagues and their Bill contained much that could not but command the sympathy of many of their supporters, and possibly of some even of the Ministers themselves. The grand defect in his argument was, that it left out of view the fact, and that it was consequently the speech only of an eloquent pleader, not of a practical statesman who has to deal with living Irishmen, full, it may be, of prejudices, but also with the memory of past wrongs, and the burden of present grievances, hot-blooded men with passionate enthusiasms and great power of giving effect to them, not with the inhabitants of Jupiter and Saturn, or not with mere abstractions about which we know little and care less.

There are few things in connection with the history of the Bill more to be regretted than the part which the Duke of Argyll has played, and the injury he has himself brought upon the exalted reputation which hitherto he has borne. We have no right to complain of him because of his inability to remain in a Cabinet, the leading principles of whose great measure he did not approve, or because of the opposition which, as a legislator, he felt himself conscientiously bound to offer to the Bill when it came before the Lords. But there was a fierceness in his opposition which certainly surprised us. He might have been true to his own convictions without launching biting sarcasm against the colleagues with whom so recently he had been on terms of confidence and intimacy. He might have taken an independent position of hostility to the Bill, and yet have abstained from co-operation with the Marquis of Salisbury. His protest would not have been less effective and the country would have been spared a spectacle which, to say the least, was not edifying. The previous encounters between the two Peers had been such as to render it almost incredible that they could so soon forget the bitter recriminations which they had exchanged, and be found in friendly alliance against the Duke's friend and quondam

political chief. But the Duke surpassed even the other assailants of the Ministry in virulence when he stooped to compare the Government he had so recently abandoned to a jelly-fish, which might look very beautiful, but had no backbone. The inevitable inference was that his Grace must in his own estimation have been the best backbone of the Cabinet. By this time he may probably have discovered the mistake. There have certainly been no indications of the want of backbone on the part of the Premier. It is the Duke and not Mr. Gladstone who has had to yield.

That the Whigs in both Houses have shown a capacity for yielding is a fortunate occurrence for the Lords, and for the country as well as for themselves. It is in the last degree undesirable that the Peers should present a compact phalanx in opposition to the wishes of the Liberal party, sustained by the opinion of the nation. At one time there seemed to be no little danger of what would have been nothing short of a public calamity. Not only did a large body of the old Whig families forsake their old standard, but even some who had been ennobled by Mr. Gladstone himself were conspicuous in the ranks of his opponents. Lord Brabourne, in particular, has taken pains to show how soon a doubtful Liberal in the Commons can prove himself a devoted adherent of Toryism in the Lords. His lordship recently undertook to prove that the one House was as representative of the country as the other, but there could be no clearer demonstration to the contrary than the difference between his own votes in the two Assemblies. The people note such tergiversation with contemptuous disgust, and the effect on the reputation of the Lords is not happy. It is men like Lord Brabourne, who, fancying that they are the moderate party, do in fact promote revolutionary movements by widening the distance between different classes. The feeling of the people is that if the Upper Chamber is to be the refuge of uncertain and disappointed Liberals, the sooner it is reformed or abolished the better. They are truer friends of the autocracy, who, like Mr. Goschen in the one House or the Marquis of Lansdowne in the other, see how far it is safe to carry resistance, and when that point has been reached withdraw from a position which has not only become untenable but cannot longer be occupied

without serious menace to more enduring interests. These Whigs were quite sufficiently obstinate, but at least they did something to prevent a collision between the autocracy and the people, and it may be hoped also to save themselves for future service to Liberalism in other fields. The battle is over for the time, but its effects will remain. The House of Lords has lost an amount of *prestige* which it will not easily recover, by listening to the unwise advice of one who has materially damaged both his party and his order. The feelings of the hour will not at once subside, and even when they die away there will remain the deep conviction that there must be some provision against the possible repetition of a crisis so full of elements of danger.

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### FOR THE LITTLE CHILDREN.

SEPTEMBER.

WITH the month of August we come to the end of the names which have special meaning in them. From now till the end of the year the months are simply numbered, that is all. They are numbered as though the year began in March, so that what is really our ninth month is called September, the *seventh*. Before the Normans came here and brought a new language with them, the folks used to speak of this time as the "gerst monath," which means the "barley month." Barley was very much more largely grown than wheat or oats, so it is not strange that the Saxons marked the month of their richest harvest by the name of the "bearded grain." I told you that one or two Roman Emperors took to themselves the title of "Augustus," to which really they had no right, for they were anything but good and noble men. I find that some of them tried to give their own name to the months, as had been done in the case of Julius and Augustus; but they failed. The people hated them more than they feared them. Often the reign of a man was very short and he died by violence. So September remained as it was, as did also the rest. Rome was in those days the mistress of the world. All

that wisdom and art and industry could produce was at her command. It seems to me a little strange that no man was found strong and great enough to do what had been done before, and force his name upon the public tongue. But after Augustus the strength decayed. The nation came under that fixed and terrible judgment uttered in the words of Jesus "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." The people spent their might in selfishness and had "their reward." Any who tried to climb into fame were put down again and forgotten. I remember in one of the large rooms in the Palace at Venice, noticing how every visitor who came in and glanced round the walls, which are covered with paintings, found his eyes fixed upon one frame which holds no portrait. Instead of the likeness of the man a few words are painted there, which tell that Marino Faliero was put to death for crime. This is worse even than being not worthy of remembrance. It is being widely known for evil. What I am thinking as to those Romans who named the months is, that they had to leave four out of the twelve, as it were empty, like canvass on which there might have been a picture, kept still blank, or like a foundation block of stone on which might stand a statue, still without its intended or possible addition. Any one who has walked over the roof of the great marble cathedral at Milan has seen many such empty places. Thousands of beautifully carved figures are there, finished and perfect. Some have been there a long time, for the stone is stained by the weather. Some are fresh, and some have yet to be cut out of the quarry, away at Carrara, shaped by many a stroke, and lifted here. If some of you think I am wandering a long way off to find little pictures of my lesson this month, I could take you into a town hall near at hand where a record is kept in plain gilt letters of the names of the mayors from year year. There is a large empty space for names, unknown as yet, to be recorded. Or I could take you to the vestry of a certain church where are portraits of the men who have been its pastor, with room for some who will come hereafter. Or I could perhaps look over your shoulder through the pages of a school album where your likeness is among others, and where is room for some who are not scholars yet.

Pedestals without statues, canvasses without picture, space for unwritten names, this is what I am thinking about, as we come to a month called simply by a number, nothing more. Work yet to be done, names to rise to fame, worth yet to be revealed, this is what I may hope for many who may read these lines. September may keep itself as it is, and probably will, as it has been what it is so long; but there is plenty of space yet to be filled, and a place for each one of you to occupy, which I hope you will have courage and grace enough to claim. During the lifetime of the very youngest of you who can read what I am writing, such things have been found out, and given to the knowledge of us all, as were once beyond all dreams: and, one thing after another, more and more quickly than the last. I want you to see and believe that all is not known that can be known, all is not done that can be done; there is something worth the living for, for every brave earnest spirit, if we are ready when the time comes, and God calls. The Romans didn't find names enough to fill up the months of the year, and though many centuries have passed there are empty places yet in great spheres of worth and honour. It need not be for fame that we live, indeed it should not be; but I should like to put into the heart of every one of you the happy fiery thought that there is something to be done which you are called to do, and that the day will come when you must accept or reject God's loving election. Remember how once there was an empty place where a prophet might stand, and how when God called "Samuel" the boy presently responded. Remember how there was a word to speak which only Esther could say, and how she bravely, at risk of her very life, went into the presence of the king, and gained her request. Remember how, long before those days, a man, who had his great life-work still to do, was tending flocks of sheep, and caught sight of a bush that blazed with fire. It was not till Moses "turned aside to see" that a voice called him and showed him the thing he had to do. Moses was really at schools of one kind or another for eighty years, getting ready to be quick and strong enough to act. Let the month, empty of a special name, speak to you of a place which is ready for you when you are ready for your happy work.

D. JONES HAMER.

## GENERAL MISSION RECORD.

"The Christian Church was intended to be the beating heart to all this world's activities."—Rev. Dr. KER.

"None but Jesus is worthy to possess this brilliant, precious diadem—India; and Jesus shall possess it."—KESHUB CHUNDER SEN.

"We tender our thanks to England for the noble army of ambassadors of Christ which it has sent us, and which has made its success certain by planting its banners in the heart of the nation. The blessing of God and the gratitude of India will for ever redound to such men—men of energy and faith, who on many occasions have been found ready to sacrifice their lives for the truth's sake."—K. C. S.

TURKEY.—Extracts from *Missionary Herald* of A.B.C.F.M.

"There is to be a grand harvesting some day. There are few men in Macedonia who can read who do not own a New Testament or Bible, or both. Men gather in groups of three, five, and twenty on the Sabbath, in many places, to read and talk over the Word of God. Scripture texts are so easily found and so correctly quoted that one is convinced that the Word of God is not hastily read. When we remember Macedonia as it was seven years ago in midnight darkness, and see Macedonia as it is, we bow in humble adoration, and give praise unto Him who by His grace and almighty power has done such great things.

"The recent earthquakes and other disasters that have visited Smyrna and vicinity are said to have greatly impressed the people. The governor, Midhat Pasha, recently proclaimed a day of fasting and prayer, and sent criers through Smyrna calling upon each religious body to meet at a certain time for confession of sins and for prayer. It is a noteworthy fact that a Moslem governor should thus recognize the Christians and summon them to prayer. The Greek Church did not respond.

"The work in Erzroom is showing signs of life and spiritual interest, especially among the young men. There are several applications for admission to the Church, some of them backed by experiences which leave no doubt of the presence of the Spirit. The work for the poor so far has not pressed upon us, though in some places there is considerable distress which promises to become extreme as the winter progresses. Last fall we gave out seed for the fall sowing in Alashgird, but in many instances the people were forced to sell the grain to meet the claims of brutal tax-gatherers who went from village to village beating even women till the blood ran from their mouths."

Dr. Barnum, of Harpoot, after an extended visit among the villages of that region, says:

"The poverty of the people, of our own congregations at least, it seems to me, was never so great as it is now. We have thought every year that it had reached its lowest depth, but war, prostration of business, famine, and misrule have brought the people into greater distress than ever before. In nearly every town and village there are numbers of Protestants who formerly were liberal supporters of the gospel, but who are now able to do nothing at all, and some of whom are dependent upon the charity of others. The Government, unable to contract foreign loans, as it formerly did, is pressing the collection of taxes with unwonted rigour, despite the poverty of its subjects. Since I commenced this letter one of our preachers has been in, who told me that the people of his village are



in great distress on account of the presence of the tax-gatherers, who are mercilessly beating and imprisoning the people who have nothing to pay with. And now the post received from Constantinople yesterday brings word that a forced loan has been decreed, and is to be collected from this poverty-stricken population ! ”

CENTRAL TURKEY.—*A Remarkable Meeting.* Mr. Marden, writing from Marash, April 1st, gives the following account of his reception at a meeting among the Gregorian Armenians. The fact that there should be such a meeting for women in the old church is quite as noteworthy as is the invitation to a Protestant missionary to make an address :

“ As I passed the door of the new Armenian school building to-day, I met a priest with whom, a short time ago, I had an earnest talk at my house upon Bible study. He invited me in, as I supposed, to see his costly building, where I found a congregation of 400 Armenian women, gathered for their Wednesday noon prayer-meeting. On a platform at the head of the room a young woman was reading a chapter from the Protestant edition of the Turkish Bible ; behind her sat several Armenian priests, one of whom came at once to the door and warmly seconded the invitation of the other priests that I go forward to the platform and address the meeting. It was a rare opportunity to speak for the Master, and I gladly gave them a short sermon, after which one of the priests spoke half an hour upon the text, ‘ Prove all things, hold fast that which is good.’ Every word was strictly evangelical, and was listened to with attention.”

PALESTINE (C.M.S.).—To the Holy Land the Society was originally invited by its former missionary, the late venerated Bishop Gobat, and most of the work it now carries on was initiated by him. At Jerusalem, Jaffa, Nablûs, Nazareth, and Salt there are Protestant congregations ministered to by its European and Native missionaries ; and there are chains of out-stations, with schools in the villages, in the Plain of Esdraelon, in the upland valleys of Benjamin, and in the hill-country of Judah. One of these schools is in a village which occupies the traditional site of the field, half a mile from Bethlehem, where the angels proclaimed to the shepherds the birth of Christ the Lord. At Gaza, the population of which is almost entirely Mussulman, and on the mountains of Gilead on “ the other side Jordan,” more purely evangelistic work is carried on ; and a journey of very great interest was lately made to the Hauran and El Lejah (see THE CONGREGATIONALIST for March, 1881).

The Rev. A. W. Schapira is carrying on at Gaza an interesting work among the Mohammedans. In his school for Moslem girls he has 45 in regular attendance, and in that for Moslem boys a varying number (from 40 to 5), who come only irregularly, besides 48 girls and 42 boys in the Greek schools. There is also a Sunday-school, attended by 50 boys and girls, Greeks and Moslems mixed. On Christmas Eve there was a Christmas-tree for the children, who sang hymns and recited in the presence of the leading Moslems and Greeks of the town, including the Governor, who addressed the meeting, and encouraged the children to attend, and the parents to send them. This Governor, Mr. Schapira says,



is the M.P. for Syria in the Turkish "Parliament." The Greeks and the Jesuits have opened opposition schools, but have entirely failed to draw the children away.

Mr. Schapira has a reading-room and a dispensary, both which have proved very useful. He has also visited, twice each, twenty-four Moslem towns and villages.

NEW GUINEA.—*Massacre of Twelve Teachers* (L.M.S.). This sad tragedy was perpetrated at Kalo, near the mouth of the Kemp Welch river, on the 7th of March. Happily there seems no probability of similar atrocities at the other stations. The Rev. James Chalmers visited two neighbouring places some six weeks after the occurrence, and found the people most peaceful. He adds :

"I should have visited Kalo, but was afraid of compromising the Mission, as it is possible the natives may be punished for the outrage. I fear we are not altogether free from blame; the teachers are often very indiscreet in their dealings with the natives, and not over-careful in what they say; there has also, perhaps, been a niggard regard to expense on our part. A very few pounds spent at a station like Kalo in the first years would, I believe, prevent much trouble and probably murder. The Kalo natives felt that Hula and Kerepunu got the most tobacco and tomahawks, and that their share was small indeed. Instead of our buying all the thatch required for the other stations, and only obtainable at Kalo, we got the teachers, with their boys, to get it. We meant it well, to save expense. My experience teaches me to throw all I can in the way of natives not connected with our head station. The time will soon come when the expenses will be much less, but at present I am unable to see how they can be lessened. At this station—Port Moresby—for the next few years the expenses will be considerable in buildings, laying out the land, and in presents to the constant stream of visitors; but it will have a Christianizing and a civilizing effect upon a large extent of country."

AFRICA.—*Congo Mission* (B.M.S.). Two of the brethren have succeeded in reaching Stanley Pool by the north bank of the Congo. The natives at the Pool were friendly, but those on the other side of the great expanse of water showed a hostile disposition. It soon appeared that M. de Brazza had been annexing a considerable part of that region to France, and the people regarded the missionaries as enemies because they were not French! This seems to bode ill for the mission, and the more so as news has since come that Père Argourd, from the French Jesuit Mission at Landana, is trying to organize a party of thirty men to proceed to Stanley Pool. Meanwhile the Baptist Mission is establishing stations on the north bank of the river, and one of the brethren has come home to confer with the Directors respecting the proposed station at Stanley Pool.

*The Livingstone Inland Mission*, directed by Mr. and Mrs. Grattan Guinness, is gradually establishing stations on the Congo. On the 11th of January, one of the brethren, Mr. Hugh McKergow, fell a victim to fever, being the second member of this expedition that has fallen. He was a carpenter and joiner. The whole party now numbers nearly

twenty. A station has been formed at Paraballa, not far from Vivi, Mr. Stanley's first station. The following extracts from letters recently received are of much interest :

"This place (Paraballa) is certainly more healthy than Mataddi (opposite Vivi) standing 1,500 feet higher. Here we can do real missionary work, as we are right among the people ; native supplies are cheaper and more plentiful ; and we can easily obtain native co-operation, which it was difficult to procure at Mataddi.

"You will rejoice to hear that we still retain the love and respect of this people. The more we see of them, the more convinced we are that they are a nation worth teaching, and many of them I highly esteem. No one can form an idea of what they really are until he lives among them. I fear that friends at home have a wrong idea about them. One often hears the expression 'Poor ignorant savages!' This expression, if applicable at all, is only so to their want of knowledge of spiritual things. In many respects they far surpass the English labourer. They have great common sense. A foolish man is scorned and shunned. Their acuteness in trading is really surprising. They display much skill in building their houses, which are constructed of grass and palm leaves."

"Three schools have been opened in that district. The parents are peculiarly indifferent to the education of their children. Lingering superstitions prevent the men from heartily co-operating in the work of education. They are sharp enough to see that education means the undermining of all falsehood, and those who have anything to lose by the overthrow of foolish customs and opinions prefer twilight to daylight. One woman told me that she would willingly send her children if I would pay her for it. She was evidently serious, and considered that if she did take the trouble to send them we should be under an obligation to her.

"At Idiada's Town education is a little better appreciated. The king and some of his chief men encourage the work both by their presence and by attempting to excel the children in learning to read, write, and count.

"The king seems to have a great idea of the necessity of due solemnity on the part of the young people while being taught ; no queer mistake or ludicrous accident, or, in fact anything else, be it ever so funny, furnishes sufficient reason for a laugh. He brought a great stick, almost a cudgel, and begged me to use it on the first who laughed. Had I done so I should have had to use it on myself!

"They never dream of doubting, and never do we hear the most careless speak in a *light* manner of religious truth ; the introduction of the subject is sufficient to sober every one of them, no matter how frolicsome they may have been just before.

"I really prefer these children to the rough lads of the east of London. It may be the effect of superstition, but there is no doubt that the African is naturally religious ; but surely even superstitious reverence is preferable to the impious state of feeling that does not hesitate to make the most sacred subjects matter for blasphemy and jests.

"We climbed lately one of the highest hills near here ; the view was splendid, though from the heights things below looked exceedingly small.

The Yellala Falls, four or five miles off, though we saw them very distinctly, looked by no means impassable. Just opposite to us was Vivi, whither we were bound, six miles off as the bird flies, yet it seemed but a stone's throw from us.

"Vivi is quite a town: the population consists of the natives and Kabiinda boys, employed by Mr. Stanley, who seems to be advancing steadily and safely, and not to have met with any great opposition as yet. Two of our Kroo boys lately met him on the south side, not far from Banza Montiko. He intends taking to the river about the same point as our own people have been doing, though there are seven cataracts that cannot be passed between that point and Manyanga.

"The road he is making is, to judge by its commencement, substantial and well made, fit for any country; almost too good for this. Three carriages could pass each other. Farther on I think it can hardly be so wide."

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### CURRENT LITERATURE.

*The Book of Praise for Children.* Congregational Union Hymnal. (Hodder and Stoughton.) The Congregational Union has met a real want by the issue of this hymn book for the young, both in its schools and its families. Instead of trusting the work of compilation to a committee, it very wisely committed it to a responsible editor, and Mr. Barrett has justified the selection which was made by the sound judgment and good taste with which he has discharged an onerous and somewhat invidious duty. For this new book must challenge comparison with other competitors who are already in the field, and is sure, therefore, to be subjected to a severe and testing criticism. We do not think that it has any occasion to fear the ordeal. We do not mean by this to pronounce it superior to all others, least of all to so admirable a collection as Dr. Allon's "Children's Worship," but simply to say that its own intrinsic merits are certain to secure it a very large circulation. We are the more pleased with this because the former attempt of the Union to provide a Sunday-school hymn book was so complete a failure. Mr. Barrett fortunately brought to the execution of his task a real sympathy with the young and a considerable experience in work amongst them, which gave him an insight into their tastes and wants, and as the result we have a book which for variety, completeness, and general adaptation leaves nothing to be desired. It has the recommendation—in our view not a slight one—of containing a smaller number of hymns than other collections which have recently come under our notice. Dr. Allon's "Children's Worship" has nearly 300 more, and Mrs. Carey Brock's new book has 420, to 378 in the present collection. We are not sure that even this latter number might not have been reduced. On behalf of Dr. Allon's book it may be said that it includes sacred poetry intended for reading rather than for singing, and of course if this element is to be introduced, the total number may with propriety be increased. If we are to have only hymns for sing-

ing, it appears to us a mistake to have a very extensive collection. We grant, however, that a distinction may properly be made between a "Children's Hymnal" and a "Congregational Hymn Book." The latter is needed only for worship; the former may be used as a book of instruction as well. Children are fond of learning and repeating poetry, and poetry may be made the vehicle for conveying religious teaching and influence. Looked at in this light the "Children's Worship" may not be too large, although, remembering the classes for which it is chiefly designed, we certainly think the Congregational Union book is amply sufficient. The section of "Hymns for Teachers and Teachers' Meetings" is one of the best parts of the collection, and adds greatly to its value. But everywhere we have evidence of the wisdom with which the selection has been made, and the care with which it has been edited. Mr. Barrett is a purist, and some will think that his determination to give the exact text of every hymn has been pushed to an extreme. But assuredly this is the best fault; and when we remember the atrocities which have been perpetrated by conceited editors who have undertaken to amend the original versions of hymns, and even of those which are well known, we cannot but feel that the safest principle is to retain hymns as they were written. At the same time we feel an editor may, possibly, not err in amending a faulty word or halting rhyme, and certainly is at liberty to omit objectionable verses. Thus, taking the first that occurs to us, Mrs. Charles's hymn—the last in the book—would surely be improved by the omission of the last stanza—

"May the tone of this day's prayers  
Vibrate through the seven;  
Sabbath, work-days, pleasures, tears,  
Mould us all for heaven.  
*That taking thus each joy and woe*  
*As Thy gifts paternal,*  
*To us life's daily bread may grow*  
*Viands sacramental."*

The rhyme and rhythm of the last four lines which we have italicized are hardly above the level of Tate and Brady. Indeed, the facility with which children's hymns are multiplied exposes us to serious danger of such deterioration. We have no fault of the kind to find with Mr. Barrett's selection, but as much cannot be said for that of Mrs. Carey Brock. We hold that children should gather from their hymns not only good sense, Christian truth, and pure sentiment, but also some degree of poetic taste. Mr. Barrett has remembered this, and hence he has given us a book which cannot fail to be duly appreciated by the Churches for whose benefit it is primarily designed.

*The Mayfair Library.* 1. *Literary Frivolities.* By WILLIAM DOBSON. 2. *Curiosities of Criticism.* By HENRY J. JENNINGS. 3. *Clerical Anecdotes.* By JACOB LARWOOD. (Chatto and Windus.) These three volumes of the "Mayfair Library," which are a fair sample of the series, are admirably suited for summer reading at seaside and country ledgings. They have all the interest of works of fiction and yet they

contain an amount of information which, if somewhat gossipy and in some instances even mythical in its character, may serve to create an interest about distinguished men, and possibly awaken the desire to know more about them. It is not the least of the attractions of these books that they are of extremely convenient style, whether for the train or the pleasant lounge on the sands, or under the cool shade of the trees, that the general "get-up" is excellent, and that they can be taken up at any time for the diversion of a leisure half-hour. There is considerable diversity of character in the editing, and we have classified them in the order of merit, at the same time admitting that a much wider distance separates the third from either of the others than that which divides the first two. In the "Curiosities of Criticism" and the "Literary Frivolities" there has been more attempt at careful arrangement, whereas in the other we have too much of mere scissors-and-paste work, and even in that not always sufficient regard to strict accuracy.

Mr. Dobson's collection of "Literary Frivolities, Fancies, Follies, and Frolics" is certainly as amusing as it is curious. The compiler must have employed no little toil in order to bring together these examples of the way in which an ingenuity, sometimes perverted and sometimes merely fanciful, has occupied itself, and by means of alliterations, "macaronies," "echo verses," anagrams, "Palindromes," "Jesuitical verses," provided abundant material for the amusement of lighter hours, or for the exercise of a certain class of minds which are never so happy as when they are seeking to spell out some strange puzzle. It would be impossible to give examples of these various literary conceits. We will content ourselves with a specimen of what are called Jesuitical or equivocal verses, that is, verses which are capable of entirely opposite interpretations, according to the way in which they are read. They arose, the editor tells us, out of political or religious feuds, and were intended to mask opinions in the same way as the celebrated toast of the Jacobites, who were wont to drink the health of the king over a glass of water. Here is one of the equivocal pieces of the period. The reader will observe that, by reading the two parts across, the meaning is entirely changed from that which the verses give when read straightforward. They make sense in both ways, but in the one case they express the feelings of a Jacobite rebel, in the other that of a loyal Hanoverian—

"I love with all my heart  
The Hanoverian part,  
And for the settlement  
My conscience gives consent;  
Most righteous in the cause  
To fight for George's laws  
It is my mind and heart,  
Though none will take my part.

The Tory party here  
Most hateful do appear,  
I ever have denied  
To be on James's side.  
To fight for such a king  
Will England's ruin bring.  
In this opinion I  
Resolve to live and die."

Not the least interesting part of the volume is the curious account of literary misfortunes, especially those arising out of errors of the press, which we suppose most writers would be able to supplement by amusing examples that have occurred in their own experience. One of the most

unfortunate which has come under our own observation was in the report of a speech in which allusion had been made to John Angell James, as a man who "for goodness had few peers in any church," which in the newspaper became "for goodness had few *pews* in any church." This, however, was a very slight matter when compared with an unfortunate blunder which Mr. Dobson gives on the authority of Mr. Pyecroft in his "Ways and Words of Men of Letters." A poet had written—

"See the pale martyr in a *sheet of fire*,"

but the line appeared

"See the pale martyr *with his shirt on fire*."

It was not only the line that was destroyed, but the poet himself was ruined by a mistake that drew down on his innocent head the inextinguishable laughter of critics and readers. A very slight change, sometimes only of a single letter, will thus make or mar the beauty of a line or sentence. Thus in a cheap edition of Burns, the poet is made to say—

"O gin my love were yon red nose;"

and again—

"I'll nail the self-conceited Scot  
As dead's a herring."

As a true son of the soil, Burns would have been extremely indignant to find that he had thus been made to apply to his brother Scot the epithet he meant to fix on some wretched sot. Not less unfortunate was the error by which the virtue of some modern patriot, which it was intended to compare with that of Cato and Brutus, was likened to that of cats and brutes; or by which the heroine of a romance was said to have been rescued from her unmerited troubles by a dashing knight "riding on a *warehouse*" (? war-horse). It would be interesting to ascertain how these blunders occur. Sometimes they are due to the illegibility of MS. Sometimes to the carelessness with which proofs are revised. Printers are full of complaints of authors, and many of them are quite justified, but authors also may often reasonably find fault with readers. A careful and practised reader ought to be able to detect errors in a proof more easily than an author, who has present to his mind the words that ought to come and may thus inadvertently overlook the fact that some other word is in the proof. Perhaps the utmost care will hardly suffice to secure absolute correctness, and it may be that the slightest of errors may be the most annoying. Conceive the feelings of the author of a temperance tale, who had intended to lay down the unquestionable principle that "drunkenness is folly," when on opening his book he found that, like another Balaam, he had blessed what he meant to curse, and had told his readers that "drunkenness is jolly." "A learned dean—we think it was Dr. Hook—is reported to have said that the worse the penmanship the clearer the proof. The compositor may well wish to put what Dean Alford calls a shriek (!) after that assertion." For all that it is not altogether untrue, for the extra bad MS. enforces attention and care. Authors, however, impose so much trouble upon printers already that

it would be a great pity if any were to be encouraged by this hint to be more careless than the fraternity often are. We must not leave this interesting chapter, and with it the pleasant and very suggestive little book in which it is found without referring to another class of people who may possibly have more to do with printers' errors than is generally understood; we mean the printers' devils, the satellites (as Mr. Dobson calls them) of the reader. "The P. D. reads over the author's MS. while the reader looks on the proof and notes the errors, and this youthful genius will supply words or travesty them in the most ingenious and outrageous manner. We have known of one who read off the copy 'The Leg end of the Kid' for 'Legend of the Cid,' and another travestied the line—wilfully, we suspect—'His soul was like a star and dwelt apart' into the burlesque 'His sole was like a skate, and smelt afar.' A third boy read 'Paul's Epistle to the Caledonians' instead of Corinthians."

If our notice of the "Curiosities of Criticism" is brief, it is only because we want the space that is still left to us for the third book on our list, as that which probably will be the most attractive to the majority of our readers. Mr. Jennings deal with his subject in a more elaborate and serious style. He discusses the utility of the work done by the men who were said by the late Lord Beaconsfield to be authors, who had failed, and of whom Lord Bacon said that "with all their pretensions, they are only brushers of noblemen's clothes," and, it appears to us, fully proves that with all their faults they serve a useful purpose. The critic is so apt to behave himself as a superior person, and yet is so often betrayed into false positions that it is not surprising if authors regard him with but little favour. Of course he is nothing if not critical, and to be critical very often means to be extremely unpleasant. It is worse when he fancies he must maintain a reputation for "slashing," and worst of all when he allows himself to be governed by personal or party feeling. An example of these faults combined was furnished by Croker, in relation to whose review of Macaulay's History Rogers said, "He has tried to commit murder, but has only succeeded in committing suicide." The mistakes into which critics have continually fallen, and of which Mr. Jennings gives a number of very striking cases, ought to serve as cautions for them, and perhaps at the same time to encourage authors who are smarting under what they feel to be unfair depreciation. Campbell's touching ode on "Hohenlinden" was declined by the editor of the *Greenock Advertiser* as below his standard; Jeffrey thought he had crushed the "Excursion" and its author; the *Quarterly* sneered at Tennyson as "another and a brighter star of that galaxy, or milky way, of poetry, of which the lamented Keats was the harbinger," and subjecting one of his verses to that chaffing criticism which to some seems so clever, said, "We take upon ourselves to reassure Mr. Tennyson that even after he shall be dead and buried as much 'sense' will still remain as he has now the good fortune to possess." And the *Athenæum*, reviewing Carlyle's "French Revolution," branded the author as "blockhead and strenuous failure."

But we must pass on to the collection of "Clerical Anecdotes," of which Jacob Larwood is the editor. The materials on which to draw for such a compilation are so abundant that he must be a very poor workman who could not make a very entertaining miscellany of them. It is a pity that



so many of the best stories of good clerical *raconteurs* perish. The late Dr. Raffles had an unfailing supply, and no one who has ever spent an evening with him and his friend James Parsons will easily forget the charm which both of them gave to the conversation by the succession of humorous tales, in the telling of which they seemed to rival each other. The volume before us would be greatly enriched by the addition of some of them. Still there is a goodly number here, and our chief regret is that they have not been better arranged. Indeed, there seems hardly to have been any plan of arrangement at all, and the book is too much like the familiar conversation of a story-teller, to whom one anecdote suggests another, and by whom each one is jotted down as it strikes him without much relation to that which it jostles on the right hand and the left. But while we think that the book would not only have been more complete, but also much more attractive, if there had been care in grouping the stories under distinct heads, we would not be understood as underrating its interest. It is impossible to take it up without finding something to amuse. Many of the stories are familiar enough, but that was unavoidable. We might easily fill our pages with extracts, but we will content ourselves with some illustrations of texts remarkable either for their special adaptation to circumstances, or their eccentricity, or their maladroitness. Of the latter, few could have been more unfortunately chosen than that of Dr. Sheridan, the father of the celebrated orator, who, on the anniversary of the accession of the House of Hanover, preached on "Sufficient unto the day is the evil thereof." It was done in all innocence, and the sermon did not contain a political allusion, but it effectually barred the good man's preferment. If electioneering sermons are ever to be tolerated, the one preached at Bedford during the heated contest between John Howard the philanthropist and Whitbread on the one side, and a Mr. Sparrow and Sir William Wake on the other, might plead as an excuse the cleverness with which the preacher chose as his text "Are not two sparrows sold for a farthing? Fear ye not, therefore, ye are of more value than many sparrows." It is hardly safe, however, to venture on cleverness of this kind at all times. A clergyman in Edinburgh who resolved to "improve" the death of Lord Beaconsfield, and founded his discourse on Jacob's lamentation over the anticipated loss of his youngest son, "Benjamin you will take away," did not find that the skillfulness of the adaptation saved him from the censures of his brethren. We had marked some other anecdotes of this kind; but we must forbear, and we do it the more readily because the book is one which is so calculated to interest our readers that we hope they will peruse it for themselves.

*The Humiliation of Christ, in its Physical, Ethical, and Official Aspects.* By ALEX. B. BRUCE, D.D., Professor of Divinity, Free Church College, Glasgow. (Edinburgh: T. and T. Clark.) The contributions of Professor Bruce to our theological literature are always of such unquestionable value, that Biblical students everywhere gratefully recognize what he has already done, and welcome with increasing pleasure every new production of his vigorous and cultivated mind. Utterly free from offensive dogmatism, he yet speaks as one having authority, and from the first moment that we entrust ourselves to his guidance we feel that we are

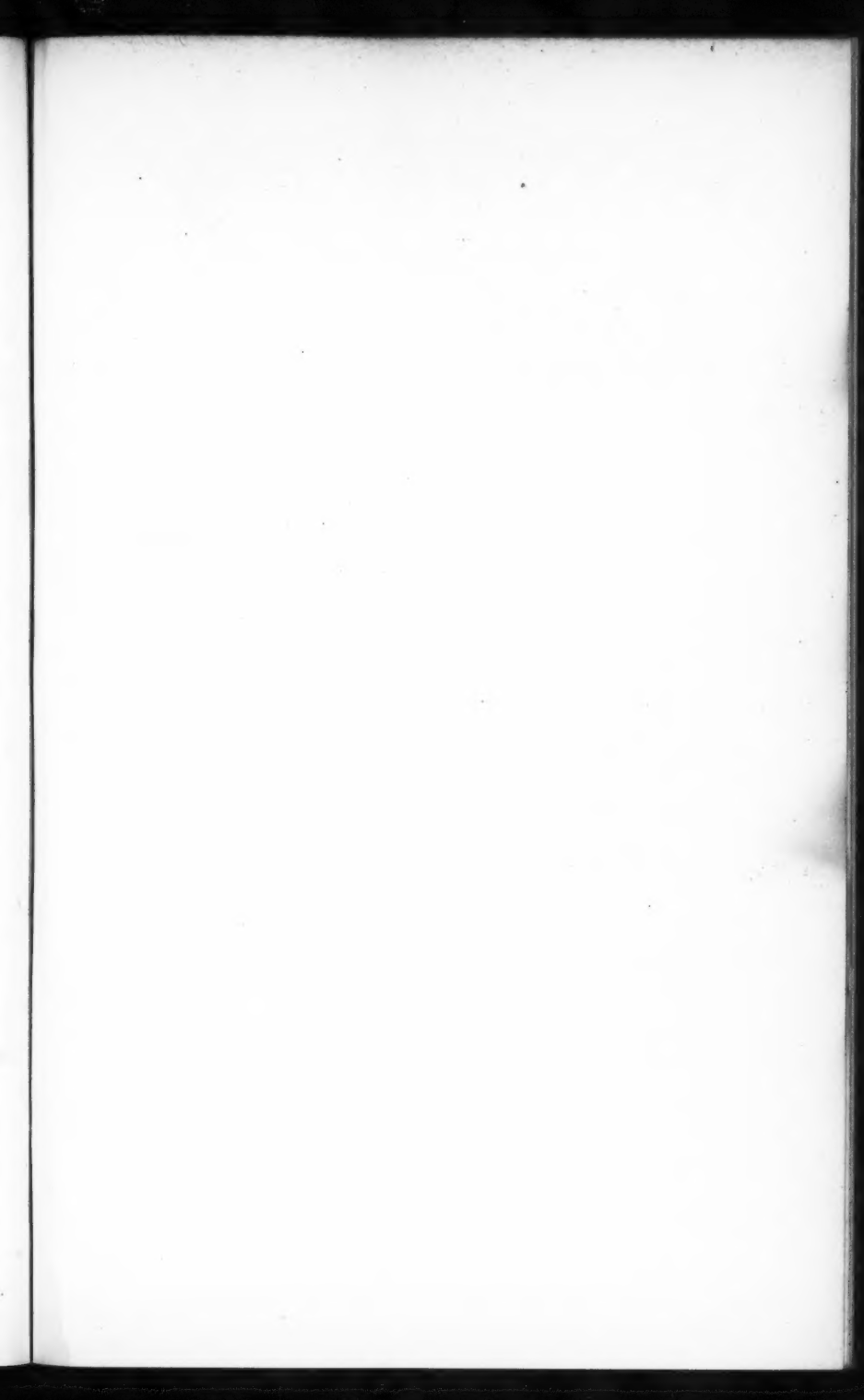


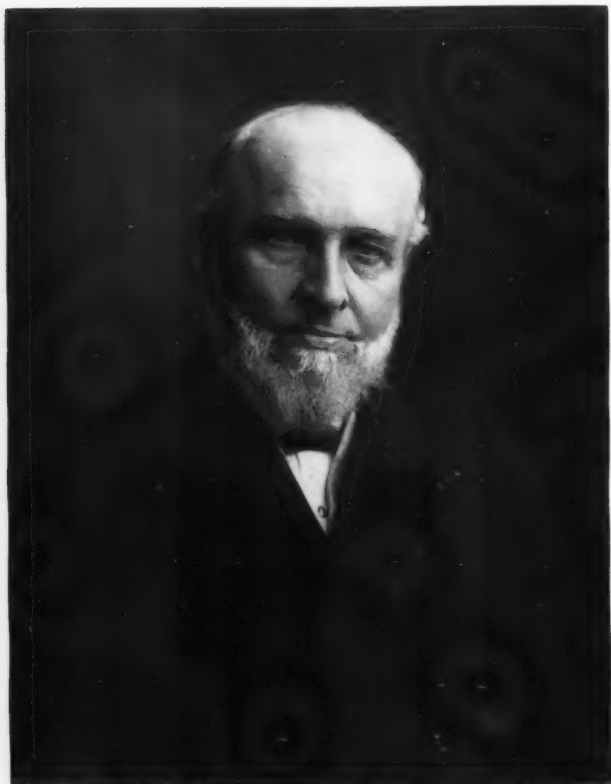
in the hands of one who knows the way, and who will conduct us to results that will repay our confidence; of one who, though he loves and is well acquainted with the old paths, will not shrink from taking any new direction which gives good promise of securing for us a wider survey of the field of truth. We have no fear, on the one hand, that we shall be led into labyrinths or quagmires of bewildering speculation, or, on the other, that our guide will hesitate to take us to any point where the horizon will be wider or the light more clear. The volume before us is a second edition, revised and enlarged, of the sixth series of the Cunningham Lectures, delivered before the professors and students of New College, Edinburgh. Dr. Bruce has never, to our thinking, rendered better service to the cause of truth than by the preparation and publication of these prelections on the Humiliation of Christ, and in nothing that he has done is the hand of the master more manifest. The lecturer's profound learning, his thorough mastery of the voluminous literature of the subject, his perfect acquaintance with all the phases which the controversy has assumed in different eras of the Church's history, his candour and fairness, his unflinching charity, the clearness of his judgment, his unmistakable sincerity, earnestness, and devoutness, give him a conspicuous fitness for dealing with a subject of such magnitude and difficulty, and scarcely ever are we disappointed with his treatment of it. His survey of the various Christologies, from the most ancient to the most recent, is singularly comprehensive, and his searching criticism of these theories, though dealing relentlessly with their assailable points, is free from the rancour and one-sidedness of the bigot or the mere polemic. About the statement and maintenance of his own position there is as little dogmatism as there is hesitation or ambiguity; but there is the moderation, the decision, and lucidity of one who has brought exceptional powers of intellect and resources of learning to the patient examination of the subject in hand, and has thus reached convictions which, whilst they are perfectly well defined and satisfactory to the investigator himself, do not close his mind against the recognition of the light and truth which there may be in the theories of those from whom he widely differs. A specially valuable chapter has been added to this edition upon "The Modern Humanistic Theories of Christ's Person," which Dr. Bruce classifies as Thorough-going Naturalism, the Ideal-man Theory of Schleiermacher, the Sentimental Naturalism of Keim; the Nondescript Eclectic Naturalism of Mr. H. R. Haweis, and the Ideal-Man theory of Beyschlag. From this chapter it is difficult to avoid giving an extract, but we prefer rather to quote the conclusion of the lecturer's examination of "The different Theories of the Humiliation of Christ in its Official Aspect." It is no slight thing to say that upon a subject which almost more than any other has been associated with the heat and bitterness of polemical strife, Dr. Bruce never betrays any lack of charity, or fails to treat his subject with the tender reverence of a devout Christian. The quotation we make finely illustrates the spirit in which the whole inquiry is conducted—a spirit in beautiful contrast with what has recently been seen in connection with theological controversy.

"While advocating the last-named theory, still entitled by comparison to be called the Catholic, I have not found it necessary to repudiate as

utterly false all those preceding. I have been able to recognize each in succession as a fragment of the truth, one aspect of the many-sided wisdom of God revealed in the earthly ministry of His eternal Son. In this fact I find great comfort, with reference both to my own theological position on this great theme, and to that of many who occupy a different position. For, on the one hand, it is a presumption in favour of the Catholic doctrine, that it does not require to negative rival theories, except in so far as they are exclusive and antagonistic; and, on the other hand, one may hope that theories which have even a partial truth will bless their advocates by the truth that is in them; connecting them in some way with Him who is the Fountain of life, and initiating a process of spiritual development which will carry them on to higher things. It is not impossible, it is not even uncommon, to grow to Catholic orthodoxy from the meagrest, even from Socinian, beginnings. Such was the way in which the apostles themselves, the first inspired authoritative teachers of the faith, attained to the elevated view-point from which they surveyed Christ's work on earth, when they had reached the position in the Church which their Lord designed them to occupy. Their first lesson in the doctrine of the cross did not rise above the watchword of the Socinian theory: 'The righteous One suffering for righteousness' sake, and setting therein an example to all His disciples;' and not till long after did they attain insight into the meaning of the baptismal name given by the Baptist to Jesus: 'The Lamb of God, that taketh away the sin of the world.' Let this fact ever be borne in mind by all to whom that name is fraught with peace and provocative of ardent love, and it will help them to maintain an attitude of patience, hope, and charity towards many who reject with determined unbelief—yea, with bitter scorn—truths dear to their own hearts."

*Thomas Chalmers, D.D., LL.D.* By DONALD FRASER, D.D. (Hodder and Stoughton.) This is a valuable addition to the admirable series of short biographies which the publishers are issuing. The subject is a good one, and it would not have been easy to find a writer more competent to treat it satisfactorily. The life of Chalmers was so full of incident, and exerted so remarkable an influence on the moral and religious condition of the nation, that even the four volumes over which the biography of Dr. Hanna extends were not felt by the reader to be long or wearisome. Dr. Fraser had no easy task before him when he undertook to condense the leading facts into the small, handy volume which lies on our table, but he has executed it with considerable judgment and success. The salient points in the character of the distinguished man who dealt the most severe blow to the Established Churches, of which he had previously been the most eloquent champion, and in the great work which he did as a theologian and a social reformer, as well as an eminent Church leader, are brought out with great skill and felicity. Dr. Donald Fraser brought to his subject not only abundant knowledge, considerable art in arrangement, and an easy, flowing style, which is sure to interest. What is even more necessary to success, he is in thorough sympathy with his subject, and writes in that thoroughly appreciative spirit which adds so much to the charm of a biography. Of course we differ from some of the opinions expressed, but we do not care to enter into a discussion of any of these doubtful points.





Arthur Reston, Photo, Stretford.

Unwin Brothers, London, E.C.

Ever yours  
William Ammitag





# The Congregationalist.

OCTOBER, 1881.

## MR. WILLIAM ARMITAGE.

To those who are at all familiar with Manchester, and especially with Manchester Congregationalism or Liberalism, there is no name that is more familiar than that of Armitage, and with those who are interested in the work of progress—social, intellectual, and religious—none more honoured. The representatives of the family would themselves be the first to confess that the foundation of its prosperity was laid in religious principle, and that the centre of the influence to which it owed so much was Grosvenor Street Chapel, its Sunday-school, and its revered pastor, the Rev. William Roby. No man of his generation left behind him a more hallowed memory, and none exercised a more happy or enduring power for good. With a singularly pure and saintly character he combined a sound judgment, an administrative capacity, and a broad view of Christian duty, which made him eminently useful, not only as a pastor, but as a leader in those aggressive labours which gave to Lancashire Congregationalism the character by which it has since been so honourably distinguished. Mr. Roby educated his church into sympathy with his own devoted spirit and far-reaching aims, so that instead of looking grudgingly on the services he rendered to his denomination, as though they were something subtracted from themselves, they entered into his plans, and were fellow-workers in his self-sacrificing efforts. To his teaching and example the churches of Manchester and of the county at large owed more than it would be easy to express. We do not wonder that there are households in which his name is still cherished with a love that borders on reverence, and where the tradi-

tions of his life linger as a stimulating and inspiring influence. His was the greatness of simple goodness, of loving sympathy, of unstinted devotion to the service of God. His works have followed him in a succession of high-minded and devoted men who have been foremost in all the good works of their town and generation.

Among these the subject of the present brief sketch stands conspicuous. His father was one of three brothers. One of them was well known in commercial and political circles as Sir Elkanah Armitage. He was the architect of his own fortune, but had an inbred grace, an urbanity of manner, and a quiet modesty which preserved him from the faults which provoked the sarcasm of Horace Greeley on the self-made man. He was not only a consistent and liberal Congregationalist, but he threw himself heartily into the work of political reform. He was the trusted friend of Cobden and Bright, an active member of the Anti-Corn Law League, a leader of Manchester Liberalism. He filled the highest offices in his native town, and was knighted for the valuable services he rendered as its mayor. His son, who adheres to his principles, is now the senior Liberal member for Salford, and his parliamentary conduct amply justifies the confidence which his fellow-citizens have reposed in him. Elijah, another of the brothers, was sent out with one of the earliest bands employed by the London Missionary Society in the South Sea Islands. The third, Mr. Ziba Armitage, was for long years a deacon of the Church in the Sunday-school of which he received his early religious impressions. The church at Grosvenor Str et chapel, Manchester, long held a foremost place among the churches of Lancashire for its munificent liberality, its abundant labours, its zeal in missionary work, and last, but not least, its large and successful Sunday-schools. The remarkable change that has come over the district in which it is situated has necessarily altered its position, but up till now it has preserved to a large extent the character which gave it such honourable distinction. This has been due to the wisdom and consecrated zeal of a few noble-minded laymen, as well as to the earnestness of successive pastors. Mr. Ziba Armitage was one of these. His venerable form, his gentle spirit and gentlemanly bearing, his unaffected piety, his



thorough devotion to the work of the church impressed all who were brought into contact with him. He was universally respected, and by his kindly temper, his wise counsels, and his liberal help did much to strengthen those who gallantly stood by the old church and maintained its institutions amid difficulties arising out of the changed circumstances of the time and the locality.

To one, whose whole soul was in the church and its work, it must have been a special gratification that his son early became one of his most efficient coadjutors, and was able to render to it a still larger service. It was said in an article on the "Church Meeting" in our last month's number that there are deacons who have rendered the churches service as valuable as that of the pastors. A conspicuous example of this is found in Mr. William Armitage. Devotion such as he has shown to the church in which he was trained, and with which were associated the most sacred scenes of his history, is extremely rare, and praiseworthy as it is rare. He has for many years resided at such a distance from Manchester that a constant attendance at the old sanctuary would be impossible, but his interest in it has never abated, nor has his help been withdrawn. With him the office of the deacon has never been regarded as a mere position of dignity, but of high and honourable service, entailing a responsibility proportionate to the influence and authority it confers. He is as free from self-assertion as from obtrusive fussiness, but the prosperity of the church lies very near his heart, and he has always been amongst its most loyal and faithful supporters. But he does not belong to one church only, for all the churches of Lancashire and Cheshire generally recognize in him a wise counsellor, a loyal friend, and, when occasion requires, a generous helper. For many years he has been a tower of strength to the Lancashire Congregational Union, of which he is the Treasurer; but while that is the institution to which his principal attention is given, there is no work of our churches with which he does not identify himself, and of all he is a generous supporter. Of the London Missionary Society he has always been an attached friend. William Roby trained his young people in its principles, and the enthusiasm early evoked in the heart of Mr.

Armitage is to-day as fresh and vigorous as ever. He commands universal respect by his unostentatious but consistent piety, he is valued for his practical sagacity, but by nothing does he command higher influence than by that bright and cheerful spirit which he carries everywhere, and which itself often helps to smoothe asperities, and to heal the differences which must occur in the working of all societies. Where others would rather intensify an offence, and so widen a breach until it became irreparable, his aim is to find out points of union, and to calm down needless and harmful excitement by some kindly suggestion or happy jest. Few men, therefore, are more consulted on points of difficulty, and we believe few have done more to secure the blessing which comes upon the peacemakers. Unflinching in his loyalty to truth and principle, yet without a trace of narrowness in his creed or harshness in his judgment of others, ever ready for every good word and work, enlightened in his views, and nobly generous in all his actions, he crowns his virtues by a modesty which leads him to keep himself so constantly in the background, that mere outsiders may hardly understand the high estimate of his worth which is formed by all who know intimately the inner life of Lancashire Congregationalism. His activity is not confined to religious instruction. He has long been the Chairman of Henshaw's Asylum for the Blind, and is as much valued there as on the Committee of the Lancashire Congregational Union. But, after all, it is in the home and the social circle that he is most appreciated, and it is to old tried friends alone that his great worth is fully known. Commercial and political men all honour his worth, in the churches he is held in high esteem, but the qualities which endear him to his friends can be known only by them. When the Congregational Union visit Manchester this month it is quite possible that his voice may not be heard, but the visitors may be assured that, of all their hosts, there is not one who will give them a more hearty welcome, or who has been more ready to do all within his power to make this jubilee gathering successful.

### THE CHURCH AID SOCIETY AND ITS "NEW DEPARTURE,"

THE writer whose criticisms of the Jubilee Fund and its Committee we discussed last month seems to have been alarmed by a suggestion in *The Nonconformist and Independent* that there was to be a "new departure" in Congregationalism. We are not careful to justify the expression, but the alarm which it has produced is not only exaggerated, but wholly unfounded. It is true that the article speaks of an "entire re-organization of Congregational work" in the districts to which the help of the Church Aid Society is to be extended, but that ought not to disturb even the most conservative devotee of "old forms." We are fully prepared to accept the description as it stands. It is, be it remembered, the re-organization of work, not of churches, which is contemplated. If there are churches which prefer to remain in a feeble and struggling condition rather than adjust their methods to any new arrangements that may be proposed, no one would attempt to limit their freedom or to crush their independency. But they have no right to ask that others should help to perpetuate the condition of feebleness and inefficiency in which they are content to remain. The only point on which it can be said that there is any "new departure" is in relation to control over the expenditure on "Congregational work." Even here it can be only a question of degree.

County Associations have not been accustomed to disburse their money without preliminary inquiry and without a free exercise of their rights of refusing any application. We have never heard of any society, civil or ecclesiastical, whose affairs were conducted on principles that would approve themselves to sane men which did not claim the same right. It is all the Church Aid Society asks. "J. P." says, "In certain districts churches are to be grouped, pastors moved about like pawns on a chess-board, lay-preachers are to be employed, ancient methods and traditions are not to be allowed to stand in the way, old-fashioned Congregationalism and all those obsolete ideas about apostolical patterns and spiritual affinities must be put aside." This

is certainly a very terrible picture, but it is for the most part one that has been evolved out of the writer's imagination. The basis of fact on which these startling representations rest is of the very slightest. All that the Church Aid Committee propose is that the funds raised for the Home Missionary work of Congregationalism should be distributed on sounder principles—that is, with a more careful regard to the wants of the whole country, and the capacity of Congregationalists for meeting them. This has been done already; all that is intended now is to carry out more thoroughly the kind of supervision which has already been exercised, and which must be exercised by all to whom is committed the distribution of public funds if they would be faithful to their stewardship.

The cases in relation to which a wise discrimination is necessary are numerous. Here is a village in which the Free Churches are already represented either by the Baptists or the Methodists; but in it there reside a few Congregationalists who desire to establish a church more exactly conformed to their own ideas. They have neither the number of adherents nor the pecuniary resources necessary for the purpose, and they appeal to the Church Aid Society, or rather to their own County Union (for it is through the Unions that all aid is given), for the means of carrying out their project. The Union, however, deprecates this competition among kindred Churches in a town or village where there is manifestly no possibility of maintaining more than one Dissenting Church in efficiency, and it refuses to give any help to what it regards as an undesirable, hopeless, and unbrotherly enterprize; or if the considerations for and against the undertaking, looking at it alone, are pretty equally balanced, and it allows its judgment to be decided by the comparative claims of this place, and of others where the spiritual destitution is greater and the calls for help more imperative. It has not the means to do all that it would, and it prefers to do first that which is most urgent. In what respect is there here an invasion of any right which Congregationalism professes to give its members. Those who are desirous to establish a church in the village in question are left perfectly free to act as they think best. All that is denied them is the power of coercing

others into the support of an undertaking which does not commend itself to their judgment at all, or the claims of which are outweighed by those of more needy districts.

What is of still more frequent occurrence is that within a comparatively limited circle there are several churches, small and feeble, and from the circumstances of the case unlikely ever to attain to a condition of self-supporting strength. All of them, however, are doing useful work, and ought to be maintained. The only question is, how? A tradition of Congregationalism which some are anxious to preserve is that each should have a separate pastor. The thing is impracticable unless the pastors are to be kept in a condition of miserable poverty, the anxieties and cares of which interfere with their intellectual growth and their spiritual power. But if it were possible to secure a minister for every one of these struggling communities, the question still remains as to whether it is desirable. The field of labour is necessarily so limited that much time and energy is actually wasted, and the man himself suffers without any compensating gain to the congregation. Here and there a young man may prepare himself in some quiet sphere of this kind for a higher kind of service in future years, but the conditions are not favourable for these preliminary studies. The student himself lacks books and opportunities of culture, and his tone of thought is probably not that which is best adapted to the wants of his congregation. In short, good pastors are not to be obtained in numbers sufficient to supply each of these places, and, in consequence, the gaps are frequently filled up by men who do not bring any accession of strength to our ministry. "J. P." asks, "Why should it be supposed that any fool with a smattering of Greek and Hebrew, and who has passed through a theological course, is able to guide and save souls, and to bring humanity to a state of perfection—the most difficult and complex operation under the sun?" Our answer is that no one whom we know has ever fallen into such an absurdity. Still, if we are to put up with fools, we should prefer those who have even a smattering of Greek and Hebrew, and who have had the advantage of the training and discipline which a collegiate course gives to those who have hardly a smattering even of English, and who come to the

work of the ministry without such intellectual and moral preparation as is found in the keen, if friendly, discussions of collegiate fellowship.

We hope, however, that we are all agreed as to the importance of discountenancing fools of all kinds, and securing the highest type of ministerial service. Surely one feasible mode of doing this is the grouping of small churches. One of the most pressing difficulties of Congregationalism arises out of the impossibility of securing a sufficient number of preachers and pastors. We are trying to do what no other Church in the kingdom even attempts. The Church of England does not rely upon its preachers for the extension of its work. It feels, more perhaps than at any period of its history, the value of preaching, but it is not necessary that all clergymen should be preachers. On the ecclesiastical theory, indeed, it is sufficient that he be a good parish priest, and the multiplication of priests is a very much easier process than the multiplication of preachers. All sections of the Methodist Church trust largely to preaching, but their itinerant system serves to mitigate the severity of the pressure which is felt where the minister preaches year after year to the same people. The demand made upon a church which endeavours to take its part in the evangelistic work of the nation under such conditions must be enormous, and to increase it by insisting that every little society in every village, or even hamlet, ought to have its own minister is simple infatuation. Of course, if it be attempted, the almost inevitable result must be the crowding into the ministry of a number of men without intellectual competence, and sometimes, alas! without any spiritual qualification.

What, then, is to be done? We say unhesitatingly, let us borrow from our Wesleyan friends wherever it is possible. We cannot adopt all their methods, but we can take their ideas where they commend themselves to our judgment, and work them out in harmony with our own principles. The grouping of churches is a favourable example of this. It introduces the itinerant system in degree and in modified form, and it utilizes lay-preachers to a much greater extent than is done at present. Of course it does not, and on the Congregational theory cannot, provide for the removal of

ministers, but by arrangements for his preaching in the different chapels of the group, instead of confining himself to one, it greatly reduces the strain upon the minister, and in this way affords him the opportunity of making all his work of a higher character. An incidental advantage of the plan, if worked out on a considerable scale, would be that an opening might thus be provided for that practical training of young ministers, after the close of their collegiate course, to which the remarks of the critics point, and which we assuredly believe to be a great desideratum in the denomination. A group of small churches, possibly with one of more strength and influence at the centre, presided over by a pastor, with whom were associated a younger minister and a body of lay-preachers, would be much more likely to do efficient service in a rural district than a number of isolated communities occupying the same sphere of labour. The second position in such an arrangement might be more agreeable to a young student than a mere curacy in a large church, and a simple change of method would thus diminish, if it did not wholly remove, some serious practical hindrances to our work. The plan has been tried, and has in some cases been eminently successful. The church at Guildford is a case in point. It is situated in a region almost entirely agricultural, and by a judicious management of the resources at its command it has succeeded in proving that Congregationalism, wisely worked, can find a home and do a great service in the village as well as in the great city or the manufacturing towns.

If this be a feature in the "new departure," it is not only one to be commended, but one which must be adopted if our churches are to do a national work. We have neither the men nor the resources necessary in order to place a Congregational minister in every parish; but we have both if all that we attempt is to make efficient provision for the maintenance of evangelical teaching and free self-governing churches in all districts for which adequate provision is not made by some of the other Free Churches. If it is to be done more use must be made of lay-preachers, but that will never be until congregations get rid of an old-fashioned notion that non-professional preachers stand on a different level from the

regular ministers, and that a church which has not the exclusive services of an ordained minister occupies an inferior position. The truth is, and the more clearly and fully it is recognized the better for the churches, lay-preachers have some special advantages, provided that the preachers be the more intelligent members of our churches. Not to put the case too strongly, it ought to be admitted that the occasional sermons of an intelligent man, even though he has had no special theological training, may be, and often are, more telling than the regular productions of one whose only advantage is that he has given special attention to the particular subject; while against that is to be set the fact that the continuous demand upon his intellectual and spiritual resources from week to week must, in a large number of cases, detract from the freshness of his discourses. Besides, the man who lives in the world, and not in the study only, who sees and knows men in aspects which they seldom, if ever, present to their clerical guides, and who perhaps judges facts and principles by other tests than mere theologians employ, is able to present a view of religious truth and duty which is distinctive and fresh, and which may impress those of his own class who feel no interest in the ordinary presentation of the same gospel by the pulpit. The pulpit twang is, it is to be hoped, becoming obsolete, but the pulpit tone of thought and expression survives, and will survive. It is an immense advantage to have preachers (and where can they be so well found as among intelligent laymen?) who have not caught it, but who speak of the wonderful works of God in the common dialect of men, and as they have seen or learned them in the counting-house, the workshop, or the exchange. No doubt if the agency is to be made really efficient, we must have a higher class of lay-preachers—not men who produce inferior specimens of the common theological discourse, but those who preach sermons of a different type. But the first step towards obtaining the supply would be the inculcation of a higher idea of the service, and it is to ministers we must chiefly look for this. Were the work properly appreciated there would be an end of many of the prejudices which stand in the way of the plan we are discussing. The Church Aid Society in seeking to create this sentiment is rendering real help to the churches hardly less valuable than



pecuniary aid. Instead of seeking to perpetuate small churches and small men, its moral influence, when exerted thus, tells in in the very opposite direction. Without extinguishing any church, it would encourage associations, by means of which out of weakness there would come strength, and, while increasing the work done, it would, by the extensive use of unofficial agency, obviate any apparent necessity for the perpetuation of any inefficient professionalism.

But, in seeking to do this, the Church Aid Society, like the County Association, must appeal to the opinion of the churches. It has no authority to force any plan upon independent churches. They have an unquestionable right to object to any union, or to the particular union proposed to them. A. may prefer to stand alone, or it may object to be grouped with C., however willing to enter into a confederation with B. and D. The vote of each church is of course decisive on the matter, but those who thus determine to maintain their independency must justify their faith by their works. If a church is able to support its own institutions, and resolves to stand aloof from any scheme for the more efficient organization of Congregational work in the district, there remains no more to be said. It may doom itself to chronic feebleness and perpetual struggle; it may throw away great opportunities for the extension of its influence and principles; it may prepare for itself a course of melancholy failure. But it is acting within its right, and outsiders, however they may deplore consequences which reach far beyond its individual prosperity, are powerless. But they are certainly entitled to refuse their support to arrangements which they not only do not approve, but which they regard as positively hindering the progress of the common cause. An Association which exists for the carrying on of Home Missionary operations is clearly entitled—more, it is positively bound—to lay down and observe the conditions which are, in its judgment, essential to the success of the enterprise in which it is engaged. It is not an almoner of charity, but an organizer of work, and it is acting in the strict line of duty in withholding its contributions from those who will not carry out its plans of work. It exists not for the purpose of humouring the fancies of churches, or providing comfortable homes for ministers, but for the distinct object of evangelization. Independent

churches that disapprove of its plans are fully warranted in rejecting them; but if the Executive are to render an account of their trust which will satisfy the constituents who have given them money for a specified object, it must insist on giving its help only where the work satisfies its tests of efficiency. To force independent churches into an unwelcome alliance is beyond its power, as we hope it would always be alien to its spirit and wishes. But it would be perfectly justified in saying, in any special case, that the only hope of progress lay in grouping, and that it would decline to give any help to churches which resolved on retaining a separate and isolated existence—that is, in perpetuating a state of things which was at once a misery to themselves and a discredit to the name they bore.

Simple as these truisms (for they are really nothing else) may seem, they need to be continually reiterated. It appears hardly to be understood that the directors of any Christian Association formed for the promotion of a common work are just as much bound in duty to see to the wise and economic distribution of their funds and agencies as a church is to watch against the invasion of its prerogatives. As difficult does it appear for some to comprehend that the authority of a church extends over its own affairs only, not over the action of an outside Association. Our Congregational Union, Church Aid Society, and County Association are on the same basis as all other free societies. They are managed by their own members, and those who are not connected with them have no *locus standi* in the discussion of their affairs. There may be some who hold them to be inconsistent with the constitution of Congregational churches, and they act rightly in refusing to unite in them. But others have a different view of Congregationalism, and hold that this voluntary organization for work, not for government, is essential to progress. Let each be fully persuaded in his own mind, and let each take the course which commends itself to his own convictions without reproaching the other, but let no one expect that it is possible to combine the advantages of both. Isolation cannot have the sympathy and strength derived from union, but no man can enter into any association without sacrificing something of his own individualism.

The Church Aid Society, however, does not propose to advance a step beyond what has been done by the County Associations, and the objections that are sometimes urged against its policy apply equally to the course which has long been pursued by these local bodies. In the most efficient of them it has been found necessary for the Association or its Executive to claim a veto on the appointment of ministers to the churches it helps. The reasons for this are manifest enough. The character of the minister may go very far to determine the judgment of outsiders as to the wisdom of supporting the church. If he be a man who has shown an incapacity for working with others, if he has manifested a priestly temper which has provoked resistance and created a discord fatal to progress, if he be wanting in power to interest men, if he lack suitability, or tact, or common sense, and if there be no reasonable prospect that he will promote the interests of the church, the Committee of an Association are justified in refusing to help the church to secure his services. A popular body, such as it is, is not likely to exercise such a veto capriciously, and if it be used wisely it will be for the good of the church itself. What it does, however, is simply to refuse to give its money where it does not believe that it would be given wisely. And this, forsooth, is a violation of the fundamental principles of Congregationalism! The suggestion carries absurdity on the face of it.

The church has an unquestionable right to elect its own pastor, but it has no right to demand from the associated churches a subsidy for the purpose of providing him with an adequate salary. There is, in such cases, need for mutual forbearance that the rights of neither party may be impaired. An Association would act very unwisely were it to try and force a pastor upon a reluctant church, but in the course of a long and somewhat varied experience we have never known an example of the kind. It may be added that objections to the settlement of a pastor on personal grounds are equally rare. The Committees of Associations are as fallible as other bodies of men, but it has never been insinuated that the evils of a system of patronage have ever crept into their action, nor, we should think, can it be denied that their object, in any action they have taken, has been to save the churches from incom-

petent or unworthy men, and to secure the appointment of those who will best do the common work. It may be said that a church which accepts foreign aid, and the measure of control it implies, is at best only a mission church. Be it so. We do not know that a church need be greatly distressed about this. There are, however, churches in poor districts which will always need help, and which cannot permanently be regarded as mission churches. They need not be alarmed, however, by this bugbear of control, for the other is of the lightest possible kind, is exercised solely for the good of the church, and can be shaken off at any moment when the church feels that it needs no further help. Those who are most familiar with the internal working of Congregationalism, and at the same time most anxious that it should be a great power in the nation, are desirous that this kind of influence should be increased. They do not want any approach to centralized rule; they would respect the independence of the churches to the last point, but they hold that those who give their money for the purpose of extending Congregationalism have a right to insist upon some guarantee for its wise expenditure. It is hard to see what answer is to be given to so reasonable a demand. No Association is entitled to forbid a church to elect a pastor of its preference, but it is free to say whether it will contribute from its funds to his support, and it violates no law, either human or Divine, by refusing its help, if in its belief the man for whom it is asked is not worthy of its confidence, or likely to promote the ends it has in view. Any one who is acquainted with the relations between the Associations and dependent churches will, we are satisfied, testify that it would have been greatly to the advantage of the latter, saving numerous failures and occasional scandals, if they had been content to follow the counsels given them, and had not been so eager to assert the privileges of their independency at the cost of real efficiency.

Still it is unreservedly admitted that these privileges do exist. If a little company of Christians resolve to be an independent church there is nobody who, in our system, is entitled to deny them the right of self-government, or to dictate as to the mode of its exercise. All that is contended for is, that there is no body to which they can look for sup-

port, and that if they are not satisfied with a state of isolation, but desire to enter into confederation with their brethren, they must be prepared to accept the terms on which the confederated churches have agreed. Any Church can remain outside, but if it prefer this independence it must not complain that it does not enjoy the privileges of union. Congregationalism does not set aside common sense or common justice. It is not a proclamation of rights in every public institution of Congregationalism for all ministers and societies which call themselves Congregationalists. On the contrary, it recognizes the principle that privileges and obligations must be co-extensive. It is the privilege as well as right of a Congregational church to support its institution, and it acknowledges no external dictation either as to the maintenance or management of those institutions. But if it is unequal to their maintenance, it cannot be thought unreasonable that those by whom it is aided should claim some share in the management, if only for the purpose of seeing that their money is wisely used.

The Church Aid Society, in short, contemplates no revolution in polity, or even in method. It works through the County Associations, and the lines of their operations have long since been laid down. Its existence is due to a widespread conviction that a more resolute and systematic effort must be made for the maintenance of our Congregational churches in the less populous or less wealthy districts of the country. It is not denied that a "new departure" is necessary, but it is to consist in a fuller and more distinct recognition of duty to the nation, in a more liberal consecration of substance to the discharge of those national responsibilities, and in a more systematic distribution of the agencies at its command. If there are those who think that this is unnecessary, or that it is better to endure all the evils of isolation in the waste of energy on the part of the strong and of chronic helplessness on the part of the weak rather than risk the perils of organization, far be it from us to censure them. Their ideas of Congregationalism are not ours, and, so far as we can see, their adoption would deprive our church system of its missionary power. We desire it to be an aggressive force, and therefore we advocate this consolidation of strength, and

believe that it can be secured without any compromise of independency. We do not condemn others, but we claim the right to work out our own view, and we protest against the accusation that in doing this we are departing from the best traditions of our fathers. The Church Aid Society will do much for our churches if it elicit a hearty and generous response in the way of pecuniary support; but it will effect something even greater if it show that it is possible to substitute wise organization of work for mere desultory effort without taking a single step in violation of the freedom of the churches.

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### REMINISCENCES OF DR. JOHN PYE SMITH.

I NEED not mention the principal subjects on which the doctor lectured—such as Systematic Theology, Church History, &c.—they were those which all theological tutors in those days were expected to take up; but I may refer to one peculiarity which belonged to him. When he was made Doctor of Common and Civil Law, LL.D., he felt that he was bound really to teach these subjects, so he gave us lectures not only on Ecclesiastical Law, but on Jurisprudence, and especially on Roman Law. In the same way when he was made Fellow of the Geological Society, he persuaded himself that he ought to *teach* us Geology. He therefore suspended his theological lectures for some months, and gave us lectures on Geology and Mineralogy. These were unquestionably very valuable and very interesting. He carefully arranged the order of his lectures, beginning with the most elementary subjects and advancing to those which implied considerable preliminary knowledge, but he had no notes. He stood at the table on which lay maps or models, or mineralogical specimens, and spoke with the greatest animation, often enthusiasm, for, as he had taken up the subject later in life than some others, it was dear to him as the child of old age. Still it must be acknowledged that he was sometimes needlessly diffuse and slightly wearisome. At last a little incident brought these lectures to a sudden termination. He had taken a beautiful pebble from a little

paper box, and was describing its composition, &c., when a student seeing the box empty and supposing that it was done with, wrote a droll motto on the lid. No sooner had he written it than the doctor asked for the box, and looking at the inscription said, "Will the gentleman who wrote this rub it off?"—but, in a moment recalling his request with a blush as if it were ungenerous, he rubbed it off himself, and concluded his lecture with as much good humour as if nothing had happened. The next morning he said, "Brethren, we will resume our theological lectures."

Before I pass from the subject of Geology, I must remark that Dr. Smith's interest in it was most profound, and that it lasted to the very end of his life. He regularly attended all the meetings of the Geological Society, though he could not hear a word that was said. But he feasted his eyes with the diagrams and maps and new specimens which the speakers might chance to exhibit, and took care to be accompanied by a student somewhat versed in the subject, who with rapid pen wrote the substance of what was said, and indicated the particular objects on the table or the wall that were referred to. As soon as he had filled a page or two he handed it to the Dr. and began on another sheet. Through the coldest nights he would go all the way from Homerton to these meetings, and by means of them kept himself informed of every advance in geological science.

His love for Geology gave him a great interest in geologists. If they were not merely men of science but Christian men too, his delight in them seemed to know no bounds. I remember well that Professor Hitchcock from the United States came to one of our public days at Homerton. When the proper moment arrived, Dr. Smith arose to introduce him to the company. With exquisite grace of manner, and face lighted up with animation, he recounted Dr. Hitchcock's contributions to geological discovery, spoke of the value of his books, and ended by saying: "But that which lends the last charm to the enchanting works of our friend is, that he is 'a brother beloved,' a brother in Christ, and that all his writings are redolent of the spirit of his Lord."

Professor Hitchcock in his reply said, that the one man whom of all distinguished Englishmen he had most eagerly de-



sired to meet was Dr. Pye Smith. He had read his book on "Scripture and Geology" with a satisfaction which he could not describe, not only for its intrinsic worth, but because it displayed such noble courage in the maintenance of truth; for Dr. Smith was the first *divine* who had dared to avow the conclusions to which geological discoveries necessarily lead, though he well knew the obloquy and abuse he would have to incur from those who believed that any opposition to their conventional interpretations of Scripture was really an assault on the Word of God itself. And then, with great feeling, the Professor added—

There was one little incident in Dr. Smith's conduct to me which raised him to the very highest point in my estimation. He wrote a review of a book of mine in which he did me the amplest justice, and gave his readers the clearest idea of what I had aimed at. There were no words of disparagement, no attempts to look clever by pointing out small faults. But in a private letter to me, he most kindly indicated a few things in which, from the want of *my* exact acquaintance with English literature, I had fallen into mistakes; as, for example, confounding Dr. Thomas Burnet, who wrote on "the Theory of the Earth," with Dr. Gilbert Burnet, the celebrated Bishop of Salisbury, whose "History of his Own Times" has made him so universally known. Dr. Smith is the only man from whom I have received such generous, brotherly treatment as this, and I feel that it has thrown a strong light on the real nobleness of his character.

The intercourse between Dr. Smith and his students was perfectly natural and unconstrained. His erudition, his lofty character, his true courteousness made it impossible for them to take liberties with him, or treat him with intentional rudeness. On his side, whilst there was no familiarity, there was the total absence of assumption. He never kept us at a distance, or adopted a cold and forbidding manner, but encouraged us to approach him with the utmost freedom.

Till his increasing deafness made it difficult, indeed almost impossible, he would now and then invite us to converse with him privately; would ask us about our studies, our progress in preaching, our interest in our work; would urge us most affectionately to watch over our inward life, and to keep the great object of our ministry ever in view: then he would kneel down and pray with us. In case of illness he would treat us with true pastoral care. I can never forget his visits to me in my sick-room: his affectionate sympathy, his wise words of



comfort, his tender and fervent prayers. It was curious and interesting to observe how he gave honour to his students, not according to their intellectual gifts, but to their moral and spiritual character. In the sermon class he would only utter a few words of very qualified approval when a clever and somewhat ambitious sermon was read, but would astonish us by the warmth of his commendation when the sermon, though one of comparatively small mental power, was full of Evangelical earnestness, and was constructed with the evident purpose of doing good.

In a word, his general influence on his pupils was most stimulating and elevating. He was an example of all that he urged upon them: industry, exactitude, the attainment of large and varied knowledge, conscientious diligence in going to the root of subjects and really mastering them, prayerful effort to ascertain the true meaning of the Word of God, the careful cultivation of personal piety, and the maintenance of the loftiest consistency. He addressed himself to the most profound and difficult subjects with the same readiness that he did to the simplest. He was never satisfied till he had learned everything that had been said on them, and had then formed his own independent judgment. All that he had gathered from a wide range of reading, he held fast in his tenacious memory, and was quite surprised when his students forgot anything that he had told them.

In two things, indeed, he was singularly defective. The first was *humour*. Wit that was more than wit, and gave point to some grand thought, he could appreciate and enjoy, but he took no pleasure in a good-natured joke. I remember hearing that at a meeting of the British Association, Conybeare wrote on a slip of paper and passed to him: "Dr., what do you think Sedgwick has been telling us? He says that in the small town of ——— there is a huge Saurian, the back of which lies across a narrow street, the tail is under the market-place, and the head under the tower of the church; and, to get at it, for once I would join with you in pulling down the Church!" Instead of returning an appreciative smile, the dear doctor wrote: "Indeed, you mistake me altogether; my rule is not to pull down, but (quoting the Greek) to speak the truth in love."

The second thing was want of musical ear and taste. I recollect asking him whether before his extreme deafness he had any love for music or any voice for singing, and receiving the reply, "No, that is one of the many things in which I have always been deficient." And yet when he had been reading of a crowd of Swiss who met in one of their valleys to sing their national airs, he spoke with enthusiasm of the benefit which might accrue to our working population, if they were all trained to sing, and then came frequently together in the open air or Sabbath rooms to join in singing animating and elevating songs. It would purify their taste, draw them away from the public-house, give them a feeling of brotherhood, and really lift them up.

There were three things for which he had an intense abhorrence—tobacco, alcohol, and war. He inveighed without mercy against smoking as a *dirty* habit, discolouring the teeth, corrupting the breath, and impregnating clothes and furniture with an offensive odour: as a *wasteful* habit, consuming money which might be usefully employed instead of being dissipated in an idle luxury; as a *selfish and self-indulgent* habit, unworthy of a Christian man who is to set an example of self-denial; and as an *injurious* habit, which first stimulates and then permanently lowers the nervous energy, and produces indigestion and diminished capacity of work. On one occasion a gentleman of high attainments was invited by the committee to conduct our public examination. He answered that he should be glad to come, if he might be allowed to smoke his pipe in the intervals of work, otherwise he must decline. The doctor insisted that no smoking could be allowed in the college; it would be a violation of law, sanctioned by the authorities, which could not fail to produce an injurious effect on the students. He, therefore, made arrangements with the man-servant that the examiner should smoke in his cottage, offering at the same time the humblest apologies for inflicting on him such an annoyance. The arrangements indeed were not carried out, as the committee secured the use of a room on the matron's side of the college. But it grieved the Dr.'s heart to have to accept this compromise.

His aversion to alcohol was stronger still. He thought of it only as a blight and a curse. He never used it himself, it

was a distress to him to see it used by others. We put it to him one day whether if, in a state of great exhaustion, the physician said he must take a little brandy or lose his life he would still refuse, he answered, "I should think nothing of a physician who would affirm anything so absurd. There are other restoratives more effectual than brandy." Indeed, it did happen that when he was slowly recovering from a severe illness, his medical attendant hinted that a bitter ale would give tone to his system, but he absolutely declined to stoop to the use of such a remedy. Nevertheless by a pious or benevolent fraud it was administered to him, coloured and disguised from a medicine bottle, labelled not "Bass's Pale Ale," but "a wine glass to be taken every three hours."

Of war he always spoke with grief and shame and unmitigated abhorrence. He believed that war was opposed to both the letter and spirit of the gospel, and never assumed such a tone of combativeness as when he was denouncing war in every form. He was a zealous member of the Peace Society, and in advocating its claims would often rise to the highest eloquence. Indeed, of late years he seldom addressed any assembly on any subject without finding his way before he had done to his two favourite topics, temperance and peace.

As a preacher Dr. Smith was never popular. His voice was not sweet; indeed, as it was unguided by a musical ear, it often approached to a whine. Then he had the same habit of digression in the pulpit that he had in the class, and although his *expositions* of Scripture were most lucid and instructive, and throughout the year conveyed an amount of information and solid thought which the more intelligent of his hearers prized above all price, still his *sermons* were often very discursive and, from lack of unity, failed to keep up the attention. He would sometimes in his introduction touch upon a point that suggested to him parallel facts, which he would adduce in numbers numberless, and then, having consumed all his time, would say with a deep sigh, I had intended these remarks to be only a preface to my main purpose, viz., so and so—(often a subject of immense interest)—but this I must defer till next Lord's Day. Still, when he preached away from home and had to finish at the one service, he would preach with rare unity of design and spiritual pathos.

I remember a charming sermon of this kind which he preached in a little village chapel, where his audience was mainly composed of chosen friends, from John ii. 25, "He needed not that any should testify of man; for he knew what was in man."

He had a profound love for his own people, who warmly reciprocated his love. He was also warmly attached to the denomination to which he belonged, and was ever ready to defend its forms and usages. The day after he had been received into the Geological Society, he said in class, with radiant eye—

It was pleasant to me to observe that the way in which I was admitted precisely resembled the way in which we admit members to our churches. I had to give satisfactory evidence of sufficient acquaintance with geological science. My nomination was proposed by one member and seconded by another, both of whom bore testimony to the competency of my knowledge; and then, on my being unanimously elected, I received the right hand of welcome from the president. The usages of the Geological Society and of our churches are alike based on good common sense.

In private life he recommended a careful and conscientious use of money. He was accustomed in his account book to divide his income under different headings—housekeeping, clothes, books, gifts, &c. I think I am right in saying that he gave as much as a fifth of his very moderate income to religious and philanthropic objects. And I recollect well his saying, "I am always trying to make a coat last six months longer than the fixed time, that I may have something to transfer from the heading 'clothes' to that of 'books.'"

He was not, indeed, a man of the world, and had not a great deal of worldly wisdom. In practical matters he often made mistakes, and exhibited weakness. But who ever equalled him in the great things of life? His spirit so pure and so devout, his temper so sweet and forbearing, his manner (except in later years, when he gave way to some impetuosity at times) so courteous and urbane, his knowledge so comprehensive and profound, his confidence in truth so unwavering, his industry in adding to his stores or distributing them by the press or by word of mouth so untiring, his consecration so complete. How lofty the heights to which he soared! How profound the depths which he sounded! How wide the fields from which he gathered! We shall not soon see his like again.

I deeply feel how unworthy a tribute these jottings must appear to the memory of so good and so great a man. They are only miscellaneous recollections.

J. C. HARRISON.

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### THE RIVAL CHURCHES OF THE HIGHLANDS.

THE four highland counties, Inverness, Ross, Sutherland, and Caithness, are the paradise of the Free Church. It is powerful in other parts of Scotland, but in these districts it is not only supreme, but in many of the parishes has all but unchallenged and undivided rule. There are, indeed, in the region no less than four separate churches all claiming to be the true Church of Scotland. In the district round Ballachulish, well known to all visitors of Glencoe; at Fort Augustus, one of the stopping places on the Caledonian Canal, and the site of a considerable monastery; in Strathglass, a less known district behind the Beaulieu station of the Highland Railway, where the influence of the old family of the Frasers of Lovat is paramount, the representatives of the Church of Rome ignore the history of the past and the facts of the present, and still claim to be the one Catholic Church of Scotland. The Established Church, of course, has not renounced its pretension to be the National Church, and to speak in the name of the nation, because of so slight and insignificant a fact as the secession of the people from its fold; while, on the other hand, the Free Church, having so strong a hold on the population, regards itself as the Church of Scotland, dispossessed, it may be, of its inheritance, but with its rights still existing and inalienable.

It is easy to perceive and appraise the nature and value of the claims urged by these three Churches. The one rests on the basis of the Catholic tradition and authority; the other on the right of possession and of the recognition of the State, the third on the affection of the people, as well as on what is said to be the true ideal of the Presbyterian Church of Scotland. But there is a fourth Church—the Scotch Episcopal—the most pretentious as it is one of the feeblest of the whole, the basis of whose arrogant demands is not so apparent. It is neither the Church of the law, nor of the people, nor of Catholic tradition. It has not even the semblance of an unbroken episcopal suc-

cession, for in the ecclesiastical pedigree which it parades there is a conspicuous hiatus, in relation to which all that its defenders say is that, after the death of Cardinal Beaton, the Church of Rome made no other appointment, and so there was no prelate in Scotland until the time of Spottiswoode and Sharpe, who, it must be remembered, came from England. The awkward fact, however, does not prevent the little coterie who adhere to a Church which at no time had any real hold on the faith of the nation, from posing as the Church of Scotland, and its chiefs from deporting themselves with an insolence which would be irritating if it were not so utterly ludicrous. A contemptuous smile is the only comment that need be passed on the puerility shown in the assumption of a title of authority, recognized only by the merest fraction of the community. "Robert of Moray and Ross" looks little more than a childish fancy, when we remember that in the wide district over which jurisdiction is thus asserted not a hundredth part of the people know anything of the worthy divine who thus claims to be their spiritual guide, and that the overwhelming majority of them would regard him with aversion as the representative of that black prelacy to which they have inherited a hatred that has been transmitted through generations, and is nowhere stronger than in these regions, which retain the memory of the cruel persecutions which the Covenanters suffered, and the passionate admiration of the heroism which the Covenanters displayed. When we are told of a new cathedral at Inverness, and of the interest which the bishop and his clergy have aroused, it might be supposed that the pretensions of this so-called "Catholic" Church are becoming more serious and formidable. But it is only at a distance that they wear any such appearance. On the spot they are treated with calm indifference. It is not denied that at the two extremes of the social scale Episcopalianism has gathered some adherents, but they are inconsiderable in numbers and still more unimportant in influence. In Edinburgh and some other cities it may be that social causes have detached a certain number from Presbyterianism, but however this may be—and we have no data on which to base an opinion—in the Highlands the sway of Presbyterianism is undisturbed, and the sceptre is in the hands of the Free Church. Not the less

does the small body of Episcopalian Dissenters, which pretends to be the true Church of the land, flaunt its defiance in the face of a majority so vast that it might not improperly be described as the people. In the porch of the cathedral at Inverness there hangs a table of the Episcopal succession in Scotland, and at the head of it are two extracts, one from the Book of Common Prayer and the other from the Ignatian Epistles, intended to teach that where there is no bishop there is no Church, and thus in effect to proclaim that the great body of the devout God-fearing people of Scotland are outside the pale of the Church of Christ, and have no real Christian fellowship, no true Christian ministers, no valid Christian ordinances. This is hardly the best way of breaking down the strong hostile feeling of the Scotch nation, a large proportion of whom have very strong and independent opinions of their own on questions of Church government, and many of whose humble sons would probably astonish even these learned clerics if they attempted to discuss with them the fundamentals either of Christian doctrine or of Church government. An element which is in itself essentially feeble derives a factitious importance from the vast influx of English visitors during the sporting season, and from the Episcopalian tendencies which for some years past have been so marked among the lairds. But among a people of such sturdy independence, as the Highlanders the influence of both these classes is much less than might be supposed by those who are accustomed to the flunkeyism too often found in the South. There may be flunkies and toadies in the North, but it has not been our misfortune to meet with them, and we may confidently say that at all events the specimens of these very undesirable genera to be found in the Highlands are rare, and that the atmosphere is unfavourable to the development of their worst qualities.

We come back to our point, that Presbyterianism is, and is likely to continue, the religion of the Highlands. Yet, strange to say, the Established Church has no hold in the district at all. We have heard of parishes in which the congregation consists of the minister's man, or the servants from the manse; of others in which there is but a single communicant; and of few indeed in which there is a congregation of even



moderate numbers. Even where the Establishment has a few more adherents, they are often not the people of the country itself, but settlers. The following description was given in a recently published book which certainly has no leaning towards the Free Church :

In Stratheden almost all the "big fairmers" adhere to the "auld kirk," but the great majority of the crofters and natives attend the Free Church. In using the term "natives" it is proper to observe that in Stratheden, as in most other Highland parishes of to-day, there is a considerable number of "strangers." One of the "big fairmers" is a native of one of the south-eastern counties of Scotland, one is an Aberdonian, another hails from the South of England, while a fourth comes from Lanarkshire. Besides these there are ploughmen from Banffshire, shepherds from Roxburgh and Northumberland, and gamekeepers from England and Aberdeenshire. A very large proportion of this imported element adhere to the Church of Scotland; but it is beyond our province to inquire whether all these are to be included among those indicated by Peter Ross when he referred to the quaalatty and the people that hess eddekayshan. ("Chronicles of Stratheden," p. 41.)

Stratheden, it need hardly be said, is a fictitious name, and the description quoted is intended to represent the condition of a typical parish in the Highlands. The numbers on the side of the Free Church are so preponderating that the only way in which the advocates of the Establishment can find consolation is by indulging the flattering belief that if their rivals have the masses, they have the brains. How this can be true in parishes where there is but a solitary communicant it is not easy to understand. Here and there, as in a parish of which we have a more intimate knowledge, where some of the neighbouring lairds have remained loyal to the State Church, there may be a semblance of proof for such an assertion, though even then it is rather too much to assume that in real intelligence the laird or the "big fairmer" is necessarily superior to those members of the middle class who are found in the Free Church. The former has, of course, more knowledge of the world, perhaps more of superficial culture, but it by no means follows that he has more solid information, or that he is at all more capable of forming a clear judgment on the points of difference between the two Churches. In the parish of which we are speaking the Free Church can point to members of its congregation who can hold their own in every respect against their two lairds who



adhere to the State Church, while behind these is the great body of the parishioners, on whom the example of their landlord has not the smallest influence.

In sober truth, the Establishment in a large part of these counties is little better than a burlesque. The machinery of a Church is everywhere. There is the kirk—though in some cases even that has been curtailed in its dimensions in order to conceal as far as possible the nakedness of the land. The manse, the glebe, and the stipend remain as they were in the happy times before the Disruption, when Dissent was all but unknown in the region. The minister is there, and will still talk grandly of his parish, his people, and his parochial duties. But where the people are, or what the duties can be, it is difficult to discover. We heard a Highland gentleman laughing heartily over some talk of this character on the part of a parish clergyman who had referred to his parochial engagements with all the gravity of a man who had the pastoral care of a thousand people on his hands, although in a large strath extending over some miles there was not more than one family belonging to his Church. The plain fact is, that the people have left the old Church, and at present show no sign of any desire to return to it. Conversions, we are told, are extremely rare, except in cases where the sterner discipline of the Free Church has led some to return to the rule of the State Church, which of necessity must be more lax, and which, under the special circumstances of the Highlands, is likely to be extremely indulgent. The aspect of affairs is almost as ludicrous as that of a South American republic with an army whose generals are almost as numerous as the common soldiers, or of the notorious Coggeshall volunteers, who were overstocked with officers but had no privates. It is a scandal to the State Church system by which even the sturdiest Erastian might well be staggered, but unfortunately it is a scandal on religion itself. Men of character and a certain measure of attainment, calling themselves ministers of Jesus Christ, and yet content to bear their part in what is a travesty of a Church and its institutions, furnish a spectacle over which angels might weep. They occupy their pleasant manses, they air their lofty pretensions as the duly-appointed instructors of the parish, they talk of all the parishioners as

though they belonged to their charge, they go through the appointed services, and they take the stipends. No doubt the fault is in the system and its supporters, but the marvel is that there are Christian men willing to accept such a position. For it must be observed that the parish minister of to-day is of a distinctly higher type than that of the period immediately following the Disruption. The great secession compelled the appointment of many who, to say the least, were unsuitable. Schoolmasters were elevated to the ministerial office, "stickit ministers" obtained positions for which they had long ceased to hope, young men were prematurely trusted with parochial charges. There has been considerable improvement since those times, but though there are abler and more respected men in the pulpit, the congregations are for the most part what they were.

Even the abolition of patronage has not sufficed to recall those who would never have left the Establishment had the concession been made to Dr. Chalmers and his associates. That measure, indeed, has, so far as the Highlands are concerned, increased the anomaly, and made the injustice of the whole arrangement more palpable. The appointment of the minister is now placed in the hands of the communicants. What that must mean in such parishes as those we have referred to it is not necessary to indicate more distinctly. How the great body of the parishioners will feel when they see the rights which belong to themselves exercised by a miserable minority is equally easy to understand. The law which would have been rational enough when the people belonged to the Church, becomes an absurdity and wrong now that the state of things has been revolutionized. In the Highlands the Established Church is now only a small sect, and the late Government, with the valuable assistance of the Duke of Argyll, has made this little coterie possessor of all the lands, revenues, and privileges of the National Church. The case is very imperfectly understood on this side of the Tweed. Were it realized it seems impossible that the Establishment here could have a defender. These counties are just the regions for which a State Church is said by its champions to be necessary. Manufacturing towns with large populations, even prosperous and flourishing villages, may take care of

themselves, but in agricultural districts, where the population is sparse and its means small, there must be a public religious provision, or there will be a return to paganism. Here the experiment has been tried, for, though the public provision exists, it has fallen into disuse. But the dreaded result has not occurred. Nowhere are the parish Churches so deserted, but nowhere are the people more devoted to the faith which they hold and the Church which they love; nowhere is religion more honoured or moral restraint more scrupulously maintained. We know these Highlanders have their faults; all that we mean to claim for them is that among them the average morality is higher, and the services of religion are more scrupulously maintained, than in any corresponding population in England. They may be accused of narrowness, of bigotry, of servile deference to their ministers; their theology may be disliked and their mode of worship be unattractive, but the last charge that could be brought against them is that of irreligion. It would be well for the nation if all who talk largely about the necessity for preserving our villages from heathenism by maintaining a cultured Christian gentleman in every parish were as far removed from paganism or indifference as these Highlanders who have strayed from the pleasant pastures which the State has provided for them.

Yet so strong is the feeling for an Establishment in many minds that they seem impervious even to the logic of facts. A short time ago we were walking from a Sunday afternoon service in a Free Church with two gentlemen, when the conversation turned upon the prospect of Disestablishment. It may be observed *en passant* that every one accepts it as a certainty, and the only difference is as to when it will come, and how it will work. One of the party remarked that he should not like to see it, as he feared the effect on the people. "Effect on the people!" we replied, "If it is to have any bad effect it must have had it here. The Church in these counties is gone, but religion has not suffered. Look at the congregation with which we have worshipped to-day. It was large, and numbers have walked miles in order to be present. It was devotional in outward aspect. Where out of Scotland would it be possible to find a parallel to the appearance of the village to-day?" Answer was, of course, impossible; but

though the objection might be silenced, it by no means followed that the objector was convinced. With many, indeed, there seems a failure to comprehend what the voluntary principle means. A very intelligent gentleman, a leader of the Liberal party in one of these Highland counties, a member of a learned profession, and an adherent of the Establishment, said to us that the poor must naturally be drawn to the State Church, inasmuch as they could not provide religious ordinances for themselves. The remark struck us as peculiar, considering that it came from one who lived in the centre of a district where the poor are altogether estranged from the Establishment, though still strongly attached, not only to the gospel, but to Presbyterianism as well. But when he went on to say, as in confirmation of his view, that there was hardly a Free Church north of Dingwall which was self-supporting, it was evident that what he meant was that the poor could not provide religious ordinances, and would, therefore, resort to the Church which provided it for them. The remark was true, and would be an unanswerable objection to the voluntary principle if it required that each Church should bear its own burdens. But it implies nothing so absurd. All that it means is that religious work should be supported by those who love it, and not out of State funds. The munificent liberality shown by the richer congregations of the Free Church towards their poorer friends, so far from being a violation of the voluntary principle, is one of its noblest manifestations. It may be questionable whether the poor crofters in these Highland straths could, even with the assistance they might derive from the farmers, especially in times like these, make adequate provision for the support of their ministers. But that they will not, therefore, be left destitute under the voluntary system is proved by what is seen in every parish. The Free Church manse is everywhere a comfortable home; the Free Church minister is everywhere in the enjoyment of a stipend which sets him free at all events from worrying cares. With a stipend of £200 and a manse with a fair piece of glebe attached, the minister in a quiet village has a moderate amount of comfort.

The facts being as we have presented them, it is somewhat surprising to hear one of the leading papers in the region, and

one that still calls itself Liberal, quietly say that "the country is far from ripe for the consideration of Disestablishment as a question of practical politics." *The Inverness Courier* is not likely to impose upon residents in the district, but those at a distance who know anything of the reputation it once enjoyed, may fancy that its words have some authority. There is no doubt it expresses the wishes of a class who are not quite so numerous in Scotland as they are in England, but who are equally arrogant and dogmatic in the one country as in the other—the men who describe themselves as moderate Liberals. To politicians of this order, Disestablishment is a *bête noir*. It may be that some time they will have to submit to it, but they will stave it off as long as possible, and will endeavour to extend the period of respite by sneering at men of more robust principle and more consistent loyalty to the cause of liberty than themselves. To them it is not a matter of the slightest moment that the very name of a great Christian institution is turned into a name of contempt; that in a wide stretch of country the Established Church has a position which, in the case of any civil establishment, would make it a by-word and hissing in the land; that religion itself is dishonoured in the eyes of the world by the invidious aspect in which its ministers exhibit themselves in accepting pay for work which cannot be done, and is not done, and holding offices which are often nothing better than sinecures, and are always insults to the multitude of those whom they call their people. Yet according to this Liberal (?) guide of opinion, the country is not ripe even for the discussion of Disestablishment. For dogmatism of the most absolute kind, commend us to a trimming journalist. He is nothing if he be not a superior person, and his utterances are, of course, oracular.

We may draw, however, some encouragement from the fact that a few days before this decided utterance the electors of the Scotch metropolis had, in the most unmistakable manner, pronounced a distinctly opposite opinion. The difference between Treasurer Harrison, a candidate of great local influence and of proved fidelity to the Liberal party, whom *The Scotsman* patronized, and his two rivals, Mr. Buchanan, who was returned, and Mr. Wilson, turned chiefly on the question of Disestablishment and the opportuneness of a discussion

upon it. Mr. Harrison was in favour of Disestablishment, and only desired that the question shall not be raised until the Government will undertake the initiative. Both the other gentlemen believe that the time is come for dealing seriously with it. The names of all were submitted to the Executive Committee of the Liberal Association, and the result was that Treasurer Harrison was below both the other competitors, and did not, in fact, poll a quarter of the votes given. Edinburgh Liberals, like those of the other large towns of Scotland, have clearly made up their minds, and if there be any hesitation on the part of any in the Highland counties, the reason is not difficult to discover.

That reason is to be found in the extraordinary attitude taken by a certain section of the Free Church clergy, with the well-known Dr. Kennedy, of Dingwall, at their head. Some friends have more than once kindly endeavoured to instruct us as to the ground which they take as the defenders of a State Church, which they have done and are doing their utmost to injure; but either our understanding is very crass, or the explanation must be somewhat puzzling, for certainly we must confess ourselves unable to see how on any logical principles the position can be maintained. We were happy, for our own sake, to find that we did not stand alone in this respect, but that the clergy of the Established Church are just as much puzzled as ourselves. The case presents itself to us thus. Between these two Churches there is no difference in doctrine, polity, or ritual. There is a difference of atmosphere and tone which is more easily felt than described, but they subscribe the same confessions, they use the same psalms and catechisms, they preserve the same form of worship. To a stranger the main difference between them seems to be on the subject of Establishments, and if on this Dr. Kennedy and some of his brethren are at one with the State Church, wherefore do they maintain their present separation? We do not profess to be learned on the subject of schism; but if there be such a sin, we should think it must be committed by a party who avow their belief in a National Church, and who have neither doctrinal, constitutional, nor ritual difference with the Church of Scotland as it exists, but who, nevertheless, insist on keeping up a separate Church. We were told that these

divines attach great importance to the maintenance of a national faith and a national testimony to the name of Christ. Then why, we ask, have they done their utmost to discredit such testimony as is actually given? It is Evangelical, it is Presbyterian, and if it has in it also something of an Erastian character that is not a point on which the advocate of State Churches ought to raise an objection. At all events there is less of Erastianism in the Church of Scotland than in most State Churches, and as little as a free nation would ever tolerate in a Church by law established. The idea of a Church which shall enjoy the patronage of the State, and yet have spiritual independence, is as wild as any phantasm that ever disturbed the brain of Don Quixote. But this is a point which we must reserve for future consideration.

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### THE REVIVAL OF THE IDEA OF THE CHURCH.

If there were space in this paper for only a short sketch of the growth of the various conceptions that are linked with the name of the Church, or Churches, it would be easy to show that the idea of the Church has been one of the most powerful for good and evil to which the conscience or feeling of man has ever submitted. I say "Church or Churches," because there are some who think the conception of *the Church* has in it elements of danger to human conscience and thought, from which the reality meant by the expression *the Churches* is free. Some would even contend that the difference between the two phrases is precisely that which marks off our Congregational Churches in their great liberty from other ecclesiastical communities; the liberty and elasticity of which are restrained and hardened by subordination to a conception of "the Church." Nor am I unwilling to acknowledge that there is at least an appearance of accuracy in this endeavour to make a contrast between our Churches and Episcopalian or Presbyterian communities. We all freely grant that the aristocratic or bureaucratic conception of ecclesiastical life has ever been mischievous, whether promulgated under the authority of diocesan bishops or enforced by masterful synods. We value the tree-like liberty to grow, that our



Churches have ever had, far more than the over-praised, crystal-like unity of those who make their boast in what they call "the Church." At the same time I would not consent to this being understood as meaning that we undervalue or have no real purpose in using the expression "the Church." Rather would I contend that, if we use the word, it is as meaning more, instead of less, than they who associate it with conceptions of human authority and masteries; instead of with fraternal communion, and the personal reception of the graces of the Lord the Spirit by each member of the Church, for the good and edification of all. To us the conception of "the Church" in the abstract rises from our knowledge of "Churches" in particular; just as our thought of humanity in what Mr. Herbert Spencer calls a "symbolic conception" rises out of our personal knowledge of men in the intercourse of daily life. The marks of "the Church" we find, or try to realize, in our various Churches. And what if these marks are often imperfectly revealed, ill-developed, scantily revered in many cases, and perhaps ignored in some? What if some of our communities seem almost to abdicate their most august titles and powers, and make void the covenant of their Lord with His Churches? Shall their unbelief make the truth of God of none effect? No! But if, as I fear, there are signs of deficient recognition among us of church sanctities, duties, and privileges, the very neglect ought to remind us of our covenant obligations to Him who bought His Church with His precious blood; and it should make us more earnestly and blessedly contentious in this matter for the faith once committed to the saints. Our very ecclesiastical existence is, in my judgment, an affirmation that above all Christians we have a definite meaning for the word "Church;" and that we recognize, in the lowliest companies of our brethren who are covenanted together in Jesus Christ and the power of the Spirit, the presence of Divine sanctities, heavenly realities, and privileges that are more true and real, more evident and blessed, than all the superstitious mistakes and perversions of truth that make the Roman Catholic feel reverent at the mention of "the Church." If such be not our idea and position, we are in a strange case. Why did the early Congregationalists sorrowfully go apart from their



fellow-believers? With all their imperfections, was it not in the main because of their reverence for what the Holy Ghost had taught them of the nature of the Church of Jesus Christ? Had they possessed less reverence for the Church, they would still have countenanced the unspirituality of those who almost unchurched themselves by subordinating the body of Christ to the nondescript governments of men. And if we are true inheritors of their truth, we shall no less guard against the old sin of conformity to worldly powers than they did; and we shall equally be warned against the disposition to minimize the meaning of the Church and to forget its obligations, that may now be growing among us.

Here, however, I could almost hesitate, in fear lest I should seem to any to take up a reproach against our Churches without sufficient warrant. But it has for some time appeared to me that, from various causes and yet without good reason, there has been a visible decay in the healthy recognition of what is meant, or used to be meant, by Church fellowship, or covenant union with other believers in the name of our blessed Lord. I need not attempt to point out the solemnity with which St. Paul regarded the Christian bond of union, or the reverence with which he ever spoke of the body of Christ. The more I have meditated on his words, the more have I felt that in our day we have become unwisely, if not meanly, content with inferior thoughts, and irreverent ways of regarding the same thing that moved him to deepest consecration. None of the influences of what is called the High Church revival in the Episcopal Church touches us in this matter save sadly, any more than the wearing of a fashionable cross on a young lady's watch chain affects the salvation of the world. Episcopal High Church notions are to me the darker beclouding of Christ's thought and purpose concerning His body the Church. They only make a demand on us for the more emphatic affirmation of the scriptural idea of the Church of the redeemed of the Lord, and the more earnest and consistent endeavour to make plain and potent the virtues and graces that abide only in the covenanted fellowship of faith. But have we done these things? Or are we disposed to do them? Are not too many unspiritually, or if not unspiritually

yet carelessly, content with being partakers of the Lord's Supper, to the neglect of real covenant union with the Church? Are not many ministers content that such shall be the case? Have we not had signs that our houses of prayer, sacred for many years or generations as the places where Christ's Churches have met, worshipped, and witnessed to the blood that bought them and the love that sanctified them, may come to be regarded as halls for lecturing on religious subjects; and, it may be, as places for unwittingly putting the premium of being considered intellectual, on forgetfulness of "the Lamb of God that taketh away the sins of the world"? Or, if I am mistaken in these implications (and I do not think that I am), shall I exaggerate if I ask, whether in the last twenty years we have not relaxed Church order and discipline, and glided into a condition of thought and feeling that lightly regards and loosely holds the tie of Christian love and Church relationship? In many of our Churches is not the Church-meeting the worst attended of all the services, when it should be the most sacred of all? and is not the only knowledge of the Church's existence that many have, confined to the periodic sight of a fraction of the congregation at the Lord's Supper? Yet what have we to gain by loose regard of Church ties and duties? Nothing! Do we not lose much valuable and necessary light and help by allowing a deficient sense of Church life to continue? To go on in this way is not, as some seem to think, a widening of the door of the Church, even if that had been needed. It is equivalent to ignoring the body of Christ; and a more unblest thing I cannot conceive.

May it not be legitimately asked, if, in many of our Churches, there is not a disregard of the fact that, upon public reception into the fellowship, a new tie is made, a new and blessed bond is wrought, between the already covenanted believers and the one who comes into the Church; who should be regarded as one more blessed of the Lord, and, therefore, to be welcomed and blest by all in the name of the Lord? This Church union, if New Testament language is to have force with us, is deeper than social, educational, or monetary differences can ever go; it touches profounder and sweeter depths of life (that are common to all lovers of Christ) than

those to which the distinctions and separations of common human life can penetrate. Yet how little of fellowship in Christ there is! How seldom they that profess to fear the Lord speak one to another in the language of the kingdom! How little provision we make or use for communion on the things pertaining to the kingdom! How many grieve the Holy Spirit of God by holding their fellow-members no dearer to their souls than the chance acquaintances of the regular Sunday walk to church. Does not all this rise from a deficient sense of the meaning of the Church, and the high purposes and destiny of its fellowships? Is there not room here for more teaching, rising out of more zealous maintenance of the truths concerning the spiritual union of regenerated believers, to make possible and to reveal which Jesus gladly died? Is there not need of a revival of our New Testament teaching about the Church of Christ?

I suggest that we should do well to reassert and magnify three things that are well known in connection with the life of our Churches and with reception into fellowship. These are: *The personal profession of faith in Christ; the recognition of the new bond of union that comes from faith in the common Saviour; and the maintenance of a special rule of life towards all who love the Lord Jesus.* I take for granted, as being among the essentials for the continuance of the work of Jesus upon earth, that we thoroughly believe in the separation of the Church from the world; even from that part of the world that may find pleasure in customary or critical attendance in our places of worship on the Lord's day. We cannot, we dare not, regard similarly the man who has openly united himself with the company of believers, making a covenant with them in the sacrifice of Jesus Christ; and the man who, when he pleases, asks, or, when we please, is asked to take the communion. With thorough approval and usage of the custom of inviting all who love Christ to show forth His death with us, I would yet earnestly and persistently contend that the Church is more than the communicants, and that utmost care ought to be exercised against the growth among us of the feeling, that to take the communion is all that is required or needed to express faith in Christ. We have not yet sunk so low as to the level of the Episcopalian neglect or trifling with

membership in Christ; but there may be some in all our assemblies who need cautioning against making no more of a Christian profession than being a communicant. And if anywhere we should find a disposition to make the Church only a body of communicants, and still more emphatically, if in any direction we saw the likelihood of even a communicant roll being dispensed with, and the house of God being made the place for eclectic discourses on religious or social questions, instead of being the home of faith in the Christ of God, I trust it would still be possible for us in some way to declare at least our sorrow over such a sore departure from the communion of saints.

True Church-life is *rooted* in the first of the three things I have named—*profession of personal faith in Jesus the Son of God*. We must ask for the vision by faith of the atoning Lamb; in the sure conviction that only such a knowledge of Jesus can give the soul true judgments concerning the horror of sin, and the awful sanctity of redemption, and the blessedness of the regenerated Church. Only these things can lead to the understanding of God's intention to separate a people to Himself, whose hearts may ever feel the thrill of His voice, saying, "Be ye holy, for I am holy." It is this recognition of the *company of the redeemed* that makes a Church possible. Nothing else warrants the formation of a Christian fellowship. The hope of walking with the Lamb, clothed in white raiment, makes the longing for the sweet societies upon earth of those who have this hope in them natural and irresistible. The redemption by the blood of Christ is too precious for us to allow anything else to have deeper or more important place than it among the forces that call for and make possible the Churches of Jesus Christ. For the very understanding of the meaning of joining the Church, we need to ask for the assurance of redemption by the blood of the covenant. Without this how can there be a *Church of Christ*? There may be a company of seat-holders, of communicants, or of regular hearers of another man's views and judgments and opinions or fancies about religion, *but not a redeemed Church*.

Knit closely to this—indeed, rising from this—is the second important point for present reaffirmation, viz., *the continuous recognition of the bond of union that faith in Christ has made*.

They who have openly affirmed their belief of one another that they are the redeemed of the Lord, to whom pertain the covenants and the promises; they who have given and received the pledge of being partners in the glorious hope of being together among the blessed "when Christ shall come to be glorified in His saints and admired in all them that believe," must reverence the tie that binds, and the union in Christ that hallows, their intercourse. We much need something in our Church life that would make it possible to keep ever before the Churches *the union of their hearts in the Lord*.

It is almost carrying on this idea to name the third much-needed thing, viz., the maintenance of a special rule of life to all who love the Lord. "Do good unto all men, *especially to them that are of the household of faith*." Only Christian intercourse gives fullest opportunity for the outshowing of the manifold graces of the Spirit. All the courtesies and sweetnesses that make contact with our fellows smoother than it naturally is, should live most graciously among the united children of God. Tolerance of imperfections, forgiveness of injuries, relief of burdens, removal of briars from the path, and all the countless acts that make human fellowship on earth sweet and pure, should be the more frequent and blessed in the household of faith. We should revive the idea of the Church as the only province of the noblest, purest, most self-denying life of which man on earth is capable. If other than this, or less than this, is prevalent among the Churches, or if forgetfulness of this is common, who is to blame for it? and whence should come the correction and leading into the more excellent way? Certainly the better guidance should come from those who have received charge from the Lord to "feed the flock which He has purchased with His own blood."

There is another region of Church life and duty in which it has seemed to me that many need their pure minds stirring up by way of remembrance; and that is in the administrative and evangelistic duties of the Church. We have no *legislative power*; "the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King." Our laws are made for us in the Word. But the Church is the administrator. And care should be exercised that all delegation of spiritual power, occupation of spiritual office, or maintenance of Church work should come

from, should be held under the knowledge, watchfulness, and approval of, the Church. Connection with the Church, and separation at the Church-meeting to their work, ought to be our custom with regard to our mission preachers, our Sunday-school teachers, our non-ministerial helpers in the various extensions of the Church's life. The continued report of the Church's work at the regular assembly, the offering of special prayer in directions concerning which report has been made, would also tend to deepen the Church's sense of its own solemn, real existence, as the representative in any given place of the Lord who died for men.

Here, too, I would add a judgment to which every meeting for public worship I lead more inclines me: that our acts of public prayer and common service ought to be regarded as, and language should be used in accordance with their being, *acts of the Church*, with which Christ has promised the residence of His Holy Spirit. Our Sunday and other assemblies ought not to be dealt with as though they were the general gatherings of any who choose to come customarily or infrequently to hear a man preach. We are glad that unbelievers come often or ever; but the meeting is of Christ's people, of His royal priesthood, who have been called and chosen to offer up spiritual sacrifices acceptable to God; and the presence of unbelievers is our opportunity of testifying concerning the love of God to them, and of calling them into the covenant. We do very wrongly to forget that Christ has committed to His Churches the special grace of intercession, as well as of prayer and testimony, and exhortation and relief of the needy. Christ's promises and St. Paul's counsels give us clearly to believe that the intercedings of the Church, when gathered together in the name and with the presence of Jesus our Lord, are efficacious for blessings on others, of which we should have had no hope without the presence upon earth, among sin and sinners, of the interceding people of God. "I exhort, therefore, first of all," says St. Paul, "that prayers, intercessions, and giving of thanks be made to God for all men." This must mean something; if it means anything, it means much. In order to beget a true regard for these things and many other solemn blessings among our Church members, I fear some will have to be taught the very alphabet of Church

life and privilege; and some, it may be, will have to be instructed that in uniting with Christ's people they give no added honour to the Church, but are reverently admitted into a circle of august thoughts and feelings and sacred persons; to have union with whom is almost life's greatest honour. No man or woman, be they what they may, is other than greatly honoured and blessed when, after prayer and communion with the Lord, any—even the lowliest—company of united believers gives them welcome in the name of Christ, and takes their name among those of the redeemed and covenanted of the Lord.

Other suggestions, moving along the same lines, might be given; but I have, perhaps, given enough. I have presumed in all I have written that there are signs of deficient recognition of the meaning and solemnity of the Church life and bond among many who bear our name. I wish I were mistaken! I fear I am not. No Christian community has so much to gain by attention to the true understanding and enforcement of what is meant in the New Testament by the Churches of Jesus, by the ministry, worship, and work of those Churches. If we disown this, we dull the glory of the apostles, and dishonour our English Free Church ancestry. No part of the Church has so much to lose as we by neglecting true knowledge of our spiritual relationships. Our ministers are not members of an ecclesiastical caste, nor are they stipendiary lecturers on religion; they are presidents of covenanted Churches for whom the Holy Ghost has given them charge. To us, questions as to whether Church rolls are kept, Church assemblies are held, are not light but very grave. Nor can I imagine a minister content with having only a congregation of hearers of his sermons; instead of having more closely round him, in real, recognized, and even formal life, all of those in the general assembly who believe in his Master and love his Lord. Anything that will make this companionship more true and evident ought to be lovingly welcomed and used. Any disposition to treat it as of minor importance comes near to grieving of the Spirit of God.

There are times, and this is one, when it is most important to know and speak of our Church life as only we ourselves can know and judge. It is not difficult



nowadays to "see ourselves as others see us." The dangers of our over-individualism are clear to all. They are serious enough, as the perils of simplicity of form and a passion for liberty ever must be. But the true counterbalancing will be found in each Church magnifying and maintaining a true Church life, to which every member will most contribute when he is most spiritual, self-forgetting, and gladly helpful.

G. BUCHANAN RILEY.

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### THE CHAIRMANSHIP OF THE CONGREGATIONAL UNION.

As the Autumnal Assembly of the Union at Manchester will have to agree upon a plan for carrying out the resolution of May, relative to the election of the Chairman, this may be a suitable opportunity for considering the exact nature and value of the change which has been effected. All that the Committee have to do is to submit working regulations, and we have no doubt it will be found that they have done it with a scrupulous regard to the instructions given them, which will be the best rebuke to the ungenerous insinuations against them, which were expressed in May. We are willing to impute any utterances of the kind to the heat of the controversy, to the license which men claim in their judgment of executive bodies, and to the general suspicion of Committees in which their constituents are prone to indulge, and to desire that the unpleasant feelings awakened in the minds of honourable Christian men, who simply desired to do their duty, and were pained to find themselves held up as objects of distrust, should be forgotten. It is important, however, to repeat that the Committee could have no interest in the matter. It has had nothing whatever to do with the nominations, since the election has been by ballot. It had its own opinion as to the practicability or expediency of Mr. Statham's proposal, and it expressed its view through its Secretary, as it would have done on any other matter of business. The Assembly has judged otherwise, and it remains to be seen on which side the verdict of time and experience will be given. It is worse than foolish to elevate a simple matter of arrangement into a serious point of difference. For whatever other argument may be urged in favour of the



change in the law, the last that can be sustained is that it will give a larger measure of liberty. Under the new system one individual may nominate instead of ten, but, seeing that only the names of the four at the head of the first ballot are to be declared, the advantage accruing from this privilege is not very obvious. It may be assumed that every one of the four will have obtained more than the ten votes required under the former law, and if so, he might just as easily have been nominated by his friends on the old method. These friends may now do under the cover of the ballot what before they would have had to do under their own names in the light of day; but surely friendship does not desire this protection of secrecy. This is all the gain in the direction of freedom. Mr. Statham said (and it seemed to be the principal argument he had to urge for change), "If I am a rural brother, I may like some brother in town very much, and I may wish to vote for him. If that man gets twenty votes, there are twenty men that love and honour him, and he ought not to be ashamed to have his name on the list." The answer to this is that the twenty rural pastors could have testified their "love and honour" to their "brother in town" just as easily under the dispensation that is passing away as under that which is to take its place. In the one case they would have done it openly, and the "brother in town" would have learned by whom he was held in this love and honour; in the other, he will be deprived of this satisfaction.

This is all the difference in the case of the voter. But there is a serious difference in the case of the man who is forced into the position of a candidate, and is, in fact, subjected to the curtailment or loss of his own liberty in order to give the electors a choice between two names. It is, no doubt, a pleasure to feel that he has twenty friends who would put him in the Chair, but suppose he is unwilling with his twenty to meet one who comes against him with two hundred, or even two thousand, why is he to be forced into a position from which he shrinks? Strange as it may seem to those to whom such sensitiveness appears to be nothing more than a good joke, there are men who, instead of seeking the Chair, have shrunk from it, have trembled at the prospect of its responsibilities and difficulties, and have only been induced to accept it

under a strong sense of duty to their brethren who had honoured them with such confidence. Such men certainly would have absolutely refused to enter into any contest. Is it right to force them into a competition from which they shrink? The mover of the resolution, indeed, said that "it would be more noble to be highly sensitive about being elected without a true vote from every man;" but how this is to be secured unless some trust is placed in the voters, or how there is any guarantee for it under the one system more than under the other, was not explained. The speaker, indeed, did not seem to keep in his view even the simplest points relative to the system he attacked. "You will remember," he said, "that once—if not actually yet in the abstract—the representation of the Union was more liberal than it is to-day." It would certainly have been remarkable if true, for in the choice of the Chairman there has been a steady advance towards what was supposed to be the "establishment of popular control." There was a time when the Secretary nominated the Chairman in the Committee, and the Committee sent the nomination on to the Assembly, where it was accepted as a matter of course. It was a practice which had grown up in the days when the Union was weak, as we recently pointed out, and Chairmen of the necessary calibre were not always easy to find. Practically the Chairman was then chosen by the Secretary in consultation with a few friends. As the Union grew the necessity for a change became manifest, and the nomination was put in the hands of the Committee. But this did not long satisfy the popular sentiment. The plan which has now been abolished was established in 1873 with the view of liberalizing the election. The change was made in obedience to the popular voice, and with the view of giving the Assembly absolute authority. The suggestion that the previous method was more liberal is based on an entire misconception of the facts. The difference between it and the previous method is threefold. The nomination was taken wholly out of the hands of the Committee, and left in the hands of individuals, any ten members being competent to nominate. In case of a contest, the election was to be by ballot, and the vote was to be taken in the representative assembly of Monday night, instead of the more general gather-

ing of Tuesday morning, when the votes of pastors and delegates might have been overborne by those of "associate members" from the Churches of the metropolis and the neighbouring counties. How there can be more of freedom or of popular control than in this method, which in its day was regarded as a death-blow to officialism, though now supposed to be a stronghold of Conservatism, we fail to perceive. It has been condemned because hitherto there has been no contest, and, strange to say, condemned at the very time when the occurrence of a contest has disposed of the only practical objection to the plan.

The argument which really told most effectively in support of the change was that urged by Mr. Reed, that the nomination system produced needless agitation and fostered the growth of party spirit. We only hope that the new method will put an end to both. If it does it will be worth while to encounter the practical difficulty in its working which is inevitable. All that any right-minded man can desire is that the mode of election should be such as will secure the freest and fullest expression of the opinion of the Union with a maximum of simplicity and a minimum of friction. The objections taken to the old plan have for the most part been based upon mistake, and especially upon that extraordinary phantasm of "priority" which has carried away so many. We never heard of it until it was evolved out of the recent discussions. It is not surprising that there should have been excitement if it was generally believed that there was some little coterie which startled all nominations to the Chair, which took care to anticipate action in favour of others than its own favourite candidates, and which, having once proposed a name, resented the introduction of any rival. But had such usurpation been attempted the mode of redress was easy. Any ten members of the Union had the power to nominate another candidate and break up any combination which had been formed. On the other hand, if there be any disposition thus to overbear the manifest rights of the general body, the new method will certainly not interpose any very formidable obstacle to its gratification.

Had the resolution, as originally framed, been carried, it would have been a serious evil. It provided for a second

ballot on the first four names and there it left the matter, so rendering it possible that the Chairman might be chosen by a fraction over a quarter of the Union. This result was evidently not intended, but that it was not foreseen is only another sign of the hasty and unsatisfactory manner in which this legislation has been attempted. The amendment proposed by Mr. Mackennal was necessary to preserve the Union from having a surprise sprung upon it and a Chairman appointed who was the nominee only of a minority. With the proviso that there can be no election until some one has the vote of an absolute majority, there is nothing to apprehend, except that the plan will prove unworkable. No doubt the difficulties may be overcome, but they are not so simple as some assume. It was nearly half-past eight o'clock before the return was made in the late election. It will be later when there is a general scattering of votes, such as is sure to occur on the first ballot. Then four names are returned, and probably at nine o'clock the scrutineers again retire. Give them an hour and a half for their work and we reach half-past ten, when possibly two names will be eliminated and a third ballot taken on the remaining two. When is it to be taken? There is no provision for a second meeting of the electing body, nor is it easy, under present conditions, to find a time for such a gathering until the Friday morning. Either, then, the meeting will have to continue up till midnight or be adjourned for some days, in either case making it difficult, if not impossible, to secure a full vote. The probability, is especially if the final vote is taken late on the Monday evening, it will be given by a comparatively small number, and may possibly not express the sentiment of the majority of the Assembly. We say again, all this may be overcome, but it will require no little judgment and care to do it. The regulations under which the plan is to be worked will have to be very precise and definite. The registration must be more careful, the provisions to guard against unauthorized votes more stringent, the supervision of the whole more close. For better or worse, the Union has plunged into electioneering difficulties and must do the best to meet them. But the question recurs whether the end might not have been secured quite as effectually with much less trouble and excitement.

### "READY TO PERISH."

#### THE PROTESTANT DIASPORA IN EASTERN EUROPE.

In this month of October, 1881, the Austrian Protestant churches propose to celebrate the centenary of the Edict of Toleration, which was the beginning of the freedom, far from complete, which they now enjoy. To us it may seem that they have to be thankful for "small mercies." But such as they are, they are glad to have them; and it must be confessed with sadness that the spiritual condition of many is so low that they would hardly know what to do with a larger amount of freedom.

Indeed, the general state of Protestantism in that direction is so unsatisfactory, and the provision for the spiritual necessities of our co-religionists is so insufficient, that we think that the present is a favourable moment for calling attention to them or at least to that section which is well described by the term applied to them by the Germans—the *Diaspora*, "strangers scattered abroad" (see 1 Pet. i. 1, Greek).

"A Syrian ready to perish was my father," said the thankful Israelite as he presented his basket of firstfruits to the Lord. These words, descriptive of Jacob and his family during the famine in Canaan, may be fitly applied to the spiritual condition of large numbers of the Protestant family in Eastern Europe. Some few enjoy an occasional visit from a neighbouring minister, but very many have not even this consolation. Living far away from Protestant centres, they have no religious services of their own, and are exposed to the wily and persistent efforts of the Romish priesthood to induce them to renounce the faith of their fathers. Some of these little colonies have sprung up in the course of the present century through the development of new industries, but many are remnants of old Protestant churches. For many years possibly their fathers were compelled to conceal their faith, but when the day of toleration dawned in 1781 the old faith was again professed, and has been adhered to ever since in spite of many vexations and disadvantages.

But the communities favoured with visits from neighbour-

ing ministries, or having pastors of their own, are in many cases not much less to be pitied than the wholly shepherdless flocks. It is often a hard struggle to secure the means necessary for the maintenance of religious ordinances; the places of meeting are mean and miserable, and the religious instruction, though perhaps up to the level of the people's faith, is often a Christianity robbed of its vital truths.

Competent witnesses are indeed ready to affirm that the spiritual condition of all the Protestant churches of Eastern Europe is most lamentable. The Helvetic and Augsburg Confessions are the standards of most of the churches of Hungary, Moravia, Transylvania, &c., but indifference and rationalism have spread like a withering blight over these regions, and it is only here and there that the light of gospel truth continues to shine. It is, however, of the *Diaspora*, or Southern communities, that we intend to speak. England is ever ready to sympathize with the suffering and those who are "ready to perish," and English Protestants must surely feel that they are called to remember their less favoured brethren exposed to the danger of spiritual famine in Eastern Europe. The Muscovite, or Sclavo-phil, party in Russia are contemplating the destruction of Protestantism among their fellow-subjects in the western provinces of the empire; and in Austria, as well as in Eastern Prussia, the Romish church is hard at work spreading its tenets, and is every year securing fresh additions to its ranks from among the Protestant *Diaspora*.

Our German brethren have long heard this cry of those who are "ready to perish," and have striven, and not in vain, to render aid. The association which has undertaken this work is the Gustavus Adolphus Society. First called into existence by the cry for help that came from a small Protestant community in Bohemia, it has evoked much sympathy and co-operation among the churches of the Fatherland, and has become by far the largest of all the German societies. Its income last year amounted to over £37,500, and help was rendered to 1,158 places, 438 of which are in Austria, 617 in Germany, and 103 in other lands. The money was voted for the building of churches, schools, and parsonages, the payment of rentals, the support of ministers, &c. Con-

tributions towards three special gifts are sent from various parts of Germany, one of the three far exceeding the other two in amount. Three urgent cases are selected by the Central Committee, and a report presented concerning them at the annual gathering of the delegates, who are then called on to declare by vote which of the three is to have the largest sum. Last year the little Protestant community at Agram—since so sorely tried, in common with all the other inhabitants of the city by destructive earthquakes—was the fortunate receiver of this special grant, amounting to £809, the other two being Warpuhnen, in Masuren, a district of East Prussia and Gross-Lassowitz, in Upper Silesia, and receiving each £222.

Reports are not generally deemed interesting, but those of the Gustavus Adolphus Society are painfully so, giving as they do from year to year the sad story of churches struggling against fearful odds, and of pastors and teachers enduring sad straits amid a people often much attached to them, and yet unable to provide them with all the necessaries of life.

In Austria the Reformed and Lutheran churches are recognized, but not paid by the State. The pastor's salary is raised by taxing the Protestants of the parish, each one paying a certain amount in proportion to the value of the property he holds. In some parishes an endowment fund has been accumulated, and then the church-tax is often of small amount. Where there is no endowment it is sometimes very heavy, and though its payment is not often rendered compulsory, yet it is generally paid, in order to avoid the troublesome inquiries that might follow refusal. In a few places the system of free-will offerings has been tried, but has had for the most part to be abandoned.

Instances are mentioned of parishes where the people have dispensed with the services of a pastor for two or three years, in order that the sustentation fund might accumulate. At Königsberg, in Galicia, out of eighty-six years between 1783 and 1869, thirty-five passed without any spiritual instruction being provided for the people. Such instances of religious destitution have led the Rhenish-Westphalian Pastoral Aid Society to try and induce the Church authorities to require candidates for the pastoral office to give one and a half years of gratuitous services to the *Diaspora*. Jurists



have to work for four years before they can attain to their legal standing, and it is thought that so limited a period of unpaid work cannot be regarded by candidates for the ministry as a hardship, but may, on the other hand, prove an inestimable benefit by giving them opportunities not otherwise enjoyed of exercising their powers, and preparing themselves for the pastoral office.

The school question among the *Diaspora* is necessarily a very difficult one. In many cases there are too few children belonging to the Protestant community to make it possible to set up a separate school, and so the parents are compelled to avail themselves of the public schools where Romish doctrines are taught, and the children are punished if they do not attend the various Romish ceremonies. And when the Protestant community is large enough to have a school of its own, the difficulty of maintaining it is vastly increased, at least in Austria, by the new laws on education. In 1867 all the primary schools supported by the State were professedly converted into secular schools, in other words, were deprived of their confessional or Romish character. Great opposition was made to this change by the Romish clergy. But when it was found that no real change had been made, that the same Romish school books were to be used, and that the teachers were to be trained by the Romish Church, and that the school inspectors in most cases were to be Romish priests—when all this was discovered, opposition ceased, and the new state of things was regarded as favourable to Romish interests. But the circumstances which quelled Romish fears also destroyed Protestant hopes. The Protestants are required to pay their quota towards the maintenance of these State schools, and at the same time to support their own schools, if they wish to have them. This double school-tax renders the existence of Protestant schools impossible in many places, and since the alteration in the law, out of some 400 Protestant schools in Bohemia, nearly 100 have been closed, and others will in time follow the same fate.

Nor is this all, the Protestant schools must receive the visits of the State inspectors, who are, as we have said, in most cases Romish priests, and who insist on the carrying out of all the State requirements with regard to size of room,



light, &c. Moreover, the school books used must be those employed in the State schools, and in which exhortations to attend mass, prayers to the Virgin, and Romish perversions of history abound. Yet we are told that religious liberty prevails in Austria, and the public schools are secular!

On the eastern confines of Prussia, and bordering on Lithuania, is a district inhabited by 250,000 *Masures*, as they call themselves, descendants of those Poles who in 1445-1466 invaded the country and destroyed, it is said, 17,000 villages and hamlets in the surrounding regions. The Reformation doctrines, introduced among them in 1547, were welcomed by the great mass of the people, and have ever since exercised a great influence over them. They have always been a Bible-reading and worship-loving population, especially fond of hymns, of which many were translated from the German into Polish. But mingled with this religiousness there is much superstition, which, in the absence of sufficient religious teaching, has greatly increased of late years, and has laid the people open to the insidious influence of Romanism. Nor has Rome failed to avail itself of this favourable condition of affairs. A thorough system of propagandism has been set on foot. From its stronghold in Ermeland, the Papal Church has regularly invaded the country of the *Masures*. Within the last ten years sixteen Catholic Churches have been built. In the district of Ortelsburg, formerly an exclusively Protestant one, three Romish parishes have been formed in the space of a few years. In another place where formerly there were only four Roman Catholics, there are now 1,000. This rapid advance of Catholicism is to be attributed partly to the conversion of Protestants, but also to the settlement in the country of many Romanists from Ermeland, who are gradually getting the land into their possession. The wealthy proprietors of this neighbouring province lend money to the poor peasants, and then, as they are unable to repay the loans, their possessions are bought up by the Roman Catholics.

Money, too, is freely used to effect conversions, and it is said that more than 3,000,000 marks (£150,000) have been expended by the Romish Church in the endeavour to establish itself among the *Masures*. The fact is this territory forms the

connecting link between Roman Catholic Ermeland and Roman Catholic Poland, and it was a dream of the deposed Bishop Ledochowsky to establish a great Roman Catholic Poland, extending from Pomerellen to the Black Sea.

On the part of the Protestant Church it was sought to resist this Popish invasion by the holding of services in the schools, in places lying far distant from the parish church, and by appointing itinerant preachers to conduct their services. But these methods proved insufficient, and accordingly it was resolved to form a new parish at Warpuhnen, which might serve to check the inroads of Romanism. The parish includes eighteen places, inhabited by 3,318 Protestants and 1,350 Romanists. First of all, a school-house was built and used for worship, but proved quite insufficient for the purpose, although the doors and windows were taken out, so that those standing outside might hear. Many had to return home without having heard the sermon or received the communion. Then a manse was erected and partly paid for by money collected in Prussia. This done, a pastor was appointed, but, unable to work under such conditions—preaching in small school-rooms—he soon sought another sphere, and since then the post has been vacant. An effort is now being made to erect a church, and towards this most important object the special gifts above referred to were devoted by the Gustavus Adolphus Society at its gathering in 1880.

One of the speakers at the Gustavus Adolphus Society's festival last year had a sorry story to tell of Transylvania and its Protestant churches. There are 273 livings (?) of which 28 do not yield more than 600 guilder (£50), and 56 less than 400 guilder (£33), and even these small sums are raised with great difficulty. Yet testimony was borne to the liberality of the people, especially during the last thirty years, owing to the stimulus derived from the help of the Gustavus Adolphus Society. In regard to schools, the fear was expressed that many would have to be closed, as the Protestants are unable to provide buildings and teachers in keeping with the requirements of the new school laws. One parish was mentioned which was in danger of having to sell its church property, because owing to the authorities having extended to the Greek Church mill-

rights formerly enjoyed only by the Protestant Church, the latter loses one-third of its income, and cannot meet its regular expenses. At Torda the Protestants have long been without a pastor, because unable to raise more than 300 guilder (£25) per annum. In the ecclesiastical district of Mühlbach, consisting of eight parishes (in two of them the services are conducted in Romansch, though German and Serb-ian hymns are also sung) five of the parishes have erected schools and rebuilt their churches which were falling down, but they now find themselves unable to meet their obligations.

In the earldom of Glatz, on the borders of Bohemia and Silesia, is a district extending over 180 square miles, within which dwell some 7,000 Protestants among a Romish population of more than 200,000. They are divided into ten parishes, with twelve congregations. Most of these small communities are struggling amid manifold difficulties, not the least of which is the ill-will of their Roman Catholic neighbours, to maintain their ground and train up their children in the Protestant faith. At Cudowa (the word means *poverty*), the people will be obliged to build a new schoolhouse if the school is to be kept up, but, though most willing to contribute towards the expenses, they are compelled to ask for help from without. Similarly at Ullersdorf, new buildings for the school and the Sunday services must be erected, and as the community consists of only eighty souls, and the cost of the undertaking will amount to £750, they are unable to raise more than one-third of that sum. At Mittelsteine, twelve miles distant from the town where the pastor lives, the little community, determined that their children should not be compelled to attend the Romish school, have opened a private school, and six heads of families have engaged to give £25 yearly for its maintenance.

Such is the distressing position of many of our co-religionists in Eastern Europe. Many similar instances of spiritual destitution, and, let it be added, of heroic resolve to maintain the religion of their fathers, might be cited. The successive reports of the Gustavus Adolphus Society abound in such pictures. Happily, as we have indicated, much has been done by this noble society to prevent the actual destruction of many a struggling community.

It was hoped by the Protestant churches of Austria that they might be able to raise a large fund in this centenary year to enable them to pay off many debts, and save some of the smaller communities from falling into the hands of Rome. And it had been suggested—and the suggestion was warmly welcomed by many—that on a certain day in the year a collection on behalf of this fund should be made in all Protestant churches throughout the German empire. In this way a truly noble sum would have been raised; but fearing that the susceptibilities of the Austrian Government might be aroused by such a proceeding on the part of German Protestantism, the Emperor of Germany put his veto on the proposal.

The Austrian churches are contributing to the fund, but from the very necessity of the case, such offerings cannot yield a sum at all sufficient to cover existing debts. The churches of Hungary, Reformed and Lutheran, might, and doubtless will, do something on behalf of their poor and struggling brethren in other parts of the empire. Of the three and a half millions of Protestants comprised within the bounds of the Austro-Hungarian empire, two and a quarter dwell in Hungary. So far as numbers go, therefore, Hungarian Protestants may be regarded as able to render some help. In the course of the last hundred years they have probably erected one thousand schools, five hundred churches, and created large funds for the support of pastors and teachers. Unfortunately, the attempts now being made to enforce the general use of the Magyar language, coupled with the low spiritual condition of the churches, may do much to interfere with the formation of a general fund. It is therefore with somewhat of disappointment that our Austrian brethren are likely to celebrate the centenary which they had fondly hoped would be the beginning of a new era for their churches, and a means of salvation to many struggling communities and schools. Nevertheless, we trust that if financially the movement should not prove a great success, other and more important results will follow, and that October 1881 will be the era of a new spiritual departure in the history of Austrian Protestantism.

R. S. A.

## RECENT VOLUMES OF ANGLICAN SERMONS.

### III. MR. KNOX-LITTLE.\*

THE appointment of Mr. Knox-Little to the vacant canonry at Worcester has very naturally given offence to those who hold his teachings to be contrary to the doctrines of the Church of England. He has never concealed his attachment to an advanced form of "Catholic" doctrine and ritual, or his sympathy with those who are working or suffering on its behalf. The Rev. S. F. Green has in him an avowed champion, and it has been asked with a show of plausibility why, since the two men hold the same principles, the one should be kept in Lancaster gaol, while the other is promoted to a stall in Worcester cathedral. But the answer is obvious. Mr. Knox-Little, whatever be his private opinions, has not been guilty of contempt of court, and that is the offence for which Mr. Green lingers in a prison, the key of which, however, is on the inside, and may be turned by himself at any hour he will. What the former gentleman might do were he placed in Mr. Green's position is what no one has a right to inquire. Enough that a man is punished for his actual transgressions without being indicted and condemned for possible offences which he might commit in a state of things that may never occur at all. If Mr. Knox-Little has not adopted an illegal ritual, there is no relevance in the objection to his appointment; if he has thus transgressed, why has not the Church Association indicted him? To leave an eminent and conspicuous leader untouched, while employing all the power of the law to crush a comparatively obscure man, is wretched policy, which not only provokes the contempt of impartial men, but fails to secure any decisive result. The prosecution of Mr. Green or Mr. Enraght effects nothing. They are condemned, they refuse obedience and defy the Court, and they are thrown into prison, and, with the exception of the personal sympathy that is elicited, there is an end of the matter. If the leaders of the Church Association can believe that any end is gained by a treatment of individuals which bears such an alarming

\* *Manchester Sermons. Characteristics of the Christian Life.* By the Rev. W. J. Knox-Little. Rivingtons.

resemblance to persecution, but which does nothing towards the suppression of the obnoxious doctrines and practices, they must be strangely constituted. If the power of the law were to be invoked at all it should have been against such men as Dr. Pusey, or Mr. Knox-Little, or Canon Liddon. A condemnation of them could not have been, and would not have been, taken so easily. It would have meant the rejection of a distinct theory, and with it the overthrow of a great party. It has not been thought necessary or possible to venture on so decided a procedure. It may have been a salutary caution which has dictated the abstention, but that being so, these gentlemen are entitled to the full benefits of an unchallenged position.

It is worse than absurd to suppose that the Anglican Church should have the benefit of the high character, the distinguished abilities, and the fervid zeal of men like Canon Liddon and Mr. Knox-Little, and yet that they should be denied the promotion fairly due to their eminent talent and service. A contemptuous toleration which leaves them in the enjoyment of a clerical position, partly because it would not be safe to disturb them in it, and partly because they bring the Church a great accession of *prestige* and power, is a treatment which they are entitled to resent. If they can be convicted of treason to the Church let them be dealt with accordingly. Even if there be reasonable ground of suspicion, though there be no sufficient warrant for legal condemnation, the Church might find some way of showing that it did not regard them as its loyal sons. But to believe in their loyalty so long as advantage is to be gained from their service, and then to cast a slur on it as soon as the question is of honour to be given to them, is not only manifest inconsistency, but flagrant wrong. When Canon Liddon attracts thronging multitudes to St. Paul's, and holds them spell-bound by the force of his spiritual earnestness and thrilling oratory, the Church takes credit to itself for the power of the great preacher. With what justice, then, can those who have glorified the Church in him complain if it be proposed that the Church in its turn should honour him by promotion to which, on all considerations except those of certain peculiarities of opinion, he is certainly entitled? So with Mr. Knox-Little. He is exerting a power on

behalf of the Anglican Church such as few of its clergy can rival. Whether or not he is the greatest preacher in its pulpits, he is the most popular, and he is unsparing in the use of the great gifts with which he is endowed. The Church uses him, his bishop who has no sympathy with his opinions uses him, even those who belong to other schools in the Church are extremely glad of his services as a mission preacher. How is it possible to refuse him such moderate preferment as that which has just been given him? The case seems to us as outsiders perfectly clear. The Church must either expel the "Catholic" party or be content to see them taking their legitimate share of its honours, and at present that share will be a large one, and promises to become yet larger. They cannot, for the sake of their own principles, be content to take the place of mere hewers of wood and drawers of water. To taboo them is to condemn their teaching—for there is no possible exception which can be taken to them, except on grounds of doctrine—and though they may for a time be content to possess their souls in patience, they cannot always tamely submit to a policy based on the idea that, though they are in the Anglican Church, they are not of it.

Mr. Knox-Little has unquestionably earned, and fairly earned, his canonry by his services as a preacher. We do not know that he is anything but a preacher, and surely to attain to the first rank among preachers is itself a sufficiently high distinction. It is unnecessary here to enter into any vindication of his claims to this position. They are confessed by opponents as well as by friends—very heartily by Nonconformists, who do not allow their theological opinions to colour their judgment of men, ungrudgingly by his Evangelical rivals in the Church, enthusiastically by the large body of sympathetic admirers of his own school. The Bishop of Manchester has recently taken occasion to warn the world against accepting all the sayings which are attributed to him, and therefore we will not venture to quote the very strong opinion which he is said to have expressed in relation to a preacher who certainly has no rival in the diocese. The crowds who are attracted by Mr. Knox-Little, his remarkable popularity and efficiency as a mission preacher, the recognized position which he has reached despite the prejudice raised against

him by his known theological proclivities and party associations, are the surest evidences of his power. He is a born preacher, but he has also made his work the study of his life, and the power he has acquired is largely the result of careful culture. He reminds us more of the eminent preachers whom the Church of Rome, with her characteristic skill in dealing with human nature, trains for this special service. Free, ardent, full of fire and force, with an intense glow of feeling suffusing all his words, and giving them an unusual power, Mr. Knox-Little is as far removed from the more calm, self-restrained, and finished style which was so perfectly illustrated in the late Dr. Harris as from the traditional dignity and measured eloquence of the best class of Anglican preachers. Ministers of all Churches would do well to hear and to study him. He has acquired the art which so many would fain possess of moving the people, and of doing it without recourse to any sensational device. He is far above any of the vulgar tricks of a mere declaimer, and what he does is done in virtue of the force and beauty with which he gives expression to the living convictions of a true and earnest soul. He speaks so that all may understand, and that numbers are also compelled to feel. There is simplicity in his language, strength in his thinking, directness in his appeals. He can touch the imagination and move the heart, can be terribly forceful in his condemnation of sin, and often full of tender pathos in his exhibitions of truth. But perhaps he is never more successful than in his direct dealings with conscience. We should not suppose him to be a great reasoner; he is rather the thrilling and impressive orator. If he affected an unbeliever it would be by the manifest signs not only that he is sincere, but that his whole soul is possessed by the theme rather than by the cogency and force of his logic. He interests by his glowing rhetoric, his poetic illustrations, his appeals to the imagination, but it is to the heart and conscience that he chiefly speaks, and it is by them that his power is mainly felt. He feels himself to be an ambassador from God, and his one concern evidently is so to deliver the message that it shall compel the attention and win the faith of them who hear it. Unfortunately and erroneously, as it is judged by us, he supposes himself also invested with the functions of the priest, and there is a con-



sequent tone of authority in his utterances which may not commend them to us, but is not without its impression on those who recognize his claims.

There can be no doubt that one great secret of the power which Mr. Knox-Little exercises lies in the strong and living faith which inspires all his teaching. He has no slight qualifications for the work to which he has given himself. Evidences of careful observation, wide reading, poetic taste are scattered over his sermons. His descriptions of natural scenery are often highly wrought and impressive; his quotations apt, and his illustrations felicitous. His language is well chosen, his style clear and direct, his manner impressive. All these elements of success are important, but, apart from the higher quality to which we have referred, they would fail to reach and affect men as Mr. Knox-Little affects them. His power is the product of the faith that is in him. Apart from it he might have been an elegant and attractive preacher, but he could not have moved men's souls. With such gifts of mind and utterance, he must, under any circumstances, have commanded attention; but he is the great power which he has become in the Church by faith. The lesson is one which all preachers should lay to heart. Mr. Spurgeon and Mr. Knox-Little are at two extremes of theological opinion, and they are hardly less remote in intellectual taste. But they are alike in this. They believe and therefore speak, and the speech which faith inspires has a power which cannot be gainsaid. The great need of our times is a revival of faith, and the place at which it ought to begin is the pulpit. If preachers are hesitating in their own belief they are sure to speak with stammering lips, and the result is weakness. Of course if a man have not the faith, he cannot preach under its inspiration; but then the question arises whether he ought to preach at all. If he does not know in his heart that Jesus Christ died for our sins and rose again according to the Scriptures, and if he does not believe that His is the only name whereby men can be saved, he has no gospel to preach, and he had better not attempt an apology for its absence, or try and invent some substitute to fill its place. There are men, however, who love the truth, but who seem to fancy that the days for insisting upon its simple principles are gone. Poetic

fancies, philosophic speculations, finished dissertations on points of Christian virtue, appear to them more in harmony with the spirit of the times than the clear enunciation and earnest enforcement of the fundamental truths of the gospel. Verily they have their reward. They are the admiration of eclectic circles, they are regarded as broad and enlightened thinkers, they are said to be abreast of the age. But one thing they do not accomplish—they do not touch the hearts of men; that is, they do not develop the true power of the pulpit. Without faith that is impossible, and they, even if they hold the truth, are not held by it. Their faith has not that overpowering sway over their hearts which makes it impossible that they should be silent or speak feebly in relation to that gospel which they have received.

The characteristic of Mr. Knox-Little is that his soul is possessed by his theme, and in this he is an example to many who may dissent from many of his utterances, and possibly pride themselves on the idea that there is a purer creed. Alas for the purity if there be not the intensity! It is hard to say whether truth suffers most from the coldness of those who yet lay claim to purity of creed, or from the fervour of those in whose teachings there is an alloy of dangerous error. On the side of Mr. Knox-Little's teaching, which we hold to be erroneous, we have neither space nor inclination to dwell at present. We are fully alive to the dangerous influence which he exerts by lending *prestige* to a party whose sacerdotal and sacramental theories are, in our judgment, mere superstitions. We greatly deprecate, and, if opportunity served or duty required, we should be prepared to combat, his ideas on the Church and the sacraments which are so frequently introduced in these sermons. But this does not prevent us from acknowledging the spiritual and intellectual power of the preacher, or from seeing how much common truth still remains to those who, on many points of importance, are in irreconcilable antagonism. Take such a passage as the following, from a sermon on "The Energy of Preparation: "

Christ is all. The mystery of the Incarnation is the door of hope; when seen clearly it will be the explanation of the perplexity of man's history. And the Incarnation is presented in its most available form for human warning, teaching, and comfort on Cavalry. Each earnest Christian

has his favourite "devotion." The sufferers in the Church's infancy loved the "Good Shepherd," and the exalted King. Each has his favourite "devotion," and I have mine—the Crucified. You will not quarrel with it; it is the most suitable surely for the sinner. It teaches us of that atonement in which all the best have so deep an interest; but more, it reveals the principle of a Christian life. It has formed great saints; it instructs us common men. Believe me, *in proportion* as our lives, each in his degree—in small daily self-conquests, in the trifling self-denials of an ordinary devotion to duty, in the stern repression of evil temper and worldly tendencies—I say, in proportion as our lives are through grace informed with the spirit of Jesus Crucified, in that proportion will their diligence in preparation deepen; in that proportion shall we, with awe and yet with calmness, await His coming;—ay! and waiting, shall find here, amidst whatever sorrows, that

"God's greatness  
Flows round our incompleteness;  
Round our restlessness His rest." \*

What Christian heart does not respond to such words as these? and they are very characteristic of the preacher everywhere. In the face of teaching like this it is folly, worse than folly, to say that Ritualism can best be met by the simple teaching of the gospel. Here is the gospel. What the opponent of Ritualism has to do is to show how far it is weakened and corrupted by the admixture of other elements. That is not our intention now. We prefer rather to rejoice that, while Christ is approached in so many different ways, there are so many to whom He is all. The atonement is the dividing and crucial question, and between those to whom it is a reality there must always be a strong bond of union.

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### AMONG THE TRIBES OF SOUTH-EASTERN MADAGASCAR.

WE had been a month travelling gently from Antanànarivo to the sea, along the south-east coast, and at Màngatseotra we turned inland once more towards Vohipèno, a Hova garrison near the large river Mâtitanana. Here, after a four hours' journey through a fertile and beautifully wooded country, we found ourselves in the midst of an immense Taimòro population, living in large villages near the river. They are divided into different tribes, and five of these (the Taiòny, Anakàra,

\* "Manchester Sermons," p. 192.

Antàitsimaitso, Zàfim-bôlajia, and Onjâtsy) were evidently at one time under Arabic and Mohammedan influence. They call themselves Zàfin-Ibrâhîma (descendants of Abraham), and their ancestors, they say, came from Imàka (Mecca). They possess books of religion and magic written in Arabic characters, not simply the old copies handed down from antiquity, but new copies made by the lads of every succeeding generation. I saw one of these books, as thick as a large ciphering book. The owner read parts, and explained the meaning in Malagasy. I offered him two dollars for his treasure, but he begged resolutely to be excused, and taking away a book lying near he copied nine pages in a short time, with a peculiar ink they themselves make, and sent it to me. What some linguist may make out of the prize I got remains to be seen; to me it is perfectly insoluble.

Whatever of religion or morality Mohammedanism may once have taught them, all good influence vanished long since, and they became idolaters as well as the surrounding tribes, and kept their gods of wood till the national burning of the idols made it necessary to destroy them. Yet some effects of their books still remain, for these tribes are famous as manufacturers of ôdy—charms of various sorts—which are in great demand by the Sâkalava and Bâra, and other still heathen tribes. They go off with little pieces of wood smeared with grease, and (as they have told the teacher) when they come to these tribes they extol the virtue of their charms to their superstitious hearers, and without more ado oxen are exchanged for these wonder-working fetishes, and our Taimôro friends, who left home empty-handed, return with goodly droves of cattle.

As Vohipèno is the residence of a Hova governor and garrison, a congregation was gathered there and a place of worship erected soon after the burning of the idols in 1870; and, in imitation, other congregations gathered in the surrounding villages. But it was not till the year 1878 that any competent teachers came among them. At that time the united churches of Imèrina sent four evangelists into this district, one of whom died of fever within a few weeks of his arrival at Vohipèno. The special object of my visit was to inspect the work of the remaining three teachers, and this is something of what I saw and heard.

At Vohipèno, in addition to preaching on Sundays and keeping up some superintendence of about twenty village congregations, the evangelist has a school of 180 lads and lasses, to whom he devotes, at the desire of those who sent him, the best part of his attention. For the hope of the Church is recognized by all here to rest in the young, as the adult population, in spite of great professions, are for the most part densely ignorant of the real nature of Christianity, and have no desire to be instructed. Our friend the evangelist had to begin to teach his scholars the alphabet; yet, after not more than twelve months' work on his part, I found forty lads who could read intelligently in their New Testaments. They are at least three weeks distant from the capital, the only place where books and school materials can be purchased, yet thirty-eight had New Testaments of their own, and fifty-one had slates. Five lads stood up and repeated respectively the whole of chapters, Matthew v., vii., viii., ix., and Luke iv.; and the whole school could answer one half of a simple Scripture catechism which is taught in all schools in Imèrina. Writing was backward, as the lads had great difficulty in learning to form the Roman characters, having been accustomed to the Arabic. Seeing that all the teaching has been done by our friend single-handed, my readers will, I think, agree with me that the results are highly satisfactory and promise well for the future advancement of the Taimòro at Mâtitanana.

We started from Vohipèno in company with the evangelist for Māhamānina, another garrison town, two days' distant inland, where the second of the evangelists is stationed. He met us at a village on the road, accompanied by about 150 of his scholars, and as we drew nearer to our destination, bands of young people from the surrounding village congregations were waiting for us at various points, singing the hymns they had learnt, and our reception in the town was most enthusiastic.

Māhamānina is the most imposing fortress in South Madagascar. The stockades are very massive, and the "Làpa," or Government House, is some ninety feet high; and the whole "Rôva," or enclosed fortification, must be as imposing to the conquered tribes around it as the baronial castles of Old England were to the surrounding villages. The first governor

who designed and executed it in the time of Radama I. is still lauded as one who has had no equal among his successors. He and his officers kept horses, so that on State occasions a cavalcade of fifteen horsemen could sally forth from the gates of the Rôva. Now, however, no horse, or donkey even, could be found within a radius of many a score miles of the place.

At this station is a school of 200 boys, of whom seventy could read, forty possessed slates, and twenty-six New Testaments, and nine could do a little arithmetic. Our Sunday services were held in the yard of the Lâpa, as representatives of the village congregations, far too numerous to get into the chapel, were present. Evidently a good work is going on both among the adults and the young. The evangelist, who is a student from the London Missionary Society's College in Antananarivo has a band of twenty preachers, who learn of him, and also help in the superintendence of the surrounding congregations.

The third evangelist, from Vaingandrano, another Hova garrison, four days south, came to meet us at Mahamanina, and told us that smallpox was raging so furiously in the district under his charge that all active church and school work had for a time to be given up, so that it would be useless for me to go on there. From his account, schoolwork is going on vigorously at his station also. He has a school of 250 children, forty of whom can read. But there are circumstances peculiar to his surroundings, which for the present make his labours less conspicuously successful than that of his two companions; although from his known character as pastor and student it is certain that these labours are not less conscientious nor less earnest.

These evangelists are surrounded by tribes still heathen, and some of them owing no allegiance to the Hova Government. Many strange and barbarous practices prevail among them, which make one long—even on the score of mere humanity—that the day of more light may speedily dawn on their degraded intellect and heart. If the scoffers at Christian Missions will undertake the work, either here or among some of the hundreds of equally debased tribes in the world, we will wish them God speed! Meanwhile the attempt is being made bravely in South-East Madagascar by these three native

Christians of Imèrina, who in their youthful days knew nothing of Christ and His religion.

Quarrels and little wars are of frequent occurrence amongst these tribes, and no one ventures any distance from his village without carrying the two spears which form their sole weapons of defence and attack. The heavier of these they throw at their enemy in action, but the lighter one they never allow to leave their hand, as they use it to ward off the spears thrown at them, and to stab their enemy at close quarters. Ability to defend one's self with the light spear against a flight of assegais, however sudden, is considered essential to every man. A marriage custom prevalent among some of them is decidedly adapted to test the young man's ability as well as his sincerity in seeking his bride. When preliminary arrangements have so far advanced that the happy day is fixed, the brother or some other relative of the bride lies in wait on the road by which the bridegroom must come, to hurl an assegai at him; and if this danger is passed safely, still another has to be met, for the father is in ambush somewhere inside the village to greet his son-in-law with a similar sharp reception. If the aspirant successfully wards off these attacks he carries off his bride in triumph, but if he is wounded he retires with shame, and if killed no blame is attached to the hurler of the assegai.

These tribes appear to have no belief in a life beyond the grave, and their treatment of the dying and dead is, as might be expected, altogether wanting in those tender solitudes which is one of the most lovely results of the acceptance of the gospel of Christ which has brought "life and immortality to light." They have a strong objection to any one who is supposed to have passed into the realm of death returning again to the region of the living, and they take effectual means to resent what they call "mifongotra maty." If, for example, a sick person faints, he is at once considered dead, and wrapped up in mats and hurried off to have a few inches of earth scratched over him as his grave. If, however, consciousness should return, and the supposed dead man make any movements, a few heavy blows of a club make real what was only apparent before, and show the resentment of the people against one who ventures to usurp the

functions of the living after having been numbered with the dead. And if, as not unfrequently happens, one who has been prematurely buried gets out of his shallow grave and returns to his family, they will not recognize him or receive him among them, and the poor wretch is either driven out into the woods to perish with hunger, or killed with clubs by the members of his tribe. I was told of a man who was thus prematurely buried and revived and returned to his family, and was helped by them to escape to Fianàrantsòà, the capital of Bètsilèo, to avoid a death certain if he had remained in his native place, and he is still living there with a new wife and family around him. With a view to putting a stop to this barbarous practice, the Central Government has prohibited it under the severest penalties. But so rooted is the objection of the people to any idea of recovery from even seeming death, that, in order to prevent the occurrence of so untoward an event, death is made certain among some of the tribes by thrusting a sharpened stick into the pit of the stomach before burial.

But however we may deplore the state of a people thus "without natural affection" at the time when suffering humanity specially requires love and care, we need not despair of seeing a happy change effected by the teaching and preaching of the "glorious gospel of the blessed God." In Imèrina, not many years ago, the destruction of infants born on unlucky days was as prevalent as it is now among the tribes of the South. The care of the sick had little of loving tenderness attending it; and the death of those who were hopelessly ill was desired and often hastened on. But the preaching of the gospel, and the teaching and practice of medicine by Christian men, "messengers of the Churches, and the glory of Christ" (2 Cor. viii. 2, 3), have, by the blessing of the Great Head of the Church, produced a great change in the feelings and practice of the people. The same tender anxiety for the welfare of the sick, and the same untiring devotion to their needs up to the moment of death, which is so beautiful a fruit of the religion of love in other lands, are witnessed here in numerous and ever-increasing instances. And we cannot doubt that the same elevating and purifying influences will attend it in the south of this great island when the gospel has taken root among them.



Sometimes one hears enthusiastic speculations as to the leading part Christianized Madagascar is to take in the evangelization of the mighty continent near which it lies. But to those who are correctly acquainted with Madagascar such speculations seem wild in the extreme.

There is work for many, many years nearer home. Of the numerous tribes in the island, two only, the Hova and Betsiléo, are even nominally Christian. Of the over five millions (?) of inhabitants, about one-fifth only have professedly renounced their idols. Of the vast stretches of a country twice as large as England and Scotland combined, only a district about as large as Yorkshire and Lincoln have been even partially cultivated by the missionaries of the Cross. Vast unvisited districts with still unknown tribes remain to be explored; and numerous tribes, whose names alone we know, remain to be evangelized. It will, to all appearance, be long before the London Missionary Society, which, with the Divine blessing, has done so much for Madagascar, can remit its efforts; but they have this encouragement—surely one for which to give praise to the great Head of the Church—that a native ministry is being raised up, and that the native Churches are beginning to realize their responsibility towards the still heathen tribes, and are sending out evangelists to carry the gospel to those who are willing to receive it at their hands.

JAMES WILLS, L.M.S.

AMBOHIMANGA, IMERINA, MADAGASCAR.

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### THE RECENT ELECTIONS AS SIGNS OF PUBLIC OPINION.

THREE county elections following in rapid succession, and all resulting in Tory successes, produced what was little less than a scare in certain Liberal circles at the beginning of last month. *The Spectator*, in its usual gushing style, drew a terrible picture of the possible consequences. These serious defeats, involving the loss of two county seats won at the last election, were a clear sign that Liberals had been too sanguine as to the growth of their principles among the farmers, and instead of the hopes which they had indulged of fur-

ther victories in the counties being realized, the probability was that they would lose some posts they gained in 1880. Hence Whig county members would become more timid, and the Lords more intractable. Indeed, *The Spectator* went so far as to say that had these elections occurred a few weeks earlier Lord Salisbury would have refused all compromise on the Irish Land Bill, and to suggest that he might now feel himself safe in forcing a dissolution should such an emergency occur in the future. All we can say is that, if Lord Salisbury is bent on precipitating the reform or overthrow of his own House, he could not do better than pursue such a course. If differences between the two Houses are to necessitate a frequent recourse to general elections, and if the power of dissolution is to be practically placed in the hands of the Tory leader of the House of Lords, the English people will certainly find some way of putting an end to so anomalous a state of things. Be that as it may, however, these were very portentous results to be developed out of such slight events. It is hardly from the farmers of North Lincolnshire that we should expect under any circumstances to get a correct idea as to the state even of the agricultural mind of the country, at least of its more intelligent and progressive sections. Under the special conditions of the time neither they nor the electors of North Durham were, for reasons that will presently appear, very likely to help us in any endeavour to ascertain the actual state of opinion in the constituencies. That they should have so deeply affected some Liberal journalists and others would be to us more surprising were it not that we understand the depressing nature of the atmosphere in which London Liberalism—or at least that section of it which frequents clubs and drawing-rooms—has to maintain a struggling existence.

It is not to be denied that the loss of two seats, while of comparatively little numerical importance with the present Liberal majority, was a disaster to the Ministry, and that the circumstances were sufficient to make it produce a stronger impression on the country. But when the facts are closely examined their significance disappears. In North Lincolnshire between 300 and 400 farmers changed sides; that is, in a district so completely given up to bucolic ideas that any

attempt to dispute Tory supremacy was deemed hopeless, until Mr. Laycock gallantly contested, and unexpectedly won, a seat at the General Election, a few hundred farmers were so influenced by the bait of Protection cleverly dangled before them by an unscrupulous candidate, that they returned to their old allegiance. It must be added, if we are correctly to appraise the exact value of their change, that in 1880 they were wooed by a Liberal of exceptional qualifications for attracting their favour; while in 1881 the Liberal candidate was just as remarkable for his capacity of repelling and offending those whose support he sought. If one result of the election was to disgust Colonel Tomline and cause him to forswear any future candidature in Lincolnshire or elsewhere, it would be a happy event for the Liberal party.

In North Durham the circumstances were even more inauspicious for the Government. It is the region in which the political influence of Mr. Joseph Cowen is most powerful, and every one knows that Mr. Cowen's hatred of Mr. Gladstone and his Ministry has become something more even than a passion—is, indeed, little short of a mania. *The Newcastle Chronicle* circulates in all the mining villages of Durham, and wherever it goes it is a divisive force in the Liberal party. What might have happened had the Tory candidate acted on the principles maintained by the Opposition in the House, and refused to make any terms with the abettors of anarchy and sedition, it is not easy to say. The one point, indeed, on which Tories everywhere might have been expected to support the Government was in its determination to put down Irish disorder; and if individual candidates, under the influence of an overweening ambition, were prepared to buy Irish votes by conniving at Irish lawlessness, it might have been predicted, as one would think, with some degree of certainty that they would be restrained by the truer patriotism of their own friends. This has not been the case in North Durham. Sir George Elliot found a number of Irish voters furious with the Government because of a policy of repression, in relation to which his own leaders in the House complained only that it was too tardy, and not sufficiently stringent, and with them a number of Liberals under the guidance of Mr. Joseph Cowen, who shared their

indignation, and he played for their support and got it. The Durham Tories cared more for a seat than for their own consistency, or the true interests of their party, or any considerations of patriotism. The seat was won in consequence of Liberal abstentions rather than of conversions to Toryism. Even had the Tory candidate gained all the Irish votes he could not have won if the rest of the Liberal party had rallied to the old standard. But more than a thousand were neutral. It is open to question whether these were Radicals, dissatisfied with the coercion policy of the Ministry, or more moderate men displeased with the late concessions made by the Liberal candidate to the Irish demands. The one point that is certain is that in either case the Tories reaped the advantage, and won a victory, which, however, is not to be regarded as indicating any reaction in favour of their views.

No doubt, so far as North Durham itself and the adjoining district are concerned, Mr. Cowen is a disturbing influence; but we have too much confidence in the sturdy principle of the Northern Liberals to suppose that they will follow him in a policy which practically means the support of Toryism. The results of the General Election were conclusive on this point. All the force of Mr. Cowen's eloquence could not prevent the North from giving a solid vote against "Jingoism;" and though the unhappy irony of fate which compelled a Liberal Government, including such tried friends of liberty and of Ireland as Mr. Gladstone, Mr. Bright, and Mr. Chamberlain, to propose measures of coercion which were as distasteful to themselves as they could possibly be to the member for Newcastle, has produced a feeling of discontent, that is but a transient phase of sentiment which will soon be forgotten. The Ministerial majority is so strong that individual constituencies are prone to think that the loss of a single seat is not of much importance, and that they may administer a gentle reminder to a Government which has done something to displease them. In the case of a General Election other feelings come into play. The battle is fought along the whole line, and each regiment understands the importance of defending its own post. We do not say this in apology for the shortsighted policy of those North Durham Liberals who have given the Tories an occasion for boasting, but as a corrective

to the pessimist views of some Liberals, found chiefly in London, or those exposed to West-end influence, who have been so disquieted by the issue of the recent elections.

The unopposed return for Cambridgeshire has no significance at all. The Tories have long had undisputed enjoyment of the seat, and for many reasons, mainly of a local or personal character, this did not seem a very favourable opportunity for challenging their supremacy. There must have been a strong disposition to take desponding views when an occurrence so natural was pressed into the service of these prophets of disaster. Still it is wise to note, as was done by *The Pall Mall Gazette*, that the bye-elections have shown a decided balance against the Government; in some cases involving the loss of seats, and in others a diminution of the majority. The changes have not been such as to affect the power of the Ministry, or alter the balance of parties, or even to suggest the probability of this being done in the immediate future; but they are of sufficient importance to demand the careful attention of all who are anxious for the steady progress of Liberal legislation. If we are to have the reforms imperatively demanded in various departments, we must have not only a majority, but a powerful majority, in the House of Commons. Under the leadership of the Marquis of Salisbury, the House of Lords is certain to interpose its veto on any measure which threatens vested rights of whatever kind, unless it come up from the Lower House sustained by a force so overwhelming as to make resistance impossible, if not positively dangerous, and will never fail to take advantage of any Liberal reverses to justify its opposition. What is more serious, there are Liberals, some because of their excessive moderation, and others because of their tendency to crotchets, who would justify their lordships in taking this position. Mr. Fawcett's singularly unwise apology for the action of the Lords in rejecting the Compensation for Disturbance Bill of last year—a wilful exercise of power which has wrought an amount of mischief that is painful to contemplate, and perhaps impossible fully to realize—is an example in point. If a member of the Ministry can talk in this style, what may not be expected from others, whose eccentricity or independence is not restrained by the

responsibilities of office? At all events we must be prepared for such developments, and the only way of meeting them is to raise the Liberal majority to the highest possible point. We cannot afford to trifle even with the units, seeing that we have to contend against powerful social forces, and that there is in our own ranks a tendency on the part of too many to an excessive self-assertion. We have timid Liberals, who are afraid of any daring attack on established principles; ambitious Liberals, amenable to social influences; crochety Liberals, who insist on having everything done according to their own peculiar ideas; wayward Liberals, who are apt to be more troublesome to their friends than their foes. The presence of these elements interferes with the compactness of discipline, and detracts from the force of the army. Yet they are always to be expected in a party whose very principles foster the growth of independence, and even of individualism. As a rule the Conservative party is stronger and the Liberal party is weaker than the mere numbers of either would indicate. We cannot afford as Liberals to depend on the mere length of our muster roll. We need to make allowance for possible hesitations and defections, and to do our utmost to maintain a majority so large that its leaders can afford to treat them with indifference. There will be fewer of these desertions when it is felt that they can exert but little practical influence on the policy of the party.

We are desirous, therefore, to see the Liberal majority maintained in its full strength, and consequently to ascertain if there are any influences at work which threaten it. We see no reason for anxiety, much less for that alarmist tone which itself is a cause of weakness in any party, in the loss of a few seats; but we believe it essential to our future success that a just conception should be formed as to the movements of political thought, indicated not only by the late county elections, but by most of those which have occurred since the assembling of the present Parliament. Are there any signs of positive reaction? and if so, to what cause is that reaction to be traced? Or are these reverses mere accidental occurrences, due largely, if not entirely, to local circumstances, to passing gusts of feeling, or to bad party tactics?

In considering these points we must at once dismiss the

idea that it is possible to maintain the intense enthusiasm which secured the Liberal victory at the General Election. It is long since England has been moved by a feeling so deep and so passionate as that which had been kindled by the speeches of Mr. Gladstone and those who were proud to serve under him in his campaign against a policy which, in their judgment, was lowering the character of the nation. We do not say that a high moral sentiment was the sole inspiration of the Liberal party, but we do say that it was the most powerful of all the influences at work to arouse the enthusiasm of the nation and weld the various Liberal element into a force so compact that its attack was simply irresistible. But that enthusiasm could not be kept up. Its work has been done, and thoroughly done. Mr. Gladstone, the object of the popular idolatry, has been raised to a height of power which few statesmen have ever reached in this country. The policy against which the national conscience had recorded so indignant and emphatic a protest has been reversed. It is not necessary that the feeling which has led to all this should be kept up at the same high pressure. It is not possible that it should be. We do not say that it will never be revived again, but it can only be evoked at some great political crisis by which the imagination, the heart, and the conscience of the people are stirred. There was an appeal to all in 1880, and it is conceivable that a similar concurrency of causes in the man by whom the appeal is made, and in the circumstances on which it is based, may again produce a similar result. But even this is not probable; and it is certain that no such fervour is likely to be elicited at bye-elections in which no great issue is presented to the constituency. We are not to infer, however, that the people have changed their minds on the great questions decided at the polling booths last year. Jingoism may not be dead, for there is in it so much of the evil that is in human nature that we cannot calculate upon its destruction. But the snake is scotched, and for all practical purposes is utterly impotent. It is too much to hope that there will be no resurrections of its mischief. But for the time it is harmless. The people do not feel it necessary to fret themselves about the ravings of Mr. Ashmead Bartlett or the wild diatribes of the *Bombastes*



*Furioso* of the evening press. There is not a sign, however, that they repent what they did when they established a Government which has adopted an attitude towards Turkey that has enabled Greece to obtain some of her righteous demands; which has freed our nation from Afghan complications, and left the settlement of the affairs of those savage regions to their own inhabitants; and which has withdrawn our troops from the Transvaal. On the last point alone has there been a hint of dissatisfaction with the Ministry; and the complaint is not that they restored independence to the Boers, but that they did not do it sooner.

The nation feels on these questions precisely as it did, but in the changed conditions that feeling does not avail to command the majorities of last year. They belong to past history, and if the popular feeling on which Liberalism rests is to be kept alive, it must not be by reference to the past only, but to the present and the future. This is what some of the managers of the party do not seem to understand. They appear to have regarded the victory of 1880 as an evidence that the constituencies had ranged themselves in the ranks of the Liberal party, and might be dealt with accordingly. This is the only explanation we can find of the singular infelicity which has been shown in the choice of candidates for vacant seats. Whigs of the moderate and aristocratic class are doubtless always ready to press their claims, and if the Whigs be of their own order they are likely to receive more than their proper share of consideration. There could not, however, be a more fatal blunder, as has already been evident in cases to which we do not care more particularly to refer. The democratic voters who gave such enormous majorities to the Liberals in many of the large boroughs are not to be caught by names and professions. They were moved by men who understood their feelings and were in sympathy with them, and they are not to be affected otherwise. It does not matter to them that a candidate calls himself a Liberal if he is found wanting when tried by any of the tests to which they attach importance. The sooner it is recognized that democratic constituencies can be led only by men whose Liberalism is robust, and whose sympathies are really popular, the better for the interests of the party at large. Even in



counties—in some respects even more in counties—we need men who understand the people, and are prepared to treat the questions which interest them in a broad and comprehensive spirit. Another Laycock might have won even North Lincolnshire; a Tomline would lose some of the seats which are deemed most safe.

The character of the men selected as candidates must, however, be in harmony with the programme of Ministerial measures. By no fault of the Government the last session has been lost for all Scotch and English legislation. There are arrears of work to be overtaken, and there is no reluctance on the part of our Prime Minister to do it; but hitherto he has lacked opportunity. Of course the reputation of the Government has suffered in consequence. It is very unjust, but it is one of the inevitable incidents of political life. The unthinking or the half-hearted supporters of a party look at the fact that nothing has been done, and care nothing about the reasons. Especially was this sure to be the case with the farmers, whose faith in Liberalism was so new and so feeble. There are indications, however, that even they are not to be cajoled into the belief that the revival of Protection is probable, or that if effected it would be of any real or permanent advantage to them. But they are alive to the necessity of remedial legislation. The perplexities of the Tory speakers show that they are conscious of this, and that their ingenuity is taxed to the utmost in order to divert the minds of their old agricultural supporters from those drastic measures of reform in the land laws on which they are set. Sir Stafford Northcote coquets with Protection, and is very distinctly told that such flirtation is unsafe. Lord Sandon recommends greater attention to milk and vegetables. Sir Michael Hicks-Beach plays away on the old string of local taxation. They are all evidently full of anxiety as to the state of agricultural opinion. If the Government can prove themselves able to deal with the difficult problems that have arisen, or at least have become questions of urgency in consequence of the depression in agriculture, they may despise all fear of Conservative reaction. In the meantime it would be foolish to conclude that there has been such reaction at all simply because, owing to local circumstances or tactical blunders, a few seats have been lost.

*FOR THE LITTLE CHILDREN.*

OCTOBER.

A GREAT many attacks were in early times made upon the name of this month, but October held its place in spite of them all. Two Roman emperors at least made the attempt, and failed. The Roman Senate tried twice, and also failed. All that I wrote for you about September, the first of the numbered months, might be said now. Once writing, though, is enough, because if you forget you can turn back and read again. There is so much more also that I should like to say to you before the year comes to an end, and so we will let what was written last month be enough for the present on that subject. You have very likely read something about the Greeks and the Romans, who in their day were very important people. You have heard of their many wars; perhaps also of their many festivals, holiday times, times of worship also these were, when the people gave up work for some days, and gathered in crowds to celebrate the time. October was a month in which many of these festivals took place. The harvest of corn and grapes would be over. If there had been much to gather in, the people would be thankful and glad, ready to offer precious things to the gods they had learnt to worship—ready also to take some ease and enjoy themselves. If the crops had been scanty, through the hiding of the sun behind the clouds, or through blight, the people would be sad, and ready to try to stay what they thought to be the anger of their gods by solemn sacrifices. We in England this year have had a very strange harvest month. Your summer holidays have been such as very few of you can remember. Hotter than usual in July, very much colder than usual in August, with an almost daily downpour of rain, we have had almost anything but what generally comes at this time of the year. The farmers have been well-nigh at their wits' end, and everybody who has passed along by the corn-fields must have been grieved to see the shocks drenched with wet. Meanwhile, of course, the things which wanted rain have prospered, and much gain comes side by side with much loss. Now there are two things I should be glad for you to think

about, and I will take the simplest and easiest first. It is always well for us to remember when anything occurs which may cause us loss, or even suffering, that perhaps what we do not like some one else is pleased with ; that which appears to us an evil may be to some one else a good ; that which is an actual cost to us may be really precious to our neighbour. You and I each have many moods. What we take pleasure in one hour we may be tired of the next. Every one of us is different from all the rest. No two faces are alike, nor are any two minds. Every life has various needs, and no two lives are the same. The heavenly Father thinks about us all, and cares for us all. His thought of us and care for our good have been at such a cost to Him as none of us can know or tell.

Jesus Christ is God's unspeakable gift to a needy and sinful world. It will be good for us, then, to try, as it were, to come out of the sight of our little selves, and to be glad in the thought that others are receiving a gift suited to their want, if at the time we are obliged to wait, or even just at the moment to do without what we desire. Going along a bye-road for a walk the other day, I saw the long rows of shocks of corn under the steady rain. They looked dark and gloomy enough. The usual bright, happy, golden tinge had died away if ever it had come. My umbrella sheltered me a little, but they had no umbrella ; there they were in the wet. I could fancy almost that I heard them grumble and moan : "Rain, rain, nothing but rain ; all our goodness will be washed away !" But there was one big shock which, as it seemed to me, stood up bravely and took its share of the down-pour without flinching. From this sturdy fellow there seemed to rustle forth some better kind of utterance. It was not exactly glad but it was brave, and I caught something of it as the gusts of wind blew it about the field and over the hedge. As well as I could make out, the voice, which perhaps was a little husky, said, "Think of the grass and the roots ; what is bad for me is good for them, and so let's bear it till the sun shines out again." Over the hedge on the other side of the lane the grass looked happy enough, and beyond the meadow some turnips were having a good time of it ; and I passed on.

The other thing I want you to think about is this : Every day the good Lord puts something into our hands to do which

we can do. But every day also the perfect success of what we try for is given Him. Something must be done which only He can do. Through His touch come life, true triumph, perfect success. You can dig your garden, gather in all the stones, get the mould soft and crumbly, put in the seeds most carefully, but you cannot make one blade grow or one flower bloom. Paul was a great missionary, Apollos had the gift of winning words, but it was God who wrought the real work and "gave the increase." The heathen people who held their festivals in October had learnt thus much of the truth, that for success they must depend upon a Power which was above them. We learn in Jesus Christ a greater truth, that the blessing of the gracious God will surely come upon all loving and trustful effort. Not one little child who seeks His power in order to be and do good shall in any wise lose the reward.

D. JONES HAMER.

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### HALF-HOURS WITH CHRISTIAN AUTHORS.

#### WALKING BY FAITH.

AND then there are our social surroundings, and they, too, demand faith, and a faith which as we grow older is less easy to retain—i.e., faith in our fellow-men. There is so much that is unlovely and repulsive on the surface of society—so much selfishness, deceit, ingratitude, ignorance, prejudice, frivolity—and then below the surface so much evil where we hoped for good, and the evil seems so persistent, and the good so soon wears out, that men tend to think less and less of each other as the years of life go on, and to speak of each other, and act toward each other, as little more than "men machines;" good, perhaps, as the world goes, or useful, or agreeable, but very unfitting objects for enthusiasm, or reverence, or love. It is a dreary picture, this; but your own experience must assure you that it is a true one, of societies from which youth and its generosity have passed away. Set aside your own friends, and those whose friendship you still wish for: and what then are other men to you (even in the

walls of the same college) ? Are they not already objects of slightly contemptuous indifference, if not actually of open contempt ? Brethren, what they are now the rest of your world will in time become to you. Friendship will pale into acquaintance, and acquaintance into estrangement ; bonds of feeling into bonds of utility ; persons into things.

And yet, the while, each human soul of them has been chosen of God in the far eternity, and loved by Him with a peculiar love, and endowed by Him with special graces, and sent earthward with capacities and a destiny all its own ; and throughout its days of pilgrimage is being waited on by angels, longing to bid it welcome, at the last, to its eternal home. Realize this by faith, and it will regenerate the world for you. You will cease to judge by the surface, and to impute motives, and to give party-names. You will distinguish the Divine essence from the human accretions on a character. Service will win affection from you ; friendship, instead of fading, will gather intensity with time ; the vague enthusiasm of humanity that comes and goes in youth capriciously, will strengthen, ripen, fructify, into an abiding love for souls ; and as you live and move amid spiritual presences, in worlds not realized before, you will know the blessedness of walking by faith and not by sight. It is an effort—a creative effort, but an effort worth the making.—*Rev J. R. Illingworth, M.A.*

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### AN EVENING SONG.

*(From the German of Rückert.)*

I stood upon the mountain  
Before the sun had set,  
And saw how o'er the forest  
Hung evening's golden net.

To earth had peace descended,  
Shed from the clouded sky ;  
And now the bells of evening  
Sang Nature's lullaby.

## THE CONGREGATIONALIST.

I said, "O heart, acknowledge  
The sleep of earth and air ;  
And with the meadow's children  
Rest thou from all Thy care."

For all the little blossoms  
Their eyelids gently close,  
And with a softer motion  
The streamlet's current flows.

And now the weary sylphide  
Under a leaf doth hide ;  
The dragon-fly, dew-sprinkled,  
Sleeps at the riverside.

Now in his rose-leaf cradle  
The golden beetle rocks ;  
Back to the fold are hasting  
The shepherd and his flocks.

The lark flies earthward, seeking  
His clover-shaded nest ;  
And in the wood's recesses  
Lie hart and doe to rest.

And he who has a cottage,  
There to his rest has lain ;  
And he who lives in exile,  
In dream goes home again.

An eager yearning fills me :  
In vain I long to climb  
Up to my own true country,  
By mountain-paths of time.

CONSTANCE C. W. NADEN.

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 THE WORK OF GOD.

"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered said unto them, This is the work of God, that ye believe on Him whom He hath sent."

WHAT shall I do, my Lord, Thy smile to win,  
Thy smile which saints with ceaseless rapture see,  
Which sheds heaven's radiance in a world of sin?  
"This is the work of God, believe on Me."

What shall I do, my Lord, to show my grief,  
My bitter grief for long contempt of Thee,  
And give my burdened spirit sure relief?  
"This is the work of God, believe on Me."

What shall I do my sinful soul to clear,  
From waywardness and pride my heart to free,  
From secret falsehood and unmanly fear?  
"This is the work of God, believe on Me."

What shall I do Thy heaven at last to gain,  
In presence of my Lord for aye to be,  
Seal of my joy and ending of my pain?  
"This is the work of God, believe on Me."

O perfect Lord! the source of every bliss,  
In whom the more I trust the more I see,  
The only labour of my life be this,  
Most blessed labour, to believe on Thee.

A. M.

BRASSINGTON HILL.

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**WORK.**

SWEET wind, fair wind, where have you been?  
"I've been sweeping the cobwebs out of the sky,  
I've been grinding the grist in the mill, hard by;  
I've been laughing at work while others sigh;  
Let those laugh who win!"

Sweet rain, soft rain, what are you doing?  
"I'm urging the corn to fill out its cells;  
I'm helping the lily to fashion its bells;  
I'm swelling the torrent and brimming the wells;  
Is that worth pursuing?"

Redbreast, Redbreast, what have you done?  
"I've been watching the nest where my fledglings lie;  
I've sung them to sleep with a lullaby;  
By-and-by I shall teach them to fly,  
Up and away, every one!"

Honey-bee, honey-bee, where are you going ?

"To fill my basket with precious pelf ;

To toil for my neighbour as well as myself ;

To find out the sweetest flower that grows,

Be it a thistle, or be it a rose—

A secret worth the knowing ! "

Each content with the work to be done,

Ever the same from sun to sun ;

Shall you and I be taught to work

By the bee and the bird that scorn to shirk ?

Wind and rain fulfilling His word !

Tell me, was ever a legend heard

Where the wind, commanded to blow, deferred ;

Or the rain, that was bidden to fall, demurred ?

MARY N. PRESCOTT.

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### CURRENT LITERATURE.

*Life of Lord Clyde.* By GENERAL SHADWELL. Two Vols. (William Blackwood and Sons.) The story of Lord Clyde is one that deserved to be fully told, alike because of the genius and power of the man himself, of the important part he played in some of the most eventful parts of our modern history, and of the lessons which his career is fitted to teach. Lord Clyde was every inch a soldier, perhaps as great a soldier as this country has known since the Duke of Wellington, and in his quiet heroism, his overpowering sense of duty, and his pure patriotism often reminding us of that great commander. He was no carpet knight, for whom fortune had prepared an easy course to success and distinction, but one who steadily rose to the highest position in the army as the result solely of his own merits. All that he owed to favour was his first commission, the story of which is somewhat curious. He was yet a mere boy (only fifteen years and a half old) when his uncle, Colonel John Campbell, obtained for him a commission in the 9th Foot, from the Duke of York, then Commander-in-Chief. "At the Horse Guards he had previously been introduced to the Duke by his uncle. The Duke supposing the boy to be, as he remarked, 'another of the clan,' entered him as Colin Campbell, and from that day he assumed his mother's name." His actual name was Macliver, the present member for Plymouth being his cousin. The Campbells have ever been sufficiently greedy of honour, and it is somewhat too bad that they have been able to appropriate to themselves the honours which ought to have clustered around the name of Macliver. To the Campbells, however, the future Lord Clyde owed the only patronage he ever received. He was fortunate in being able thus early to commence a military career, and even more so in receiving promotion within five months. All the other steps in his upward course he carved out for himself by dint of sheer ability and dauntless courage.



Instead of receiving special consideration from the authorities, he had, on the contrary, to complain of a neglect which would have broken many a spirit. But he patiently waited his opportunity, and when it came showed how much the nation and the army had lost by the wretched system which fifty years ago was even more than now the reproach of the Horse Guards, and the weakness of our military system.

It is true that Colin Campbell's story shows that a young and unfriended ensign may yet carry in his luggage a Field Marshal's *bâton*, and when the mere outline of the tale is told in this way it is impressive and telling. But as soon as the outline comes to be filled up it wears a very different aspect. At the very outset of his long life the young officer showed himself possessed of high military qualities. He served in the Peninsular War, and the manner in which he conducted himself in more than one engagement, and especially in the attack on San Sebastian, when he was foremost in the forlorn hope, abundantly showed the mettle of which he was made. As we read the glowing eulogies of his chief upon the gallant lieutenant, we might have predicted for him a rapid ascent to distinguished position. But such was not to be his fate. We will not say that he was forgotten, but at all events he was sacrificed to a system—whether of seniority or mere favouritism it boots not to inquire—and the nation lost the benefit of services which in some critical emergencies might have been of inestimable value. Nearly forty years after his daring feats at San Sebastian his real worth was unknown, and while our army was suffering in the Crimea from the weakness of Lord Raglan, General Simpson, and others, the one hero who might have altered the whole aspect of affairs had no opportunity for the display of his great powers. He was sixty years of age before he received the high command which enabled him to prove his quality as a general, and so to win the tardy honours which at last a grateful people willingly heaped upon him. Up to the time of the Indian Mutiny, England did not know the great general whom she had suffered to rust in obscurity, though again and again her dearest interests had been imperilled for the lack of a man of his calibre.

Despite this, however, the life of Lord Clyde was not an uneventful or idle one. After the close of the great European War, he was frequently engaged in important duties at home, as the head of his regiment, in whose character he took an almost parental interest. He served in China during the operations up the Yang-tse-keang which resulted in the treaty made by Lord Elgin; and subsequently at Chusan he played an important, though not sufficiently appreciated, part in the Sikh War, and he commanded a brigade in the Crimea, where he was one of the few chiefs who showed thorough competency and earned well-deserved distinction. There were from the first some who fully appreciated his talents, and among them was Sir Charles Napier, under whom he often served, and whose letters, freely quoted in this memoir, bear the most ample testimony to the service he rendered in every position he had to fill. But he had detractors, some from ignorance, others from envy, and others perhaps in consequence of his own modesty. A curious illustration of the extent to which these misrepresentations had gone, and of the actual injury which they had done him, is supplied in an anecdote which is told

here. Speaking of his return to England after the close of the Crimean War, General Shadwell writes :—

“ It was a happy circumstance, and of good omen for Sir Colin's future, that he returned to England at this juncture, for it enabled those in authority to form, by means of personal intercourse with him, a true estimate of his character, and to correct sundry false impressions regarding him which had reached England in the shape of rumours from the Crimea. One instance, furnished on the authority of the late Lord Sandhurst, to whom Sir Colin related the circumstance, may be noted to show how in an important particular the Ministers had been misled regarding him. Sir Colin, when dining with Lord and Lady Palmerston, sat on one side of the former, Madame Persigny, the wife of the French Ambassador, on the other. In the general conversation which took place Sir Colin talked to the ambassadress in her own language across Lord Palmerston, who, on hearing this, exclaimed in a tone of surprise, ‘ Why, Sir Colin, they told me you could not speak French.’ ”

What this really meant was, that Sir Colin, owing to defective culture, and especially to his ignorance of French, was unfit for the command of the British force in a joint expedition where it was of essential importance that he should be able to maintain intimate personal relations with his French colleague. No allegation could have been more scandalously unjust, and if it had the effect of keeping Sir Colin in subordinate command the consequences were as mischievous to the national cause as they were injurious to the gallant soldier himself. As a matter of fact, Sir Colin's acquaintance with the Continent and its languages was unusually extensive. He had taken great pains to master foreign tongues, making frequent visits to the Continent to perfect himself. Yet the evil tongue of calumny fastened on this very point, and represented him as deficient in the very point where he had special excellence.

The biography, however, has peculiar interest and suggestiveness from the very difficulties against which Sir Colin had to contend, and which he successfully overcame. It gives us, indeed, a melancholy picture of our military system. Even those who, like ourselves, hate the ideas on which it is based, and, so far from regarding war as the proper business of a people, esteem it one of the greatest calamities with which they can be visited, may yet feel a righteous indignation at the stupidity, if there be nothing worse, that disgraces the administration of an institution on which the nation expends so much of its resources. Here was one who may be truly described as a hero, brave, patriotic, noble, with a genius for strategy, and a singular capacity for command, and yet England would never have known his power had he not been able to command, by the kindness of a friend who advanced him the money, the amount necessary to purchase the higher steps in his regiment. It was true that he had perilled his life in the breach of San Sebastian, and if empty praise could have been any compensation for daring and skill so conspicuous, he had received it. But the military authorities overlooked such qualifications as his, and he might have remained a subordinate if money had not been forthcoming for the purchase of his lieutenant-colonelcy. As it was he was left in the trenches, while inferior men were blundering in their attempts to conduct the operations in the Crimea. Could there be a more complete

satire on the conduct of the Horse Guards? The redeeming feature is found in the conduct of Sir Colin Campbell under persistent neglect, not to say snubbing, to which he was subjected. He felt it keenly; but even when it was proposed to send him to Malta—that is, to relegate him to obscurity—and afterward to make other arrangements not less humiliating, he never suffered his sense of wrong to overcome his loyalty to his country. He came back with wounded feelings, but even that was at once dispelled by the gracious reception given to him by the Queen.

"In the draft of a letter to Lord Panmure, found amongst Sir Colin's papers, but which, in consequence of his interview with her Majesty, was not sent, he remarks that, 'Had actual operations been in progress he would have submitted without a word to any arrangements made by the Minister of War;' and adds, 'General Simpson will tell your Lordship that when it was in contemplation to place General Markham commanding the second division, over my head, active operations then going on, I told him I would obey a corporal, if called on, rather than make a difficulty.'"

There is a ring of true manliness and nobility in this which is very characteristic of the writer. Would that all the soldiers in the army of the gospel would accept and act on this principle. With Sir Colin it was no mere vapouring. He would, had the occasion arisen, have been faithful to this ideal of duty. When, however, fitting opportunity arose, no man could more quietly, yet keenly, rebuke the injustice and detraction by which he was pursued. Even after his extraordinary services in the suppression of the Mutiny, and the restoration of British authority in India, there were some who did not scruple to assert that the success was due to the skill of the chief of the staff. The General bore the injustice with silence and patient equanimity, but at a complimentary dinner given to him on his return home he dealt with it in a fashion which was not less effective because it was indirect. He himself gave the toast of the Chief of the Staff, and in giving it observed, "Never was a more efficient staff officer. I had no anxiety, for I knew I had only to form my plans, and lay down my instructions, assured that every arrangement would be carried out precisely as I intended and desired."

The life has so many points of interest that we only regret that it has not found a biographer more competent to do it justice. There are materials for one of the most attractive books of the day, but not only does General Shadwell lack the literary skill necessary to use them effectively, but he has not formed an accurate conception of what such a book should be. The various parts in Sir Colin's life should have been prefaced by historic introductions, which might well have taken the place of the official documents and complimentary letters, which are somewhat too abundant. Still we have here an honest record of a manly and patriotic life. A more thrilling story need not be told than the narrative of Sir Colin's suppression of the Indian Mutiny. It would have been a great pity if there had not been a permanent record of a career which has so many points of attraction, and now that we have it here *in extenso* others may set it forth in more telling form.

*The Christian's Plea against Modern Unbelief.* By R. A. REDFORD,

M.A., LL.B. (Hodder and Stoughton.) We owe this valuable book to the Christian Evidence Society, and if that Society had done nothing more it would not have existed in vain. The work of such an Association needs to be done with great delicacy and judgment, especially if it enters into the arena of public debate. The great truths of religion are too sacred and precious to be made, except under the pressure of a very imperative necessity, a theme for disputation in an excited public assembly. Even lectures at which questioning is allowed are too apt to drift into heated controversy where each party is anxious for victory. We gladly recognize, however, the valuable service rendered by some of the Society's lecturers, but for ourselves we attach more importance to its publications. Among these this book of Mr. Redford's will occupy a very high place. It is the work of one who has given himself thoroughly to the subject, and has brought to the study of the subject not only an acute and vigorous intellect, but also a ripe and extended scholarship. He has read very widely as well as thought very carefully, and as the result he has given us a contribution to the apologetical literature of our day which is singularly timely, and whose value is sure to be recognized by all who are desirous to have a full and intelligent acquaintance with the points on which it treats. It is the work of a Christian gentleman and scholar of broad sympathies and independent spirit, who has laid deep the foundations of his own faith, and is anxious, by the wise use of reasoning and scholarship, to educate others into the same clear conception of the truths of the gospel, and the same firm grasp of the evidences by which their authority is sustained, as that which he has reached himself. He rightly regards his work as having a practical and not a theoretical end in view. It is not a display of intellectual dexterity and logical acumen, but an attempt to meet the "demand of an agitated Christendom," and, if possible, to answer the objections of a scoffing and unbelieving world. Throughout the whole inquiry this end is kept steadily in view, and there is thus furnished to us a complete conspectus of a controversy in which all men ought to be, and multitudes are, deeply interested.

The book begins with a brief but suggestive chapter on "Fundamental Truths;" of which Mr. Redford says, "as matters of faith, they are not, perhaps, most often in the Christian's thoughts; but they are the main gateways through which, if unbelief finds entrance at all, the citadel of faith is lost." No statement could be more just. Christianity is undoubtedly a religion of facts; but the significance of the facts depends upon the view we take of these fundamental truths—"primary Catholic elements," as Mr. Redford describes them. Even the gospel which Paul preached "that Christ Jesus died for our sins, and rose again according to the Scriptures," which is nothing more than the statement of a great fact, would lose its preciousness if we ceased to believe in the guilt of sin, in the being of the God against whom it is committed, or in the future life of the soul which Christ redeems from its curse and power. Hence it is well that these points should be made clear at the outset. We have had suggestions thrown out that the immortality promised in the Scriptures, and which our Lord Jesus Christ is said to have brought to light, may be an immortality of the race, not the individual. Nothing can be more dangerous than this dallying with curious speculations. They may be

very ingenious, but they are certainly startling; they may gratify those who care for nothing if it be not new, but they are perilous in the last degree. In fact, they mean nothing less than the surrender of the "main gates" of the citadels. "Whether or not," says Mr. Redford, "it would be a sufficient support of morality to say there is a development of humanity while there is an extinction of individual man, we will not here inquire; but it is indisputable that Christianity addresses men as individually accountable to God, as individually reserved for judgment, as individually accepted or condemned in an eternal future. We must steadily resist all compromise on the doctrine of a future life and personal immortality." This does not necessarily touch the theory of conditional immortality. If immortality be brought within the reach of the individual then the conditions on which Mr. Redford insists may be held to be satisfied. Still it is not to be questioned that there are suggested here some of the most crucial and perplexing questions in connection with that theory. It supposes a judgment of the individual; but one of the chief objections to it in the minds of many is the difficulty of finding a place for that judgment of the sinner after the faith in his immortality has been set aside.

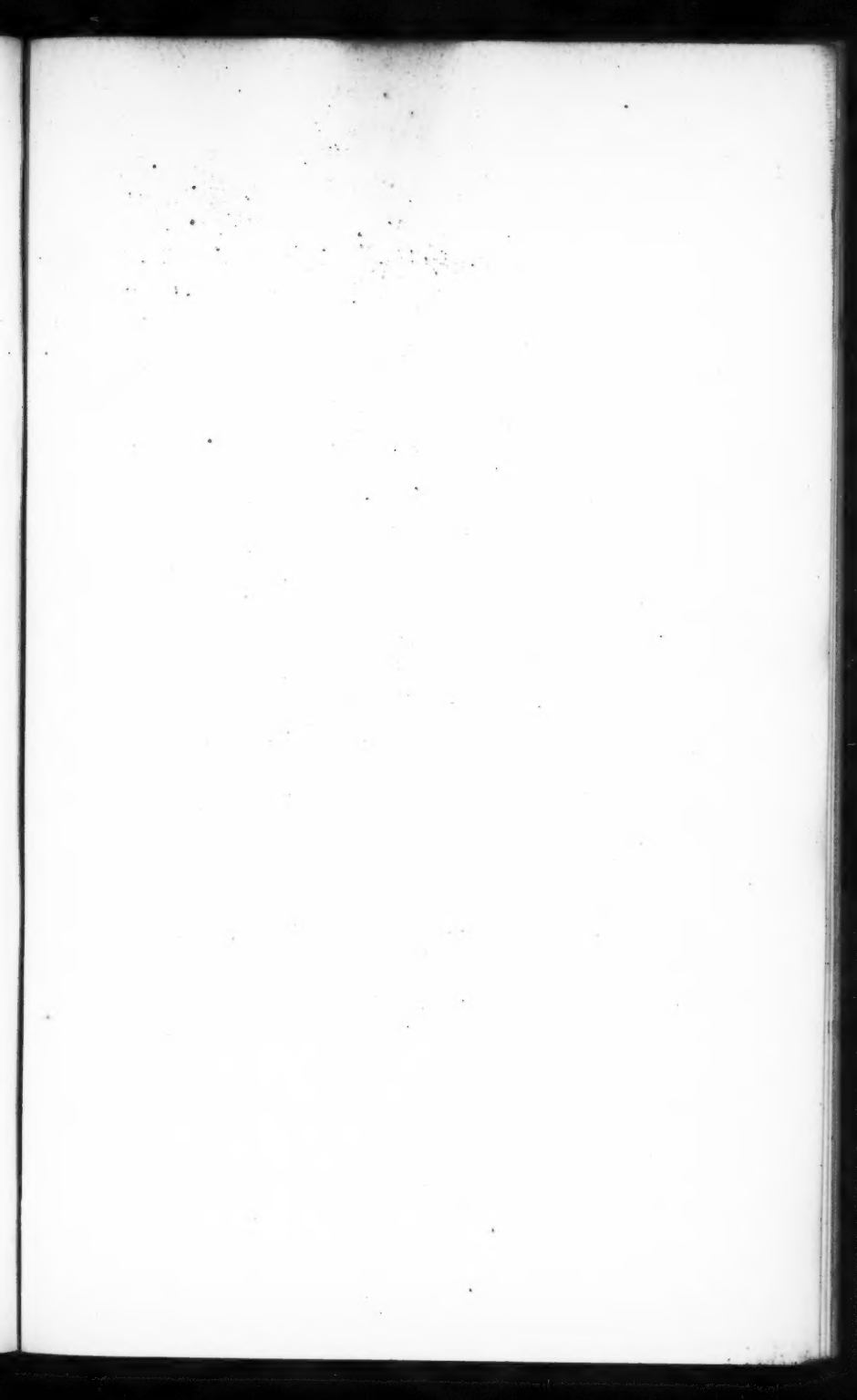
The chapter on the "History of Unbelief as embodied in Direct Assaults upon Christianity" is done not only with great discrimination, but, what were even more difficult, extreme tenderness towards unbelievers. Mr. Redford shows an abounding charity when he says of Strauss and the first edition of his *magnum opus*, "Although only twenty-eight years of age when he came before the public, yet there was so much modesty in his spirit, and so much force and pungency in his style, that his book at once drew attention." Modesty is certainly one of the last qualities we should attribute to a young author who coolly proposed to set aside alike the interpretations of believers, who found in the Gospels a genuine history, and the rationalistic explanations of those whose ingenuity was tasked to invent some mystical or spiritual meaning for the narrative, and to substitute a brand-new theory of his own, based solely on conjecture, and on the clever use of historical or quasi-historical parallels. We well remember the appearance of the book, and the effect it produced on certain minds. Thomas Cooper clothed it in English dress, and sought to adapt it to popular understanding and taste; and the Editor of this journal published a reply in six lectures on "Christianity and its Evidences." We admit the ingenuity of the attack, but we certainly doubt the modesty of the assailant. His position is as untenable as any which the enemies of Christianity have taken up, and yet none was occupied with a louder flourish of trumpets. Mr. Redford deals generously with him as with other sceptics, and this generosity we admire. We cannot here discuss at length the body of the work, and must content ourselves with a general commendation of its controversial ability and Christian candour.

*The Incarnate Saviour. A Life of Jesus Christ.* By Rev. W. R. NICOLL, M.A., Kelso. (Edinburgh: T. and T. Clark.) Even amid the many contributions to Christology which have recently appeared, there may certainly be found a niche which this book of Mr. Nicoll's may worthily occupy. It is not constructed on the lines of any of its prede-

cessors, but strikes out an independent path of its own. It is neither an elaborate biography, nor a series of hortatory or illustrative discourses with Christ as the centre, but a careful "attempt to narrate in a popular form the chief events in the life of our Lord, and to show how these bear on the doctrines of the Incarnation and Atonement." The discourses were delivered to the preacher's congregation, and therefore aim at clear doctrinal statement or practical application rather than critical discussion. The idea is a good one, and it has been well executed. The congregation is to be envied which enjoys the privilege of such teaching—so full of information, yet so free from pedantry; exhibiting the results of high scholarship, yet never obtruding its processes; thoughtful, yet full of life and real spiritual power. These are the characteristics of a book which has our hearty commendation.

*From Log Cabin to White House. The Story of President Garfield's Life.* By W. M. THAYER. (Hodder and Stoughton.) The death of President Garfield by the hand of a stupid and brutal assassin has sent a thrill through the civilized world, and produced an impression which for intensity and unanimity has seldom, if ever, had a parallel: We cannot speak of the sad event and its issues this month. But at a time when intense interest has been awakened in the pure and simple-minded man whose career has been thus suddenly and cruelly closed, there is a natural desire to learn something more of him. His story is well worth studying, and its salient points are brought out in felicitous style in the little volume before us. It is full of racy observation, interesting anecdote, and illustrative incidents of personal character. It ought to sell by thousands, for nowhere can there be found a more vivid portraiture of a remarkable man.

*Natural History of British Fishes.* By FRANK BUCKLAND. (S.P.C.K.) A more charming book of its kind than this, the last work of its lamented author, has not for some time come into our hands. Few men had a more thorough knowledge of such subjects as are treated here, and none, so far as we know, possessed in so high a degree the art of making them at once familiar and attractive to his readers. A book like this appeals to a very wide circle. The angler, especially if as yet he is only a novice, and has to be initiated in the mysteries of his art, will find here most useful information. The young student of natural history cannot have a more delightful introduction to the subject, while those who open the book with less definite purpose will find themselves entertained by the interesting style in which Mr. Buckland presents his facts, many of them of an extremely curious character, and instructs them about phenomena with which they are perfectly familiar, but into the *rationale* of which they have never taken the trouble to inquire.





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*Very sincerely yours  
Andrew Mearns*

Permanent Photo. Process



# The Congregationalist.

NOVEMBER, 1881.

REV. A. MEARNS.

REV. ANDREW MEARNS is one of a class whose work is always likely to receive less recognition and honour than it deserves. Much of it is done quietly, and attracts little notice. It is largely occupied with organization, and organization is valuable only for the ultimate results to which it leads, the harvest of whose honours is reaped by those who have done a different kind of service. The men who accept the office of secretary, especially among Congregationalists, have, in truth, great need of the spirit of self-sacrifice. Of criticism, harsh judgment, unkindly construction of their words and acts they are sure to have enough, but any other kind of reward is extremely doubtful. This is so even when secretaries are rendering gratuitous service, much more if they hold a salaried position. There is in most communities a cave of Adullam, which has a considerable number of dwellers, among whom is a common feeling of distrust and dislike of secretaries. The unreasonable demands which are made upon these officers, and the angry resentments which are awakened when they are refused, almost pass belief. We recently heard of a minister, for example, who denounced in the most vehement terms the secretary of the Congregational Union because he would not give him a representative member's ticket to the meeting of last May. He was not a representative member, and the secretary could not give the ticket without a direct breach of the law. But to the applicant this was intolerable. He was a Congregational minister, and was nobly superior to law. What has "Independency pure and simple" to do with law? Laws are made for organizations, and organiza-



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tions are contrary to the genius of Independency. It may be so, but if it be, then these Independents should keep aloof from such associations. This is, however, what so many seem unable to understand, and hence they are continually ready to attack secretaries as the representatives of red-tape, routine, and everything they hold in abomination.

The man who is prepared to face all this criticism needs to have not only a strong heart, but a very high sense of the importance of the work he undertakes. He sacrifices the purest joys of the pastor, and beyond most others he has to labour that other men may enter into his labours. It must be remembered, too, that the man who is fitted to succeed a secretary, when the office involves not only initiative faculty but administrative skill and power of advocacy, is one who would succeed as a pastor. Mr. Mearns has given proof of his ministerial power in the pastorates he has held, and he might at this moment have been the minister of one of the most influential churches in the West of England. If, instead, he is a secretary, it is because he felt the immense importance of the office, and therefore yielded to the persuasions of the friends who, discerning his special fitness for the work, urged him to undertake it. It was an act of self-denial, and as such will command the respect of all who are capable of appreciating the sense of duty which subordinated personal aims to the higher consideration of the claims of the Master and His Church. It is impossible to deny that in taking such a position, Mr. Mearns has lessened or postponed his chances of personal distinction, but he has extended his area of usefulness, and we have the confidence that, sooner or later, the importance of his work will be acknowledged.

Mr. Mearns was born at New Cumnock, Ayrshire, on July 4, 1837. He was educated at the Glasgow Normal School, and as he intended to give himself to tuition, became first a pupil teacher there, and subsequently an assistant master at the Royal Grammar School at Newcastle-on-Tyne, at that time under the efficient superintendence of Dr. Snape. But his heart was drawn towards the Christian ministry, and in 1860 he entered the Theological Hall of the United Presbyterian Church, and completed the usual theological course in

September, 1863. In the same year he accepted the pastorate of the Congregational Church at Great Marlow, and there had the first opportunity of showing those administrative abilities and that power of reconciling opposing elements which are so valuable in the sphere he now occupies. When he became the minister of Great Marlow, the Church was in a condition which would have discouraged a more resolute, and would certainly have baffled a less genial or energetic, spirit. The chapel was burdened with debt, the Church was weakened by intestine divisions, and the locality was not favourable to the growth of Congregationalism. During the three years of Mr. Mearns' ministry the debt was removed, dissensions were healed, and the power of the Church was consolidated. In 1866 he accepted the unanimous invitation of the Church at Markham Square, Chelsea, where his untiring energy, his loving devotion to his people and his work, and his power in the pulpit achieved a considerable success. A weak and struggling Church was raised to a position of influence and prosperity. But the qualities he had shown at Chelsea marked him out for public work, and he was elected secretary to the London Congregational Union. Of his services in that capacity, the present condition of that Union is the best evidence. So strong was the impression which his work made on the committee, who had the most intimate knowledge of it, that in 1879 they urged Mr. Mearns to resign his pastorate, which he had continued to hold up to that time, and to devote himself entirely to the Union. The separation from a people who were devotedly attached to him was very painful on both sides, and it was only the urgency of those who felt the importance of making the Union a power which induced Mr. Mearns to comply with the wishes of the committee.

The hopes with which the appointment was made have been more than realized. London was tardy in establishing its local Association, but the vigour with which the operations of the Union have been conducted has done very much to make up for lost time. In no part of the country was the establishment of such co-operation for mission work more necessary, but in none were there more difficulties in the way of organization. Only those who know London can under-

stand how much it suffers from the lack of a corporate sentiment. It is felt in civil as well as in ecclesiastical life, in political work as much as in religious effort. London is a name—*clarum et venerabile nomen*, doubtless—but nothing more. There may be a certain pride connected with it, but there is nothing of that strong sentiment which we find even in the inhabitants of the same county, to say nothing of the same town. Lancashire men have a feeling about Lancashire to which the vast majority of Londoners are absolute strangers. Yet London is a fact, to all Christians who ponder on the religious condition of its people, an appalling and overwhelming fact. The figures of the last census alone are sufficient to cause serious "searchings of heart," and ought certainly to silence captious criticisms on those who are seeking to do the work of the hour. There are Congregationalists who have a profound conviction of their duty in this matter. They feel that the religious provision for the populations which are springing up on every side ought not be left to mere hap-hazard. Suburbs with populations equal to those of large towns in the country arise as if by magic, and if the establishment of Congregational Churches in them be left to local or individual effort, in many cases the work will not be done at all. Perhaps the nearest Church has already work enough on hand, or perhaps it is indisposed to aggressive movements, or perhaps the pastor has not learned the full truth of the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth only to poverty." So unless there be an Association whose special duty it is to take a broad survey of the metropolis and its religious necessities, it is perfectly certain that the work done will fall below the requirements of the case and the power of the Churches, and that what is done will be badly distributed. The Union exists to do this work. It is superfluous to contradict the assertion which *The Standard*, evidently inspired by some dweller in the cave, put forth so confidently, that the Union, in conjunction with the Congregational Union of England and Wales, is revolutionizing the Churches and making the Memorial Hall the seat of the patronage of the denomination. Such a statement only provokes contemptuous laughter from all who know

the facts. The last thing which Independent Churches are likely to renounce is their right to choose their own pastors. They are slow to accept advice ; an approach to dictation they would resent with becoming indignation. On the other hand, the secretary of the Association which accepted the exercise of patronage, even if freely given to it, would have the most invidious of tasks. In every County Association the secretary becomes an intermediary between vacant churches and ministers. It is no part of his functions, but it comes to him unsought, and, for the most part, he cannot escape it. But we have seldom found any one who likes it, and assuredly the secretary of the London Union would gladly be free from it. With his singular geniality of spirit, Mr. Mearns is desirous to serve both churches and ministers by introducing the one to the other ; but he knows well enough the difficulties of the work, which he undertakes solely as a matter of general convenience. Beyond these introductions—not to pastorates, be it observed, but simply to preaching engagements—he does nothing. Control or influence in the churches he does not seek, and assuredly would never obtain. Indeed, only a man bereft of common sense would desire it ; and Mr. Mearns is distinguished for remarkable sagacity.

We are ashamed at having had to say so much in vindication of a Society so necessary and so useful. But the London Union is young, and has attracted an amount of criticism which is escaped by County Associations, constituted precisely on the same principles, and doing exactly the same kind of work. The reason is that it is new, and was established at a time when there was an outcry in some quarters against organized Congregationalism. The peculiarity of that outcry is that those who raise it in the interests of Independency are unwilling to allow others the exercise of their Independency. The Churches forming the Union do not propose to coerce others into their fellowship, or desire to place them under any ban if they remain outside. All that they ask for themselves is liberty to do their own work in the method which commends itself to their judgment. Not only have they no idea of interference with the internal affairs of the Churches, but they would strenuously oppose any movements looking in that direction. The Union exists solely for fellowship and

work, and all its friends may rejoice that it has found a secretary so admirably qualified to promote both. We venture to predict that if his work be allowed free play, the story of London Congregationalism in the next decade will wear a very different aspect to that of the past.

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### *DR. ALLON ON EVANGELICAL IDEAS.*

DR. ALLON has by his deliverances from the chair of the Union abundantly vindicated the wisdom of his appointment. In the Jubilee year it was desirable that the addresses should assume the character of denominational manifestoes, and in order to this it was essential that they should derive the utmost possible weight from the reputation of the Chairman. For this purpose it would not have been easy to make a happier selection than Dr. Allon. Though he is in the ranks of the elder ministers, he has never lost his sympathy with the younger. He has acquired the authority of age without losing the freshness, elasticity, and freedom of youth. Neither in thought nor in expression is there in him a touch of narrow Conservatism, and yet he maintains loyalty to the old faith, while doing full justice to all the varieties and developments of modern thought. His May address was mainly ecclesiastical, that in October wholly theological, and in both he has expounded the views of Congregationalists not only with great felicity of style, but also with a clearness and discrimination which have commanded the assent of the overwhelming majority of his brethren. His late deliverance at Manchester is especially fitted to command attention by its lucidity and vigour, its distinct enunciation of great principles, and its skilful array of powerful arguments on their behalf. Its literary qualities are high, but they are the least of its merits. We admire its philosophic tone, its forcible reasoning, its vigorous expression, but we are chiefly struck by the distinctness of its Evangelical statements, the fervour of its spirit, and the manly attitude which is taken in relation to the Rationalism of the day.

Dr. Martineau is selected as the representative of a theology to which Congregationalism is decidedly opposed. In thus



fixing upon him as an opponent, Dr. Allon is careful—some would say more careful than was necessary—to record his high estimate of the man whose system he was about to criticize. There is something to be said on both sides in this matter, but Dr. Allon's glowing eulogy on the teacher ought certainly to prepare the way for a more calm and dispassionate discussion of the teachings. The criticism is not the less trenchant because the critic deals with opinions only, and expresses profound respect for the thinker. The battle, as Dr. Allon's whole address indicates, is between opposing systems, and, as the exponent of Congregational views, he declares emphatically in favour of Evangelicalism in opposition to Rationalism. He has necessarily to restrict himself to one line of argument; and the address as a whole is a masterly vindication of the Evangelical theory by an appeal to moral consciousness. He does not, as we understand him, depreciate other lines of reasoning, but he confines himself to this. The Evangelical doctrine of forgiveness is more in accord with the moral instincts of the race than any Rationalistic theory.

Very much depends on the definition of terms in this controversy. Dr. Allon deals with the "comparative claims of the Rationalistic and the Evangelical systems," and in a noble passage, as admirable for devout sentiment as for unimpeachable truth, speaks thus:

In the light of Christian history, then, and of almost every variety of religious experience, are we not warranted in affirming that no theological ideas are comparable in fitness and power to those that are significantly designated Evangelical? While, as an equally certain historical fact, no Church repudiating these ideas has developed either strength or permanence. Where is the Rationalistic Church to be found that is either historic, powerful, or missionary? Just in proportion as Evangelical ideas have taken possession, they have stricken deep roots in human nature, they have excited a fervent spiritual life, they have inspired a pitiful, self-sacrificing, aggressive zeal. Thus Romanism has been a greater and more permanent religious force than Rationalism, Evangelicalism than Unitarianism or Moderatism. Superstition even, which is the ignorant fervour of the religious life, is a greater power than Scepticism, which is the negation of it.

Our judgment of this view must necessarily be determined by the interpretation we put upon the terms Rationalist and Evangelical. It is possible so to widen the former as to make

it comprehend such thinkers as Robertson or Maurice. It is possible so to narrow the latter as to restrict it to the views held by the Evangelicals of the Established Church. The terms are vague, and yet they are the only ones that could be employed; and, remembering Dr. Allon's well-understood position, and noting carefully his language in this address, we cannot see that there ought to be any uncertainty about this view. He certainly does not treat Evangelical ideas as identical with the teaching of the Evangelical school, who may hold some views which are not distinctly Evangelical, and omit or not give sufficient prominence to others that are.

It is not easy (Dr. Allon tell us) to calculate how much the meagre thinking, the drivelling sentiment, the intolerant Pharisaism, and the fanatical cant-words of some section of the Evangelical school have prejudiced its theology, limited its efficiency, and hindered its progress.

Here certainly is no slavish deference to human theology, no disposition to discredit the exercise of human reason in matters of faith. It would be strange indeed if Dr. Allon had shown any such tendencies, seeing that among extreme Evangelicals thus spoken of there are some who would regard him as a Rationalist in common with others of his brethren, who are equally loyal to the great principles of Evangelical truth, and equally resolute in their assertion of the right of the individual mind to "prove all things." It may sound paradoxical to speak of them as Evangelical Rationalists or Rational Evangelicals, but that is precisely their position. They do not dethrone their reason, but they insist that the faith which leads them to trust in Christ as their Saviour is not out of harmony with the teachings of the highest reason. The truth, to whose authority they have bowed, was not, could not be discovered by their own unaided intelligence, but it has commended itself to their heart and conscience. It is supernatural, but they maintain that it is not irrational. Reason has tested the claims of the Divine revelation and acknowledged their validity. Reason has examined its teachings, and finds in them the Evangelical idea. The Rationalism to which Dr. Allon objects is that which rejects all supernatural teaching and influence and

insists on evolving a religious system out of its own consciousness. Of course many varieties of opinion are embraced within the general definition. It is not to be supposed that they are all open to precisely the same objections, but they are alike opposed to the supernatural element in the Evangelical teaching, and it is on this that the distinction insisted on by Dr. Allon is based. What the Evangelical ideas are on which he insists as essential may easily be gathered. The following sentences are sufficiently clear indications :

So soon as any Church rids itself of the "mythology of the Christ"—rejects, that is, the great theological beliefs of His incarnation, His atonement, His resurrection from the dead, it is emasculated as a moral force.

With the majority of men religious life is a practical necessity, not a speculative philosophy. They need for their moral disability of life, for its historic despair, for its dark forebodings and blind yearnings, the "strong Son of God," which the Christ proclaims Himself to be. They need for their sin the atonement which His Cross provides ; for their death in sin the quickening which His Spirit brings ; for their example and inspiration the ideal life of perfect purity, sympathy, and help which Christ Himself is ; and for their future the living hope of immortality which His resurrection creates.

This is surely explicit enough. There is here sufficient breadth for considerable diversity in modes of exposition, as well as for great variety on points which do not enter into the essence of the gospel. There is, in fact, the line which was laid down in the much-assailed resolutions of the Union in 1878, and the hearty cheers with which the Assembly responded to Dr. Allon's utterances showed that the Union has not repented of the deliverance which it then gave. Its Evangelicalism is broad, but it is clear and distinct.

The testing-point is undoubtedly in the question of forgiveness. Is there sin to be forgiven ? Is that forgiveness won by man, or given by God ? If God grants it, is its bestowal in any way connected with the death of the Lord Jesus Christ, or is it the result solely of some moral change in the recipient ? These are crucial questions. The Evangelical theory undoubtedly is that between the death on the cross and the forgiveness of human sin there is the relation of cause and effect. What the exact nature of the relation is may be open to discussion, but the essence of the gospel, as proclaimed by Paul, is that "through this man is preached

the forgiveness of sins." Now the preaching of this great apostle was indisputably the most potent factor in the formation of the early Churches. It was said of him and his companions that they turned the world upside down, and the language was hardly too strong. It certainly did not exaggerate the nature of the change which they effected in individual character, even if it may seem to give too strong a conception of the numbers on whom that change had been produced. The more we think of the moral revolution effected in many of the early converts from paganism, the more marvellous the phenomenon. It requires, indeed, a considerable exercise of the imagination in order to have any adequate conception of the moral corruption in which the gospel found them. So morally degraded were they that they gloried in their shame, and regarded licentious orgies as acts of religious worship. Their minds were darkened, their hearts callous, their consciences perverted. They had to learn primary moral ideas, to be awakened to the most rudimentary of moral sentiments. Yet out of such unpromising materials were fashioned saintly devotees, courageous missionaries, self-sacrificing workers, heroic confessors. There are few more striking evidences of the truth of the New Testament than the fidelity with which it presents, especially in the letters of Paul, the failures of these early Christians. They are not exhibited as becoming suddenly perfect, but as gradually fighting their way to a nobler and better life. They made mistakes, they fell into divers temptations, they rose up to stumble again, just as we might expect in men compassed about with like infirmities with ourselves, but through the whole there runs the one high purpose—to follow after holiness.

This surely is itself a marvel. The change cannot be denied, seeing that it is not only testified by unfriendly writers, but that the effects remain to this day. Without this revolution there would have been no Church, and yet that revolution was a moral miracle, as astounding as any physical wonder that could have been wrought. If Paul had invoked the thunderbolts of heaven to strike the proud temple of Diana at Ephesus, he would have accomplished nothing more wonderful than the change effected in those dealers in magical arts, who proved the sincerity of their penitence

and faith by the sacrifice of property worth fifty thousand pieces of silver. Christianity has made us familiar with the idea of such sacrifice, but it was a novelty then; and that it should so possess the minds of men who had hitherto lived by trading on the superstitions of others, was an achievement of faith as surprising as though a mountain had been removed and cast into the midst of the sea. The question arises, how was it effected? It was not that individuals were overborne by public opinion, or carried away, almost despite themselves, by some tide of fashion. On the contrary, authority, precedent, fashion, were all opposed to the change, and the men who professed it were simply treated as the "scum and off-scouring of all things." How, then, was it effected? By the foolishness of preaching. The word of the preacher was, "Christ Jesus died for your sins, and was raised again the third day." "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins."

We hesitate not to say that unless this message had found a response in the deepest spiritual instincts of man, it would have been utterly powerless. "This appeal of the gospel forgiveness in every part of its process to our inherent sense of righteousness, to the indestructible instincts of our moral nature, is (says Dr. Allon) the secret of its distinctive power." Here is the only key to an understanding of the phenomena of which we are speaking. The words of the preacher awoke the conscience, which, though dormant, was not dead. They penetrated into chambers of the soul which had long been forgotten, and the echoes which they awoke thrilled the heart with a remorse and an anxiety to which hitherto it had been a stranger. Men who had hitherto had no thought of sin except as some conventional or ceremonial offence against their gods, were filled with anguish at the thought that they were sinners, and cried out like the jailor at Philippi, "What must I do to be saved?" The answer of the apostles was not, "Forgive, that ye may be forgiven," but, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The exceeding sinfulness of sin thus lies at the root of the Evangelical system. Abate the sense of that, and the feeling of the sense of the preciousness of the sacrifice of Christ goes

with it. Or adopt the opposite process, and reduce the value of His life and death, and the estimate of the guilt of sin is diminished accordingly. The whole system, indeed, hangs closely together. The incarnation without the atonement is to us not only a mystery, it is an incredible mystery, for we see no adequate purpose to be accomplished without that wondrous sacrifice which began in the "poor manger," and was consummated in the "bitter cross" of the Son of God. If sin against God was such a triviality that it was to be forgiven on condition of the sinner showing a forgiving spirit, surely some human teacher might have sufficed to instruct the world on a point so simple. The manifestation of God in the flesh, indeed, can never fail to have a mighty power in attracting devout souls. But surely the advent of Christ must mean more than this. If God has sent His Son into the world, we feel instinctively that it must be for some other purpose than to suggest that "bygones should be bygones." That He should come to condemn sin in the flesh, and to die the just for the unjust, that He might bring us to God, is wonderful, but it does not revolt our sense of moral proportion the same way as does the suggestion that the only object of the incarnation, with all its mysterious agony and suffering, was to instruct men that he who forgives others will himself be forgiven of God.

Such a theory, assuredly, has never satisfied the instincts of men. So deeply rooted in the heart is a sense of the guilt of sin, that it will often reveal itself in men who appear utterly callous and indifferent. The wondrous effects, for example, produced by Wesley and Whitefield among such men as the Kingswood colliers were the result of an appeal to this sentiment. With them, as with the first converts from paganism, there was a sense of evil and a fear of judgment which had only to be roused into activity to make them welcome the proclamation of forgiveness through His infinite love. Conscience was disturbed from its long slumber, and while each separate remembrance recalled some new sin, and each sin had its own sting wherewith to afflict the soul, there came a sense of peace and deliverance in the assurance that Jesus Christ had come into the world and died to save sinners. Even in these degraded natures there was a

lingering sense of righteousness which welcomed this wondrous teaching that God "might himself be just, and yet the justifier of him that hath faith in Jesus."

Nor can it be said that it is only in sinners of this type whose lives have been given up to the pursuit of vice that this sentiment is to be found. It is even more keen where the moral sense is more delicate and the conscience more sensitive. It is of this higher moral calibre men who, when smitten with the sense of sin, "know and see that it is an evil thing and bitter that they have forsaken the Lord their God, and that his fear is not in them," and who are least willing to rest satisfied with the thought that sin is only a weakness about which it is not necessary that they should much distress themselves. They feel the agony of a separation from God, and feel it all the more, because they have the consciousness that it is the fruit of their own desires of which they are eating. To tell them that God is their loving Father, who has not forgotten them in their wanderings, is only to aggravate their misery, unless you tell them also of the "means he doth devise, that his banished be not expelled." As Dr. Allon well puts it, "the nobler the moral feeling, the deeper the sense of sin, the more imperative the demand for perfect righteousness in forgiveness." It is to this deepest and truest instinct that Christianity appeals when it holds up to the eye of the sinner the Lamb of God who taketh away the sin of the world.

It is true that our Lord teaches that the forgiven man must himself forgive, but that is something very different from the teaching that God forgives him because he has forgiven those who have offended against him. It is the softened heart which the grace extended to him has produced that disposes him to deal gently and tenderly with his fellow-men. The Divine forgiveness has made him forgiving, and the sign that he is pardoned is that he in his turn is so ready to pardon. The mercy is not so much the condition of his obtaining mercy, as it is the effect which the experience of it has produced on his own mind. This is the lesson of the parable in which the Lord has instructed us as to the principles of forgiveness. It does not treat of the mode in which the lord's forgiveness was secured, but simply of the manner in which it was abused. The servant's debt was cancelled without any



expression of readiness on his part to remit debts due to him by others as unable to pay as he had been himself. But when he who had sighed for mercy showed himself unmerciful, and having escaped the payment of his own debt was ready to exact the last penny from his debtor, then he is condemned. As we read it, the parable is one of many reminders of the truth that the forgiveness of sin is something more than a mere exercise of prerogative; that where it is bestowed there is a great moral change in the recipient; that faith in the Christ means a love which desires to be like Him; and that the man who has this will, for Christ's sake, forgive others their trespasses as God has forgiven him. It is another mode of answering the objection to the gospel with which Paul deals in the Epistle to the Romans: "Shall we continue in sin that grace may abound?" What our Lord teaches is that where much has been forgiven, there must be much love, and that is the influence which will renew and sanctify the character. Thus the moral effect of the atonement is made as prominent as its pardoning grace. Possibly even now there are cases in which the attention is fixed too exclusively upon the letter, and it is well we should be reminded that, while it is possible to discriminate, as the old divines used to do, between justification and sanctification, practically the two processes cannot be disjoined, and that no man can enter into the joy of the Divine forgiveness who has not himself learned, in some measure at least, how to forgive.

The change in the teaching of the pulpit, which has given its proper place to the moral influence of the death of the Lord Jesus Christ, is one which must be welcomed. But there is great danger that this view of the atonement may be pressed so far as to become the exclusive one. The result would be to destroy the power of the Cross altogether, for its force in the regeneration of human character depends entirely upon the position it is to hold in relation to the pardon of sin. The experience of centuries has proved that there are no motives by which the heart can be so deeply affected, and the life moulded to such pure and lofty purpose, as those which are begotten by love to the Saviour. But if He be reduced to the level of a human teacher; if the doctrine of His sacrifice for sin be relegated to the "mythology of the Christ," from



whose bondage this age has emancipated itself ; if our debt to Him is narrowed to that which we may owe to a great teacher who has given us original thought, wise counsel, or perfect example, whose life has been to us an inspiration as well as guide, the appeals based upon the love manifested in His death have lost their point. What the transcendent moral beauty of Jesus of Nazareth may accomplish will be left, and there are those who may please themselves with the belief that this will be sufficient to secure results as marvellous as those which have hitherto attended the preaching of Christ crucified. They themselves have renounced what they call the "mythology," and yet the fascination of that sublime figure still remains. They still feel the glow of holy admiration and devout sympathy ; they are still conscious of an irresistible attraction which draws thought and affection to Him ; their hearts are still quickened by the memory of His life ; and they are still fired with the ambition to be like Him, whose example has become to them the one law of life. And they think it will be so with others. But the hope is a delusion. How far they are themselves unconsciously affected by the associations and ideas which cluster around the name of Christ, even though they have renounced the doctrines which have given them birth, it would be useless to inquire ; nor, if we could arrive at a certain result, would it be of any practical advantage. What we have to decide is whether, if we lose Christ the Redeemer, there remains any force in the life of Jesus the teacher which would inspire men to lead lives of holy devotion and self-sacrifice. Emphatically we answer in the negative. The Sermon on the Mount secures obedience only when we have heard and believed the message of pardon proclaimed at the Cross. We seek to realize the ideal not only because it is sublime, but because it is set forth by and in Him whose love has kindled ours. Apart from Him its very perfection mocks our hopes and baffles our endeavours. We try to attain to it, and are continually driven back wearied, disappointed, and desponding. We try to forgive others, and, like Peter, find the task so hard that we are ready to resign all hope of pardon if it can only be won thus. In short, the Evangelical doctrine is that which alone can give the assurance of pardon, as it is that which alone can be the mighty incentive to holiness.

### GENIALITY IN ART.

THE mission of some men—call them Bohemians or what you will—is to be genial. Such men can be earnest, but their chief concern is to give a sparkle to life. They are examples of the near relation which exists between genius and geniality in their manifestation in literature and art no less than in their Latin derivation. Mr. Ruskin, himself a genius who has a genial way of putting things, in one of his letters has told us of his merry, smiling Alpine guide, who, seeing him troubled about many things, expressed his regret that his master did not know how to live—*Le pauvre enfant*, said he, *il ne sait pas vivre*. Perhaps not, in the careless, heedless, laughing, cow-song singing sense. But that is exactly what the Bohemian does know how to do. And he has his vocation. A great art lies in putting things pleasantly; for the world, no less than women, is to be won with smiles. An obscure dramatist of the time of the first Charles, Henry Glapthorne, makes the Arcadian lord, Philarchus, say to Demagoras, the rough, self-opinionated soldier, who sues, or rather demands, the love of the sweet and gentle Parthenia—

You'll scarce

Conquer a lady with this stern discourse,  
Mars did not woo the queen of love in arms,  
But wrapt his batter'd limbs in Persian silks,  
Or costly Tyrian purples, speak in smiles,  
To win her tempting beauty.

In times of great travail even a man of genial fancy, like Spenser when he visited Munster, or one notable for geniality in social tone, like Pym on the eve of the Long Parliament, is perforce serious; but in ordinary times and under normal conditions, new departures, which are not violent, whether in society, art, literature, or even religion, are led by men of natural gentleness, sweetness, and geniality. For instance, Lorenzo de Medici was the central figure in the transition of Florentine society from the old barbarity of idea to the new light of science and philosophy; Benvenuto Cellini, most rollicking of boasters, was a foremost exponent of the Renaissance; Sir Walter Scott was one of the stepping-

stones between eighteenth century affectation and modern romanticism ; and Charles Wesley, no less than John, was associated with the Evangelical revival.

In the quest for examples of geniality in art we are impressed by two notable facts ; first, that those we light on among English artists are mostly of the order of decorative art, which shows that the artist has an instinct for making home bright and happy, as a set-off against possible sorrow and pain prevailing outside ; and secondly, that he seeks his inspiration in imaginative literature, which is outside the experience of our daily life, and does not affect our sympathies too keenly. In the Grosvenor Gallery this year were a few admirable illustrations of these facts. Mr. Walter Crane's "Europa" and "The Laidley Worm," Mr. G. F. Watts's "Endymion," Mr. John Collier's "Daughter of Eve," Mr. Albert Moore's "Blossoms," and "The Roman Acrobat," by Mr. J. R. Weguelin, were notable, not alone as fairly valuable contributions to the sum of the year's pictorial art productions, but also for certain qualities which were peculiar and original. They belonged to the class of genial decorative art ; and so, in the first place, did not come within the range of modern sympathies in incident ; and next, they mostly aimed at brightness of mural adornment before pictorial effect. There was, then, Classicism in subject : Mural adornment purely in motive : and Fanciful and poetical idealization in design and treatment.

The primary motive in the "Europa" was effective colouring of a peculiar and distinct character. While the general effect of the "Laidley Worm," to be mentioned in a moment, was almost that of tapestry, and consequently suggestive of warmth, this, on the contrary, was cold, and in general effect opalescent, not textile. Opalescence of effect being the primary motive, the subject and design were secondary : both these happened to be pleasing, and manifested poetic taste and inventive skill. It is the old story of King Agenor's daughter beguiled by Zeus disguised as a bull. She, deceived by the beast's gentleness, had mounted his back, and, waving a playful good-bye to the mere mortal lover on the Phœnician shore, was being carried out to sea by the all-amorous god in the direction of Crete, the cradle afterwards of her children, Sarpedon and the

rest. To the left of the picture Phaethon, "the shining one," was seen harnessing the restive horses of the sun, thus indicating daybreak. Poetic fancy at every point: but even that is subordinated to the pearl-like general effect, which was the primary motive. Europa's outblown veil was as a shell in form and mother-of-pearl in colour and apparent substance; while the light, shadow, and colour which played upon the waves were opalescent in the morning light—

from the horizon's vaulted side,  
There shot a golden splendour far and wide,  
Spangling those million poutings of the brine  
With quivering ore.

"The Laidley Worm of Spindleton Hough—a Legend of Bamboro' Castle," by the same artist, belonged to the numerous class of legends concerning knights and dragons, legends which from Hercules and the dragon of Lerna, and St. George and his exploit, down to the dragon in the Faerie Queen, with "his breath of smothering smoke and sulphur," have been much affected by old writers of romance. Though similar in character to another Yorkshire tradition, "The Dragon of Wantley," or Wharnccliffe, this one had the peculiarity—Attic rather than Anglian in its genius—of turning on the retransformation of the beast into a fair maid. The picture was sombre in tone, a complete contrast to the "Europa," and resembled tapestry not only in apparent texture, but also in containing within the same canvas more than one incident. There was the coming of the knight over the sea, the incantations of local wise men, the kissing of the thing—instead of combating it—by the knight, and then the riding away of the happy pair, upon one steed, to Bamborough Castle to the right—

Word went east, and word went west,  
And word is gone over the sea,  
That a Laidley worm in Spindleton Hough  
Would ruin the North Countrie.

The knight came, and instead of fighting the enormous reptile, he bent over it endearingly—

He sheathed his sword, and bent his bow,  
And gave her kisses three;  
She stept into a hole a worm,  
And stepped out a ladye.

Always poetic in his conceptions, Mr. G. F. Watts is not uniformly happy in depicting them: and fails generally in brightness and cheeriness of tone. This was true of the "Endymion," which, while very sweet in design, lacked the radiance of Keats' text. Charming was the crescent form given to Cynthia, the impersonated moon, as she bent over the sleeping and dreaming Endymion, but wanting in transparency. No apology is needed in quoting from "the pretty piece of Paganism," as Wordsworth designated Keats' master-work; and the wonder is that Mr. Watts did not give the passage which evidently had inspired him. Endymion tells his vision and his love to his sister—

And lo! from opening clouds, I saw emerge  
The loveliest moon that ever silver'd o'er  
A shell for Neptune's goblet; she did soar  
So passionately bright, my dazzled soul  
Commingle with her argent spheres did roll  
Through clear and cloudy, even when she went  
At last into a dark and vapoury tent—

\*            \*            \*            \*            \*

Again I looked            .            .            .            .  
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gordian'd up and braided,  
Leaving, in naked comeliness, unshaded,  
Her pearl round ears, white neck, and orb'd brow;  
The which were blended in, I know not how,  
With such a paradise of lips and eyes,  
Blush-tinted cheeks, half-smiles, and faintest sighs,  
That, when I think thereon, my spirit clings  
And plays about its fancy.

Perhaps he was wise to avoid quotation, for little of the colouring of the poet had been rendered by the painter. In the canvas the dusky Endymion lay asleep, while over him bent, hovering, the sweet vision, her form and fluttering scarf describing the crescent which erstwhile hid itself in the tent of cloud looming above the horizon's verge. The wanness of the silver moon with mourning weeds of shadow rather than the "blush-tint" of Cynthia had been his aim. And he had worthily touched his mark: but yet there was a falling short of the poet's thought.

Fanciful and full of geniality in incident were these pictures, but Mr. Collier's "Daughter of Eve" was neither. Neither had it humour. We sought, then, for its cheery effect in prettiness of design and in brilliancy of colouring, and in these lay its claim to be classified with the sunny productions of art. And it was in these, too, that he revealed himself to be an apt disciple of the genial Alma-Tadema. No taint of hereditary depravity was here, no Miltonic seventeenth century Eve that. On the broad coping of a garden wall, above a carved frieze and rich-coloured arch-stones, reclined a finely-formed girl, with white loose drapery thrown over her. Her naked arm was outstretched to reach the golden apples growing on the wall below her. Above the line of the coping, above the recumbent figure, was the deep blue and green sea—reminiscent of the sea in Mr. Alma-Tadema's "Sappho" at the Royal Academy—which served the purpose of intensifying the colour and light of the picture: below was a peep through the archway of the garden resplendent in flowers and sunshine.

"Blossoms" was one of the sweet harmonies in which Mr. Albert Moore delights. On this occasion, perhaps as a tribute to the recent fashion of the period, it was "a woman in pink." Another season it may be that we shall have a chord struck in the key of the gorgeous sunflower, fair Clytie, the Apollo-loving. Sweet was the figure in "Blossoms" and masterly as a victory over a colour difficulty. She was robed in pink, she was of rosy complexion, there was a red curtain, and the carpet was also of that colour. But by a most delicate manipulation, and the aid of a fawn ground covered with white blossoms, a harmony was produced from which many a woman of taste might obtain a hint in draping herself in varied tones of the same colour. But it came too late. The spectrum, or rainbow style, seems to be the coming folly.

In the "Roman Acrobat" Mr. J. R. Weguelin showed himself as another disciple of the admirable Alma-Tadema school. The well-developed figure of the woman on the tight rope, nervously cautious at every balanced step, was well painted, but there was a slight coarseness of treatment, which, while perhaps accordant with the usual fact in what we should call circus performances, was a concession to the discernment of

maturity rather than a recognition of the youthful disposition to fond illusions. Childhood, in its rich imaginativeness, pictures the artistes of the ring as beings of a superior type—princesses, fairies, nymphs, and what not. Not so Mr. Weguelin. His acrobat was a clever muscular expert, and an unrefined, commonplace personage, with none of the glamour which infantine fancy throws over the, to it, ethereal being of the country fair, for instance, of a quarter of a century ago.

Mr. P. R. Morris is a versatile genius whom it would be difficult to classify as belonging to any one particular school, but he certainly does belong to the ranks of those who appreciate the advice of Philarchus, to "speak in smiles." His versatility was exemplified in a few of his well-known pictures. Nothing could be more various than his company of maidens, white in garb of gauze going to their first communion, the building of the ship with its cluster of busy caulkers, works of former years, and his "Breezy England," exhibited at the Grosvenor Gallery. To those jaded ones who were kept in London during the oppressive heat of summer, there was a freshness and an airiness in this last canvas which was welcome indeed. The yokel, much embarrassed by the restive horses, the swift-flowing stream, the yelping sheep-dog rushing stupidly after the frightened drake, the rain-sodden road across the breezy expanse of common, and the scudding clouds—these all made up a phase of country life which was highly suggestive of cheerfulness, and a picture fit for the adornment of the London home where there prevails a wholesome sympathy with the life of rural England.

Cheerful and bright was the general aspect of the United Arts Exhibition at 116, New Bond Street. Although the gallery was open to both English and Continental artists, the "altogetherness," to use a Carlyle word, impressed one as decidedly foreign: and, as Mr. Punch's friend Maudle is exclusively English, the "Greenery-Yallerly" quality was absent. Indeed, we came upon old-fashioned methods and old ideas of harmony which we must confess were refreshing after recent years' experience of harmonies, symphonies, and nocturnes. "A French Café of the Last Century," by M. E. Fichel, was a singularly appropriate illustration of the prevalent brightness and also of the old-fashioned ideas of

harmony of colour. The costumes were of the well-known eighteenth century type, a type capable of picturesque arrangement and a variety of colouring. Four gentlemen, two of whom were playing chess, were seated at a table in the centre, and three others were standing watching the game. To the left and right were other groups, which were subsidiary. Two of the standing figures in the central group were clad respectively in scarlet and crimson. These together represented the high pitch of the picture, which was toned off by a master hand into a sweet harmony. A sitting figure in grey between these two softened the effect at once; then from the scarlet the colour graduated into the left-hand group in the rear of it—Boniface in blue, guest paying his reckoning in pink. From crimson, graduating to the right, there was a standing figure clad in green, regarding the play while he smoked a “churchwarden” (not translatable, M. Fichel, as *un marguillier*), then one of the players was in Vandyke brown and a figure in the background in reddish brown. To read this description one would imagine that such luxuriant colouring would distract from the incident; but, on the contrary, M. Fichel is like Hogarth in this respect, that his colouring is subordinate to the story he has to tell, and it is thus that his work properly and pleasingly imitates Nature in her most striking effects.

It does not come within the province of this article, much as it may be regretted, to speak of M. Carl Gussow's masterly portraits—“The Architect,” “Bygone Days,” and “The Old Folks at Home;” but, as bearing on the line we have marked out for ourselves, pictorial geniality, we proceed to observe that the professional religionist, priest, monk, and confessor, is to the artist, equally with the *littérateur* of papal countries, a frequent subject of merriment. He is generally regarded as a jovial fellow and a good liver, with an element of gallantry about him. There were several clever works there illustrative of these qualities. The most pretentious were “A Dainty Morsel,” by M. E. Schulz-Briesen, and “The Hero of the Fête,” by M. Antonio Casanova. The former was a clever rendering of facial expression. It was an inn parlour scene. The buxom waiting-maid had just set a dainty bird and a bottle of choice wine before the last arrival, a sleek and well-fed priest. Great satisfaction was in his face, a varied expression



of chagrin in those of the others, who, after a more frugal repast, moistened with beer only, were consoling themselves with their pipes. Evidently the priest was more popular with the Abigail than with the sterner sex, the customers. "The Hero of the Fête" represented a rich interior, a drawing-room of the Castillian time in the Netherlands. The costumes of the occupants, nobles and dames of high degree, were magnificent. A young lady of the house was playfully dancing a minuet with a fat old mendicant friar in rusty garb, to the amusement of the somewhat disdainful other occupants of the apartment. The contrast in the brilliant colouring of the costumes and appointments with the sober attire and ghostly character of the friar was equalled by the humorous incongruity of the incident.

The other examples of fun at the expense of the assumed sacred order were small works. "The New Vintage," by M. A. Humborg, in which jovial monks in a cellar are tasting wine; "A Christmas Dinner," by the same artist, a sucking-pig drawn from the oven by one of the brothers for the inspection of his superior; "Digestion," by M. A. Schill, a priest smoking a cigarette, after evidently a toothsome meal; these all were depictions ridiculing the love of good living among the Romish priesthood.

These foreign artists we have named, and many others whose works were in this gallery, have the faculty of lending a charm to life by the representation of humanity under its humorous aspects, and are welcome to us as men of geniality, speaking in smiles. And not only these, but the English artists also, whose works have come within the scope of this article, do, we venture to think, enter a healthful protest against "Postlethwaite" and his fraternity of *Æsthètes*—what lovely thing could bear so hybrid a name?—whose highest conception of art lies in sentimentality, in expression crude, inane, and dismal, and not in sentiment, which, unlike the other, is a noble, chaste, and elevating emotion. The discernment of the beauty of Nature is clear in the proportion that mind and body—aye, and spiritual faculties too—are vigorous and healthy; and she has secrets for those so favoured. But without these, none can well and truly love her; none can sweetly, pleasantly, and beneficially interpret

her; or be a disciple of that mother whose own speech is mostly in smiles to those whose hearts are rightly set towards her. Postlethwaite's heart is set upon himself and his own fatuity.

SYDNEY ROBJOHNS.

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### THE HIGHLAND HOST.

IN our last number we spoke of the difficulty interposed in the way of Disestablishment in Scotland by Dr. Kennedy, of Dingwall, and a compact body of followers, to whom has been given the general name of the "Highland host." Before further considering the prospects of the question it maybe well to inquire into the character and strength of a force which is exercising so material an influence on the policy of the Church. It is the Extreme Right of the Assembly, and yet its power is so well manipulated that on more than one vital question it has exercised a determining influence. The proposal for union between the United Presbyterians and the Free Church—a proposal which to all outsiders seemed to be conceived in the spirit of Christian charity and justified by every consideration of common sense—was defeated by these Northern ministers. The same element has also had considerable weight in the decision on the great heresy question by which the Church is at present so seriously agitated, and the ultimate result of which it is impossible to foresee. Dr. Rainy, as an ecclesiastical leader, had to face the possibility of a secession had there been in either case a decision adverse to the views of Dr. Kennedy. That one man, and he not a man of transcendent power, should be able to wield such authority is a curious phenomenon, but it is one that cannot be denied. The leaders of the Free Church are naturally very anxious to retain their hold of the Highlands, and in the Highlands Dr. Kennedy is paramount. It is not Edinburgh, or even Inverness, which is the centre of ecclesiastical gravity, but Dingwall. Dr. Rainy, or Professor Candlish, or Sir Henry Moncrieff may be regarded as men of influence in the Assembly, and Englishmen may suppose them to be representatives of the Free Church thought, but in Ross-shire and

the adjoining districts they are nobodies as compared with Dr. Kennedy. Even Dr. Begg, who is the leader in the Assembly of the section to which the "Highland host" belongs, is here dwarfed by his distinguished follower. It may be that the power of the vigorous doctor is exaggerated to the imaginations of those who dislike it, and the ends for which it is exerted. But the evidences of it are too numerous and too evident to be denied. We have heard of more than one minister who in the great "Union" controversy changed his opinions, or at all events his votes, in deference to the views of Dr. Kennedy. His power is probably not so great as it was a few years ago. There are dissentients among the younger ministers, and with the frequent changes in the *personnel* of the ministry, it is to be hoped that the overpowering influence he at present possesses may be diminished. But, on the other side, the people are very indisposed to call young men of a more independent spirit, and so at best the process of improvement from this cause will not go on very rapidly.

It may be asked by many of our readers, Who is this Dr. Kennedy, and what are the principles and objects of his policy? To ask such a question in the Highlands would only be to expose yourself to ridicule. Not to know Dr. Kennedy confesses an ignorance which would seem incredible. Not to know Dr. Kennedy argues yourself unknown. The answer is very simple. He is an earnest, eloquent, and zealous minister of Dingwall, a man whose power is confessed in the intense dislike of his opponents, as well as in the passionate admiration of his friends. He is a preacher of the old Covenanting type, as rigid in theology, as fervid in denunciation of error, as full of fiery force in appeal. His delight is to walk in the old ways, whether on a subject so serious as Verbal Inspiration, or on an arrangement of such subordinate importance as the use of the Scotch version of the Psalms. He was described to us as a Tory of the Tories, and we suppose this witness is true. At all events, however it may be as to politics, it certainly is so both as regards theology and Church policy.

Dr. Kennedy is one of the few gallant defenders of orthodox truth whose lot has been cast in evil times. "Faithful found among the many faithless," he uplifts his testimony against novelties in creeds and organs, against Professor

Robertson Smith and the Liberation Society, against the Voluntary principle and the desecration of the Sabbath. In a clever Highland story just published one of the "men" is introduced saying, "Shentlemen, I uplift my testimony against Erastianism, Popery, Prelacy, moderatism, organs, science, human hymns, Biblical criticisms, Sabbath-breaking, phelosophy, pheelology, voluntaryism, knowledge, and learning of every kind." Of course there is an element of caricature in this picture, and yet it does not greatly exaggerate the attitude of protest against all novelties which is taken by the school of which the celebrated Dingwall divine is the chief. Even in its own ranks there are varieties, some of the older men being, as was to be expected, more severe in their theology, and in general more narrow in spirit, than their younger companions. The marked characteristic of all, however, is a dread of change which could hardly be more strongly developed in an Ultramontane. It might seem offensive were we to say that we have in the extreme men of this party the Ultramontanes of Protestantism. The authority which they uphold is not that of Catholic Christendom, or of any earthly head of the Church, but the authority of the Presbyterian fathers, of the formularies they prepared, of the practices they observed, of the precedents they established. There is nowhere a more strenuous resistance to the distinctive tenets of the Romish Church; but there is a sad lack of that trust in freedom, and that readiness to welcome truth from whatever quarter it may come, which are the strength and glory of true Protestantism.

A conspicuous illustration of this adherence to the practices of the past is seen in the constant use of the Scotch version of the Psalms in public worship. In not a few places this is carried to such an extreme that even a paraphrase is regarded with distrust; while in a still larger number a hymn is an abomination. The Free Church has issued a hymnal of its own, and a very admirable book it is; but it finds little favour in these Northern parts. Indeed, one worthy divine in a discussion in his Presbytery, placed it in the same category with "penny dreadfuls," and included both in a common condemnation; while another declared that he found something in the Psalms to express every varying mood of his own spirit, and

that if he had any other phase of experience he should esteem it sinful and wrong. It is strange that it did not occur to this good man that after all there was here no argument for the indiscriminate use of the Psalms in public worship. The question is not whether an individual may find his own experiences reflected in the Psalms, or may be able to read his own thoughts into the words of these Jewish poems; but whether they are the best expressions of the praise and devotion of a Christian assembly. We are fully alive to the power of the sentiment which has gathered around them. After worshipping a few times with a Highland congregation we do learn to understand something of the power which long association has given them over the people. They are the sacred minstrelsy of the nation; they are linked with tunes which, however slow and simple, have a peculiar melody of their own, especially for those who from childhood upwards have been accustomed to sing them in the home and in the church; they have thus a charm wholly independent of any intrinsic merit either in the verse or the tune. But while recognizing to the fullest extent the power and value of this sentiment, it still remains to be considered whether the retention of a practice which was once in harmony with the thought and culture of the times is desirable now.

The grotesqueness which strikes a stranger in the use of some of the psalms written by Jewish bards thousands of years ago, and often having a strong local or personal colouring by a nineteenth century congregation of Highland farmers and peasants, may probably not suggest itself to the imaginations of those who through familiarity have lost their sense of the incongruity of the service. It used to be bad enough in our own congregations when our ministers were more prone than they are at present, to use Watts's Christianized version of the Psalms, but it is far worse where not only has no such evangelizing process been attempted, but the most severe literalism has been studied, and where, consequently, it is certain that the words often have no distinct meaning for the great body of the worshippers. The Forty-fifth Psalm is, we believe, a favourite one. But it is hard to understand how God is praised or the great end of worship attained by the singing of such words as the following:

O daughter, take good heed,  
 Incline and give good ear ;  
 Thou must forget thy kindred all,  
 And father's house most dear.

Thy beauty to the king  
 Shall then delightful be ;  
 And do thou humbly worship him,  
 Because thy lord is he.

To our mind there is more beauty in the simple prose of the Authorized Version than in this attempt at rhythm and rhyme, and it certainly is strange that those who attach such value to the singing of the latter would be the first to cry out against the chanting of the former, as though in such a practice the mark of the beast were indelibly and unmistakably set. We confess that in our view neither the one nor the other is suitable for public worship. It would be interesting, and probably instructive, to cross-examine a congregation who had joined in the psalm with all apparent devotion as to the exact meaning of their song. This, however, is one of the last points which seems to be taken into consideration, and yet in the absence of it how much must there be of unreality in the service. We have heard of a minister, one of whose favourite psalms was—

Moab's my washing pot ; my shoe  
 I'll over Edom throw,  
 And over Palestina's land  
 In triumph I will go.

Oh, who is he will bring me to  
 The city fortify'd ?  
 Oh, who is he that to the land  
 Of Edom will me guide ?

We will not attempt to inquire into the feelings of the minister who found edification or pleasure in words which, so far as we can judge, have not the slightest relevance to any feature of Christian truth or experience, and are wrested from their obvious meaning when so employed. Still, as he loved them, we must conclude that he found more in them than is apparent to uninitiated minds. What sense a congregation, to a large proportion of whom the allusions would have been as intelligible if they had been left in their original Hebrew, attached to the psalm they were invited to sing, is

not apparent. A psalm in more frequent use, and one that must be equally enigmatical to all but those who have a certain theological phraseology, is the 120th—

Woe's me that I in Mesech am  
A sojourner so long;  
That I in tabernacles dwell,  
To Kedar that belong.

My soul with him that hateth peace  
Hath long a dweller been:  
I am for peace; but when I speak,  
They are for battle keen.

Here the words have a pathetic interest for all who are familiar with a letter of Oliver Cromwell's, one of the most tender and spiritual of the series, in which he introduces them as descriptive of his own experience. Oliver had a definite interpretation of them, and his use of them was in harmony with the practice of an age in which good men of the Puritan party were accustomed to intersperse scriptural phrases plentifully in their ordinary talk, and still more in their confidential correspondence with each other. They were saturated with Old Testament ideas and words and, it must be admitted, breathed too much of the Old Testament spirit. Whether we approve or condemn their practice, we must confess that with them at all events there was reality in it. There may be those who have inherited their feelings, and to whom the language is as real as ever, but they can be only the few; and if we were to inquire from the congregation who have sung these verses where Mesech was, and what forced them to dwell in it contrary to their own will, or who was the pugnacious companion who thwarted their desires for peace, they would be completely nonplussed. Dr. Kennedy's opponents would probably say that the occasions must be few and far between when he would be found in the pacific temper expressed in the last two lines we have quoted.

Were the question of the use of the Psalms as the sole or principal formulary of praise one of mere taste, we should not have dwelt upon it so long. But the passionate determination with which the introduction of a hymnal is opposed, and the persistency with which the exclusive use of the Psalms is enforced, have much wider bearings than any

point of mere æstheticism. They are part of a servile worship of the past, which we believe to be fraught with a danger to Presbyterianism, and even to religion itself, of which those whose minds are so strongly imbued with the traditions of their Church that they hate the very thought of innovation are quite unconscious. They regard (and properly regard) the endeavour of the Episcopal Church and its Bishop to win the young by means of musical attraction, as a sign of weakness and a departure from the spirituality and simplicity of scriptural worship. But all their warnings and protests do not destroy the charm, and a sound policy would teach them to consider whether there be any mode in which, without the sacrifice of principle, they might counteract its injurious influence. They may be sure that if there are any inconsistencies in their own mode of procedure, they will be detected and exposed by those who are desirous to gratify their taste, and will seek to prove that it is not incompatible with scriptural teaching. When the singing of choirs is condemned, those for whom it has an attraction will not be slow to answer that it can certainly be no worse than the common song of a congregation who sing words which contain no element of praise, and which for numbers of them have no definite meaning at all. The tide of free inquiry is continually rising and spreading wider and wider, and must before long reach even this remote corner of the island. The people are highly intelligent and independent; they read newspapers and discuss the questions of the day; and if the natural conservatism of men trained amid their surroundings be more difficult to overcome, there are signs that it is quietly giving way to the liberalizing influences of the age. *The Edinburgh Daily Review*, which is so far the organ of the Free Church that members of that community are urged to support it as a solemn duty to their Church, professes to be more advanced in politics than *The Scotsman*, and is at all events a vigorous champion of Disestablishment. It is a paper of Liberal sympathies, and its influence cannot but be felt. Even Free Church ministers who are themselves Tories will take in *The Review* in preference to *The Scotsman*, whose frank and incisive utterances on ecclesiastical and religious questions so displease them, that they accept even



the advocate of voluntarism rather than the moderate journal as they regard it. It is only one of many inconsistencies in their position which the more thoughtful and observant of their members are beginning to observe. The fact is, they have lingered behind the age, and are Tories in a country which has gone over almost bodily to Liberalism. There is no Tory paper in the district which could content them or any other rational man, and as *The Scotsman* offends them they patronize *The Daily Review*, tolerating the more advanced politics for the sake of the ecclesiastical orthodoxy. *The Scotsman* and *Daily Review* are both educating their people, and it is hard to tell which of them is exercising the most powerful influence in opposition to the obscurantism of some of the ministers.

One fact has specially struck us during a late sojourn of some length in the Highlands. Wherever we went or with whomsoever we conversed we were assured that the intelligence of the Free Church was in direct opposition to the extreme views of the ministers on the Robertson Smith question. About the particular action taken by Dr. Rainy there might be some difference, though the opinions which we heard expressed even on this point convinced us that the learned Professor has very seriously perilled his own influence among that section of the laity whose judgment is most entitled to weight. But whatever allowances may be made for him on the ground of the difficulties of his position, there is no tolerance for those by whose narrowness the difficulties have been created. The "Highland host," whose uncompromising attitude on this as on other points is supposed to have so strongly impressed the leaders of the Free Church as practically to determine their action, have no sympathy among the more intelligent members of their own congregations. No doubt these dissentients are in a minority, but they compensate for inferiority of numbers by superiority in intelligence and influence. Highlanders who read and think for themselves are no more likely to allow their ministers to dictate their creed, or to interpose a barrier to their free examination of all questions, than similar classes in other parts of the nation. In short, it is simply impossible that influences which affect Edinburgh and Glasgow should not

be felt at Inverness, or that Ross-shire should for ever remain impervious to the teachings by which the Lothians and other parts of the Lowlands are so strongly affected. The stern resistance to all movement at present interposed by Dr. Kennedy cannot endure for ever, and indeed already there are signs that it is becoming ineffectual. We were told, for example, that in the election of the lay representatives of the Inverness Presbytery at the last General Assembly, the ministers, unwilling to trust any of their own elders to vote steadily against Robertson Smith, chose delegates from outside the limits of their own Presbytery.

There is one aspect of the case to which sufficient attention has scarcely been given. The congregations in these Northern counties are, as has already been seen, largely dependent on the Sustentation Fund, and that Fund, of course, is dependent on the contributions of the laity in the South. One church in Glasgow, which has been quoted to us as an illustration, in its liberality provides for the support of several of these pastors. The liberality of this and some other congregations is an example to our Congregational Churches, but a severe strain is put on the principle and generosity of the givers when they find that what they have done is to create and sustain a force which is always wielded on behalf of a policy which they believe to be fatal to the best interests of the Church. It may be said that the withdrawal of their contributions would be resented as an abuse of the monetary power, but to talk thus is to ignore some of the most important facts of the case. There are questions of serious principle involved in the various controversies which have arisen in the Free Church during the last few years. In two of them, as we have seen, the policy of the Church has been materially influenced by the members of its "Extreme Right." They prevented the union with the United Presbyterian, which would have lifted up the Free Church to that national character to which it aspires; they (to speak in the mildest way) have turned the balance against that freedom in Biblical criticism which is demanded in the interests alike of righteousness and religion. They have thus identified the Church with a principle of repression which is altogether abhorrent to men who have emancipated themselves from the

bondage of tradition. On what principle are those who regard this action as absolutely disastrous bound to maintain the influence to which it is due? The question is one which we have heard started more than once, and it is much easier to vapour about the tyranny of the purse than to give a convincing reply. The Free Church as the "Highland host" would have it, and as it is where their influence is paramount, is altogether different in spirit and in working from the Free Church which kindles the enthusiasm of its most ardent supporters in the Lowlands. The latter might well be content to uphold even the former, because of the good work which it is doing in the Highlands, but the position is changed when the latter dictates the general policy of the Church as a whole.

On the great "heresy" case Dr. Kennedy would admit of no compromise, and in maintaining his position he is as superior to the language of the Confession as to the teachings of Biblical criticism. The Confession teaches Dr. Kennedy's views. Even as he can read his own feelings into the language of the Psalm, so he can find his own dogmas, and those only, in the Confession. He is compelled to admit "that there is no attempt made by the authors of the Confession to explain the mode or process of inspiration. The Westminster divines were far too wise to make any such attempt." He goes still further when he says, "True, also, there is no definition in express terms of kind or measure of inspiration ascribed to Scripture. It does not say whether it is plenary or partial." Now if the abstention from any attempt to define these points was a sign of wisdom on the part of the Westminster Assembly, what judgment is to be passed upon the divine who, in this nineteenth century, insists on laying down and enforcing the line which the fathers, for whom he professes such reverence, would not even venture to sketch? The Doctor, however, is perfectly clear as to what the Confession was intended to say. Quoting from the Confession the declaration, "The authority of the Holy Scripture 'dependeth' wholly upon God [who is truth itself] the Author thereof; and therefore it is to be received because it is the Word of God," he makes this comment, which he emphasizes by putting in italics: "*God, as He is truth itself, guarantees the truth of what is written in His Word.*" True; but then the

question remains to be decided as to what is the Word of God. What God has said must be true, but it has to be proved that all the records, for example, in the Books of Kings and Chronicles are actually the Word of God. The Doctor himself is constrained to admit a difference between the Decalogue, which God did actually write, and that which He "employed men to write." A distinction once recognized may be carried still further. Be this as it may, there is surely no warrant in this statement of the Confession for the sweeping conclusion which Dr. Kennedy draws, "That these men were so controlled by Him, that He is the Author of the writing; and so the author, that any charge of inaccuracy against the record or Scripture as originally given must be preferred against Him." In the phrase, "as originally given," the Doctor has provided himself with such a loophole of escape that he need not greatly trouble himself about any difficulties with which he may be confronted. The ready answer in every such case would be that we have not the record "as originally given." But it is not our design to discuss the doctrine of Inspiration—a doctrine in relation to which those who think most deeply, and value the Bible most highly, would speak the most cautiously and reverently—but simply to indicate the position taken by the party of whom we are speaking. Let it be remembered that they are not content to take the position themselves, but they would fain make it the law of the Church; and they are vehement in condemnation of men of Christian character and service as undoubted as their own, because they will not accept their particular dogma. The little tractate on the "Doctrine of Inspiration and the Confession of Faith," from which we have quoted, and which may be regarded as a manifesto of the school, has satisfied us that there is nothing in the Confession to sustain these extreme views—a point, however, which had already been made tolerably clear by the significant abstention from any attempt to "libel" Dr. Robertson Smith. But we must add further that the Bible is likely to suffer more from teaching conceived in the spirit, and expressing the dogmas, of the Dingwall divine than from the freest criticism of the learned, and, so far as we have been able to gather from his works, reverent, if somewhat self-confident, Professor.

In a clever Highland story, "Stronbury," which has just appeared, and which we are assured by Highland friends gives a picture which (barring a little exaggeration) is as faithful as it is graphic of the state of thought and feeling in the district, we find the following very suggestive conversation between a factor and a shepherd :

"Is it the Bible," said the factor, "you'd be after taking from us? There would be war before you could do that."

"Aweel, factor," said the shepherd, "ye forget how Dr. M'Audle was over in yer ain hoose when ye were frae hame, and he asked yer son if the the Bible was regularly used in the family. 'Ay,' said your loon, 'father uses it whiles to sharpen his razor.'"

"Well, though I'm no saying," replied the factor, "that I do not read it so often as I should, it's a fine thing to know that it's in the house, and you can put your hand upon it at any time. I'm not aye dram-drinking, but it's a fine thing to know there's a drop in the hoose. I'm sure, Ronaldson, when you come in cold off the hill you like to know the bottle is in the press, though perhaps it's no often ye tak' it oot, except when ye have visitors like ye have to-day."

"But, factor," struck in Ted, "old man, no one wishes to take away the Bible from you."

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"I'm whiles thinking that everything is going. Arn't they getting up a temperance society in Tornendown, and Croker of Drumble in the chair, and singing songs about water; and Dougald M'Kechnie, the drunken cobbler, has got over his door, 'Temperance Bootmaker'? Isn't it just terrible to think upon?"

"His boots are often tight enough," said Ronaldson, quietly.

"Yes," said the factor, not noticing the little joke, "there was a man staying with Cheese the Quaker—a vegetarian he called himself—going about telling us we should live on grass like Nebuchadnezzar. He went with his fine talk over to old Miss M'Neil at Hogany, but he didn't make much of her, 'for,' says she, 'I was always used to say grace before meat and I'm not going to change now.'"

"Then," said Ted, "you think whisky, beef, and the Bible will all go together?"

"Ay! and it's little we'll have left in this poor country after that; indeed no!

There is keen satire in this, but it is a satire from which the teachers of religion should learn a serious lesson. We have enough in England of the class who mix up "whisky, beef, and the Bible," and any one who believes that they are a strength to religion must have a strange conception of what religion means. The men who in our educational conflicts rallied to the cry of "Beer and the Bible" did much towards

securing a party triumph, but religion was certainly not strengthened by their advocacy. This substitution of the form for the power of godliness, of names for realities, of outward profession for inward principle, of creed for character, is one of the most serious evils which can affect a people. It is one to which those who are so carefully trained in doctrinal formularies as the Highlanders are specially liable, and if some of the attention given to the repression of heresy were devoted to the correction of this formalism, it would be for the benefit of the Church and the nation.

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### THE QUESTION OF AUTHORITY.\*

"And as Jesus was walking in the temple, there came to him the chief priests, and the scribes, and the elders, and they said unto him, By what authority doest thou these things? and who gave thee this authority to do these things?"—Mark xi. 27, 28.

THE supreme hour was come. The storm which had been gathering and muttering ever since the beginning of the ministry of Jesus Christ now covered the heavens with blackness, and was about to burst on the head of the Holy One and the Just. Prejudice and popular passion made common cause with the deadly enmity and artful machinations of priests and scribes, and this terrible league of the powers of evil was soon to drown the voice of the great witness of the truth in the blasphemous shout, "Crucify Him! Crucify Him!"

Jesus was about to die; but by that very death to triumph, and to consecrate, by the blood of His cross, His eternal sovereignty over the souls and lives of men.

It was in the temple, the seat of the theocracy, that His last encounters with the priests of Israel took place. It was there, on the eve of His entrance into Jerusalem, that they put to Him the question which is before us in the text.

On entering the Holy City, Jesus had at once repaired to the house of God. There a sorrowful spectacle awaited Him. Three years before, when, for the first time since His baptism, He had entered the temple, He had cleansed it by expelling the buyers and sellers (John ii. 14-17); but the old practices

\* Sermon by Pastor Eugène Bersier. Translated by Annie Harwood Holmden.

had speedily been resumed. Once more the sellers had invaded the court of the Gentiles ; herds of sheep and cattle defiled by their presence the outer enclosures and the approaches to the sanctuary. Owing to the multitude of pilgrims, numbering hundreds of thousands, the traffic was enormous, and on all sides were heard the sharp voices of the sellers of beasts and the changers of money. These money-changers, with the proverbial greed of the Jews, seized this opportunity to raise the exchange upon the current coin, which with its pagan symbols could not be used for the temple tribute, and must be exchanged for what was called the "half shekel of the sanctuary" (Exod. xxx. 15). Righteously indignant at this mercenary scene, and well knowing that the priests connived at the nefarious traffic, Jesus took a scourge of small cords, and drove out the cattle and their vendors, quoting the words of the prophet, "My house shall be called of all nations an house of prayer, but ye have made it a den of thieves" (Mark. xi. 17). Such was the majesty of His attitude and the holy dignity with which He spoke, that none dared resist Him ; the crowd crept away, the priests stood mute and self-condemned ; and while the troops of traffickers disappeared, burning with suppressed rage, Jesus, in the now silent temple, exercised His merciful ministry, healing the sick, who flocked to Him from every quarter.

Need I remind my readers that this sublime scene of the purification of the temple has an undying significance ? Every age has seen the buyers and sellers invading the holy place. And just in proportion as the church is higher than the temple, so much the more shocking and odious does such profanation become. Never in Israel was there any attempt to buy and sell spiritual gifts and graces ; never was the pardon of God offered for money. It was reserved for the desecrators of the new covenant to perpetrate this profanity, and we all know to what a length, at some periods of modern history, the vile traffic in indulgences has been carried. We hear men lamenting that the unity of the Christian Church has been broken, that the seamless vesture of Christ has been rent. But who is to be blamed for this, but those who, in the sixteenth century, made Europe one great religious market, and fixed the tariff of all crimes and of all pardons ?



Men declaim against the scandal of the so-called Reformation, and the immorality of the doctrine of free salvation. But in Jerusalem, too, it created a huge scandal when Christ, with His whip of small cords, drove out before Him the sellers and the priests their accomplices, thus inflicting unparalleled humiliation upon the objects of popular veneration. This startling example was needed, in order to arouse the Christian conscience, to remind it that salvation is a free gift, and that the traffic in holy things is an abomination in the sight of God.

The witnesses of this scene in the temple stood mute, but during the night they gathered together to take counsel, and the next day they sent a deputation to Christ. It was composed of priests, scribes, and members of the Sanhedrim. They approached Christ with feigned obsequiousness. They dared not reproach Him with His conduct in the temple, for the impression produced by His attitude had been too deep for discussion. They came rather as the representatives of the legal aspect of the question, to inquire not so much if what had been done was well done, as by what authority Jesus had done these things, and who gave Him this authority.

The reply of Jesus was admirable. It would have been impossible to find one more apt, or better fitted to test the spirit and motive of his questioners. Three years before, the great prophet of repentance had stirred the whole land of Judæa. The people had flocked to the banks of the Jordan to receive his baptism. No one had dared publicly to utter a doubt as to his Divine commission. The holiness of his words, the distinctness of his testimony, and afterwards the heroic nature of his death, had consecrated his memory for ever among the people of Israel. The Pharisees and priests had themselves followed the multitude, and seemed to share its enthusiasm; yet it was well known that they did not believe in him as sent of God. His terrible imprecation upon them, "Ye generation of vipers!" still rang in their ears, and was a wrong never to be forgiven.

We can understand, then, in what a hopeless dilemma they were placed when Jesus said to them, "I will also ask you one question. The baptism of John, was it from heaven or of men? Answer me. And they reasoned with themselves.



saying, If we shall say, From heaven, He will say, Why, then, did ye not believe him? But if we shall say, Of men, they feared the people; for all men counted John that he was a prophet indeed." Determined, therefore, not to compromise themselves, they said unto Jesus, "We cannot tell."

There was in the Jewish Talmud a wise proverb, "Accusom thy lips to say, 'I do not know.'" It is a grand thing to dare to confess our ignorance, and it is often the first condition of arriving at the truth. But to know and not to tell, is to hold truth captive; it is to sacrifice it wilfully through cowardice or hypocrisy. The wages of such unfaithfulness is blindness. To these false hearts Christ has no more to say.

Let us now look more closely at the question proposed by the Pharisees to Jesus, and see to what conclusion we are led on this great question of authority.

We must admit that the question put by the enemies of Christ is in itself a justifiable one. The idea of a Divine revelation is inseparable from the idea of authority. Unless we suppose that religious truth is innate in the soul of man, and that, contrary to St. Paul's teaching, it springs spontaneous from the human heart, we must allow that it comes from above, that it is a gift of God to man. If God speaks, He speaks with authority. This authority is in no wise violent or arbitrary; it does not ignore man's free will, nor pour contempt on his reason, nor belie his heart. It is holy and persuasive; it comes to emancipate, not to enslave. All this we know, because we believe the gospel, and the gospel is the most sublime homage ever rendered to the soul of man. But all this does not prevent its being the assertion of authority in accents not to be mistaken. The gospel is not the result of man's own efforts, of his own groping and feeling after things Divine; it is not the expression of human wisdom, sounding mysteries which it cannot fathom. It is the response of God to the needs of our souls, telling man that which he must know in order to be saved and to live holily, and telling him this alone. It is a revelation equally admirable in its silence and its speech; it is a light which, as has been truly said, is its own witness.

It is for this reason that Scripture lays so much stress upon the point that no one has the right to take to himself the

office of prophet or priest, and to assume a part to which he is not divinely called. In the old priesthood this was beyond question. Under the new covenant the priesthood is universal; but the fact that all the faithful have received an "unction from the Holy One," and that this unction is to teach them all things (1 John ii. 20, 27), does not cancel the other fact that truth is an external revelation. St. Paul says, "Christ gave some apostles, some pastors and teachers," &c. (Eph. iv. 11). There is, then, in the Church a Divine revelation which is authoritative, and this Divine message which found its authentic expression in the apostolate has as its natural organ the ministry of the Church. Individual illumination becomes hallucination if it pretends to place itself above Divine revelation.

Let us look more closely into this.

God, who has given revealed truth to men, has given them at the same time the institutions for its maintenance. It has pleased God that truth should be brought home to men by human agency. Those who look upon religion simply as that which brings the individual into contact with Holy Scripture, forget that this Holy Scripture did not fall from heaven; that the books composing it were written by men, preserved by men, and are accepted, translated, and expounded by men. God has placed truth under the ordinary conditions of human life. Just as He has given to many fruits a hard and resisting shell, so He has placed the truth in the hands of a society of men whose work it is to explain and to diffuse it. In the Old Testament this society was the theocracy, with the priesthood as its crown and bond of union; in the New Testament it is the Church.

But here we must make a fundamental distinction between Divine truth and the institutions intended to preserve it. The authority of the former is direct, the authority of the latter only derived. The latter depends upon the former—a relation never to be reversed.

What is the object of religious institutions? It is, as we have just said, to preserve the religious life. Christ has left a clear and final utterance upon this point. "The Sabbath was made for man, and not man for the Sabbath." You may apply this principle to all Divine ordinances. The institution

is necessary, but on the express condition that it does not stifle the life it is intended to maintain. If the authority of the institution is placed above that of the truth itself, if the form is put above the substance, there is a perversion of the Divine order.

Two examples taken from the Bible will show the truth of this statement.

The old covenant is an age of spiritual minority, as St. Paul expressly teaches; and Jesus declared that the least Christian would be greater than the greatest of the old prophets (Luke vii. 28). St. Paul speaks of Israel as under tutors and governors. This tutelary power was represented by the priesthood through which alone Israel had access to God. The priesthood existed as a Divine institution; no one could usurp its functions. Uzziah the king was smitten with leprosy for having attempted to exercise the priestly office (2 Chron. xxvi.). The priest was the accredited organ of the Divine law. "Thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire, and they shall show thee the sentence of judgment. . . . And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, that man shall die" (Deut. xvii. 9—12). This was the normal truth. Yet even then God never made revealed truth subservient to the priesthood; many a Divine utterance reminds Israel that all its sons are priests, and the father, the head of the family, is also a recognized guardian and interpreter of the Word of God, which he is to explain to his children. Lastly, and this is still more significant, there may come a time, as we are told (Ezek. vii. 26), when the law shall perish from the priest, when the priesthood shall have become unfaithful, impious, impure. What does the Lord do, then? He chooses to Himself a prophet. This prophet is hardly ever a priest. He is for the most part a man of the people; he has been invested with no priestly office; he is not sent by any human authority. Yet he has authority, attested sometimes by miracle, oftener still by the very tone and tenor of his teaching. He must needs be listened to, for he can say, "The word of the Lord came unto me."

My second example is from the New Testament. Here we are brought into contact with another institution—the apostolate. I have explained elsewhere the distinctive character and special calling of the apostles. They are primarily the authentic witnesses of the life, character, and teaching of the Lord Jesus. They were chosen from among those who went in and out with Him during His earthly ministry. They saw and heard Him every day. It is this which constitutes the speciality of their mission, and by virtue of this they are truly the foundation of the Church of which Christ is the corner stone. The apostolate is a Divine institution.

And yet we find in the primitive Church a man who was not one of the twelve, who yet claims in the most emphatic manner the title and quality of an apostle. He esteems himself in no way inferior to those who bear that name; he can even say he has “laboured more abundantly than they all” (2 Cor. xi. 5, and following). This man is Paul. Paul found himself one day at issue with Peter. Peter was not walking uprightly. After recognizing that the Gentiles might be admitted into the Church, he refused to sit at table with the new converts. His conduct, which carried with it the weight of apostolic authority, greatly disturbed their minds. Paul publicly reproved Peter, and by doing so vindicated a great truth (Gal. ii. 11). Above the apostolate, then, there comes in the authority of the Divine Word, of which Paul was on this occasion the faithful mouth-piece. God is not absolutely bound by His own institutions.

Paul expresses himself on this subject with irresistible force and clearness. He places the apostolic testimony distinctly above the *person* of the apostles. He writes to the Galatians, “Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed” (Gal. i. 8). Could anything be stronger than this? Though it were he himself, the apostle, chosen, called, directly appointed by God, who preached another gospel than that of the free grace of God, he is to be accursed.

These texts are decisive.\* All the sophistries in the world

\* I describe here as sophistries the desperate expedients of some Catholic commentators who pretend that the Peter whom Paul withstood was not the apostle of that name, but some unknown personage.

cannot becloud their meaning. They prove that, whatever may be the importance of the apostolic office, it derives its authority entirely from the message with which it is charged.

From all that we have said, one conclusion presents itself. There are Divine institutions necessary to the maintenance of the truth. Under the old covenant, the priesthood was such an institution; under the new covenant, such are the apostolate, the Church, the ministry. These institutions possess authority; to deny this in the name of so-called spirituality is to attempt to be wiser than God Himself; it is to despise the means by which the Christian life has always been sustained.\* But the authority of these institutions is secondary and derived, and ought itself to be held subordinate to the Word of God.†

If these reflections are just, they will enable us better to grasp the question before us.

"By what authority doest thou these things?" Jesus is to His questioners a person without authority. To them, all authority is centred in the priesthood. Now Jesus did not belong to the tribe of Levi, the descendants of Aaron. We see, from the Epistle to the Hebrews, how greatly this ques-

\* One fact strikes me at this moment when all eyes are turned towards the east. We have repeatedly read descriptions, only too true, of the degraded state of the clergy of the Christian populations scattered throughout the Ottoman empire. Just complaints have been made of its ignorance and demoralization. But have we asked ourselves what trace would have remained of Christianity, and of Christians in the East, without these decaying and yet profoundly conservative institutions? These old forms, by preserving the traditions of Christianity, have saved the future, for, wherever Christianity exists, though in a state of seeming death, its restoration is possible and certain; while Islamism is fatal to all progress, and hopelessly closes the door of the future.

† Antichristian criticism attempts to shut us up here in a circle from which there is no escape. It says, "You pretend to arrive at authentic Christianity on the testimony of the apostles and of the primitive Church. How, then, can you affirm that this authentic Christianity, which you call the Word of God, is above the Church and the apostolate?" This is no vicious circle. The Church and the apostolate are witnesses of the great facts which constitute Christianity—the life and works and character of Jesus Christ. Neither the Church nor the apostolate created Christianity. I am led by their testimony, therefore, to recognize that which constitutes Christianity, namely, the thought and word of God. This is the thought, the word, contained in Holy Scripture, which remains the supreme rule of faith to the Church.

tion perplexed the Jews who became Christians, for the writer of the Epistle throws all his energy into the argument that Christ is priest, but by a priesthood earlier and superior to that of Levi, that He is a priest for ever after the order of Melchisedec. Jesus did not belong to the historical race of priests; He was not officially consecrated; He did not seek investiture from any body of men. He was then without authority.

Without authority? How strange it sounds to us! Why, all that seemed venerable to the scribes is to us to-day utterly indifferent and valueless; and we can hardly understand how it was they did not own the majesty of Christ. Nor are we alone in this feeling. The people in the time of Christ felt what we feel; their simple instinct guided them to the truth. Their first impression was that Christ did speak with authority, and (note this) "*not like their scribes.*" But the leaders of the people had lost this safe guidance of an upright heart. They must have outward and visible signs of priestly consecration; and these they found not in Christ.

His words fell idly on their ears. Those wonderful words which bring to light the hidden secrets of the heart; those precepts which give such just and clear and exact expression to the moral law; which reveal with unutterable force and Divine simplicity the true relations of man to God and his brethren; those terrible denunciations which scathe for ever all false devotion and hypocritical cant; all these are to them as nothing. They do not recognize that all this is so essentially true that outward evidence can add nothing to it, that no human authorization could render this teaching more worthy to be believed; it does not concern them to know whether the Christ has spoken truth, but by virtue of what authority He has spoken at all.

Christ's life was before their eyes; they had from day to day the opportunity of watching His conduct and scrutinizing His acts. His whole life was goodness and mercy. He could boldly put this question to all around, "Which of you convinceth me of sin?" He gave Himself with generous devotion to the service of the lowest and least. He looked with tender compassion on the multitudes who were as sheep having no shepherd. His ear was ever open to the cry of the

poor, the leper, the outcast of society; every hour of His life was given to the service of others; and by this consuming zeal of self-sacrifice they might have recognized the true Priest of Israel. His compassion for the sinner in no way lessened His zeal for the holy law of God. He could say with David, "The zeal of thine house hath eaten me up." At the sight of the desecration of the temple by the money-making crowd, a righteous indignation took possession of Him; and by this sign alone the Scribes and Pharisees might have recognized His Divine mission. But they saw all this and were unmoved. Instead of proving Him by the works which He did, they came to Him with the question, "By what authority doest thou these things?"

Christ had done works of superhuman power at which all the people marvelled. The sick had been healed immediately, the lopers cleansed, the blind had received their sight, and the lame walked, the dead were raised. Only a few days before, the crowd gathered around the grave of Lazarus, had seen the dead come forth. There is no indication in the Gospels that these facts were disputed; their genuineness was recognized. Everything had been done openly, and could be attested by hundreds of eye-witnesses. But none of these things moved the Scribes. They were not concerned to know if the facts were true; they admitted them, but by what authority had they been wrought? If they were not satisfied on this point, they would ascribe the power to Satan. It was through the prince of devils, Jesus cast out devils; it was by the powers of darkness the hungry were fed, the lepers cleansed, the dead raised. In a word, as Christ said, "Satan was casting out Satan."

Such was the logic of these sticklers for authority. Holiness, justice, mercy might shine forth in superhuman splendour, attested both by words and deeds, but all this was as nothing unless the new Teacher could produce His certificate signed and sealed by the synagogue. And thus they shut their eyes to the light, and denied the Holy One and the Just; and wrapped about in their grave clothes of caste and tradition, became mere mummies of a dead faith.

We have much to learn from their mistakes. And, first,

never to let questions of mere form and ecclesiastical order take precedence of truth.

I do not preach indifference on such matters. They have their place and value. It is not a matter of no importance to what Church we belong, or what visible form we give to the kingdom of Christ upon earth. Form is closely allied to the informing idea. Scepticism on such points is a bad sign. I distrust a soldier who despises his colours. We must love the Church to which we belong: we must be prepared to serve it in a spirit of self-sacrifice, and to defend its claims.

But we must recognize all that is noble, beautiful, and true in the works of God outside our own particular Church, and wrought by means other than ours. We must have hearts large enough to welcome the good wherever we see it, even though it be among our opponents. We must never allow an institution, however great and venerable, to become a barrier between us and truth. Listen to Moses. He is told that two men, whom he had not called, are prophesying "My Lord Moses, forbid them! And Moses said, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them" (Numb. xi. 28). Listen to St. Paul. "Some, indeed, preach Christ even of envy and strife, and some also of good will. The one preach Christ not sincerely, supposing to add affliction to my bonds, but the other of love . . . What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and I will rejoice" (Phil. i. 15, 18). Listen to the Master. The Apostles say to Him, "Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us. And Jesus said, Forbid him not, for he that is not against us is for us" (Luke ix. 49, 50).

Ecclesiastical intolerance is a scandal. God sometimes rebukes it openly. There has lived in our own day a man who did a work almost without parallel. He was the pacific conqueror of Africa. He plunged into the unknown regions of that dark continent, carrying with him no other weapon but the gospel. He was the pioneer of civilization. Enterprizes from which avarice and conquering greed had shrunk back, he undertook and accomplished. Thousands of the



dark-skinned races hailed him as the first representative of the white man they had ever seen, and they blessed him as he went among them. With heart aflame for God and humanity, he pressed on undaunted. He died on his knees, and his last words were a protest against slavery, and an expression of adoring trust in the God for whom he fell. One day, through civilized and Christian Africa, the name of Livingstone will echo from sea to sea, and in the immortal honour done to his memory Christ's benediction will be fulfilled: "Blessed are the meek, for they shall inherit the earth."

Yet there are theologians and scribes of our day who stand in doubt even of such a life, and of victories like these, because this man had no episcopal consecration, no commission from the Holy See, and they are ready to ask even over the martyr's grave, "By what authority hast thou done these things, and who gave thee this authority?"

Men like these can look on at the most signal triumphs of Christianity; they can see nations growing in liberty and righteousness, slavery destroyed, suffering patiently relieved; they can see the gospel carried to the ends of the earth, or into the lowest dens of our so-called Christian cities; they can see all these things and feel no thrill of sympathy, if the work is done by unconsecrated hands, and without the sanction of their Church. But if their own Church had such works to boast of, with what enthusiasm would they be told! How warm would be the praise, how quick the recognition of the working of the Spirit of God.

This is the miserable narrowness against which we all need to be on our guard. The sectarian spirit is not peculiar to small sects, as we are too apt to think. Nowhere, perhaps, does it grow and develop more rapidly and unconsciously than under the shadow of great institutions and time-honoured traditions. There is a point at which it becomes positively criminal, when, in the blind contempt of pride for all that is beyond its own little sphere, it ascribes to Beelzebub works which are manifestly of God.

It is ours to choose between the Pharisaic spirit which says to Christ, "By what authority doest thou these things?" and the spirit of truth, which, when it sees the light, comes to the light, and says, "Surely God is here."

## DUBLIN AND BELFAST IN "HOLY WEEK."

## II.—BELFAST.

THERE was no one to warn Belfast passengers from Amiens Street, Dublin, that they must get in the front part of the train, or change at Drogheda. It accordingly happened that as we drew into the second station from Drogheda, and were searching *Bradshaw* for the name of it, we discovered we were on a different line from the one to Belfast and were rushing in the direction of Cavan and the West. Not wishing at the moment to make the acquaintance of the inner zones of Irish agitation, and having to speak at Belfast that evening, we hurriedly got out and caught the return train. We ought to have made inquiries at Drogheda; for the complexion of the passengers had undergone a complete change at that station. Several hundreds of persons had got in there that seemed to belong to the poorest order of tenant farmers, if not of labourers. They had a look of poverty and discomfort which would not be seen in the agricultural labourers of England, search where you might. One felt almost condemned for appearing in genteel attire before men who seemed to have next to no chance in the battle of life. They had been to Drogheda Fair, and some few of them had evidently combined conviviality with business. Whether or not they were dangerous men in their local political relations I had no means of knowing; but I can testify to their harmlessness and good temper as fellow-travellers. I left them with their faces turned westward, going back to their work and to such happiness as Providence and British rule have permitted to them, while I soon found myself at Drogheda railway station again, with nearly two hours' time on my hands.

"There's nothing of Cromwell's to be seen about here, so far as I know," the telegraph clerk answered to my inquiry. But that would not do for a story. The town itself must be eloquent of Cromwell, even if with the eloquence of ruin. For this was the very spot where Cromwell found three thousand of the enemy and left hardly one. They would not yield to his summons. They were the best soldiers of the Royalist party, and they had not yet learned to dread the religious severity and invincible arm of the General from Hunt-

ingdonshire. Upon their refusal, Cromwell tells us that he "proceeded that day to beat down the steeple of the church on the south side of the town, and to beat down a tower not far from the same place." We went towards the town from the south side, not expecting to see anything which Cromwell knocked down, of course, but knowing that his battering guns must have roared on that very slope, and that from that spot he must have given orders to make a breach in the "town wall," close to "a church called St. Mary's." The "six retrenchments" made by the enemy were not to be seen, nor was any wall with "reasonable good breaches" in the east and south parts. The "*Tenalia*," and the "sally-port" in the wall, choked up with the enemy's dead, had all been erased by the hand which moves the centuries. There was no time to make searching inquiries in the quaint old town, or one would have tried to find the spot over the bridge where St. Peter's Church steeple was fired with 100 men in it, and where the dreadful words were heard coming out of the flames. It was from the church called St. Peter's that, on "the last Lord's day before the 'storm,' the Protestants were thrust out" and public mass celebrated there. In this church, too, 1,000 of the Royalist soldiers came to a bitter end. Bitter, indeed, Cromwell himself must have felt it to be. It required all his faith in the righteous severity of God to calm his own heart after that storm. While nothing could be more fatal to a just appreciation of Cromwell than an endeavour to understand him from the transactions at Drogheda alone—which require his later actions and writings in Ireland for their elucidation—we must do Cromwell the justice of remembering that the bloodshed at Drogheda probably cost his own spirit more pain than it ever caused his censors. For he tells us, "The enemy upon this were filled with much terror. And truly I believe this bitterness will save much effusion of blood, through the goodness of God." And again: "I am persuaded that this is a righteous judgment of God upon these barbarous wretches, who have imbrued their hands in so much innocent blood; and that it will tend to prevent the effusion of blood for the future. Which are the satisfactory grounds of such actions, which otherwise cannot but work remorse and regret."

It was late at night before the train had carried us over the stretches of bare looking moorland and past the towns of southern Ulster to Belfast, the centre of the commercial and political oasis of Ireland, as we are so ready to speak of it. Here and there, along the line, a fine view started out of the misty vagueness of the spring evening, but judged as a whole the scenery was not striking. Ulster, too, as it was, one saw that agriculture could not suffice for all the wants of the people, and that their manufacturing activity had much to do with their prosperity.

The fact that it was Holy Week had not led the various Protestant denominations of Belfast to suspend their philanthropic labours, but had been chosen by their adherents for a series of large meetings. I was hardly out of the train before I was confronting one of these meetings in the Ulster Hall. I had had no previous acquaintance with the people of those parts, and could not foresee how they would receive allusions and illustrations which I knew would be welcome in England. I was impressing upon them the need of self-sacrifice for the general good, and gave as an instance of what I meant the readiness of John Bright to obey Cobden's summons to take part in the Free Trade agitation even at the time when his young wife was lying dead upstairs. To do this, I had, of course, to mention the name of Mr. Bright, whereupon there was a volley of cheering. The cheering was followed by a few hisses, which in turn provoked the admirers of Mr. Bright, as I took them to be, to prolong their cheering until I thought they would never stop. I had at last to request these enthusiasts to be silent, for their idolatry of Mr. Bright seemed likely to extinguish my speech altogether. As I was driving home with a gentleman afterwards, he referred to this, and asked me if I knew that those loud cheers only expressed hostility to Mr. Bright's party. I answered that I had drawn just the opposite inference. But he assured me that the cheering was ironical and that Belfast was almost wholly Tory. I could not accept this explanation, and on arriving at the house of a well known Presbyterian divine, my host. I asked his opinion; and he, to my great relief, told me that there was no man in the kingdom of whom the Belfast people had a higher opinion than John Bright, and

that if they had intended to express their dislike of his name they would have hissed and not cheered it. Peculiar as the north of Ireland people might be, they were not so odd, he said, as to express approval by hissing.

The day on which I arrived in Belfast will be long remembered by numbers, and will not be forgotten by a smaller circle of sorrowing ones as long as life lasts, as the day on which John White, the minister of Donegal Street Congregational Church, breathed his last. I found his name was on almost every lip—as the name of one honoured and loved by all, whose death would be a serious loss to every high and holy interest of the city. I had heard of his serious state before leaving London, and had intended to make use of the opportunity to inquire at his door after the health of one who bore so good a name on both sides of the Irish Sea. But the brave man was far past human inquiry and sympathy before I could stand at his door. A wide door had been opened for him into the kingdom of his Saviour, to which, "as an ambassador on behalf of Christ, as though God were intreating by him," it had been his anxious and well-rewarded endeavour to guide the souls of others.

The size of Belfast was almost humbling to a Londoner who had left home without refreshing his mind on the subject. To find it as large as Manchester, without Salford, was a surprise to one who had thought of it as little bigger than Leicester or Nottingham.

Size, however, is not the sole glory of Belfast. It is said, upon local authority, that the largest manufactory of whisky, the largest house for the sale of playing cards, and the largest retail tea-shop in Great Britain are to be found in Belfast. But even if the city can claim this treble distinction, it is doubtful whether its best citizens would desire to rest its reputation upon such corner-stones, when there are others more unquestionable. The architecture of the churches is one. Every church in Belfast belongs to a non-established body now, and one heard with pleasure that the Episcopal Church of Ireland was never so active, useful, and successfully aggressive as she has been since State support was withdrawn from her. The church buildings of Belfast would, in many instances, form useful models for architects

of English Nonconformist churches to follow. And, from what we heard, the interior of most of the churches, that is the spiritual interior, is as interesting and prosperous as the buildings themselves would suggest.

The wholesale houses of Belfast are among the most handsome commercial buildings in the kingdom, many of them vieing in beauty and elaboration with the civic palaces of some of our great towns.

No wonder the Belfast folk should strike one as not unaware of the fine qualities of their city and people. One feels in conversing with them that an honest consciousness of superiority to the native population amongst whom stern English rulers planted them, gives a noticeable, though not an offensive, flavour to their remarks. It is impossible not to admire them. They present a "blend" of qualities not unlike that which distinguishes Mr. Gladstone. They are for the most part of Scottish blood, but their contact on all sides with races of gentler temperament has agreeably qualified their pristine rigour. Both Irish and English influences are always playing upon them, and doing much to relieve them of whatever harshness and asperity may have a tendency to follow from their noble origin. They are a fine and dignified people, and not to be lightly thought of over here. London would be no worse for an infusion of them in force.

On Friday, the great day of Holy Week, I went to look at a few of the churches then open. Of course the Presbyterian, Wesleyan, and Congregational places of worship were not open. We do not follow the rule of calendars and holy feasts. We sanctify all days by celebrating none.

When I got to the Donegal Street Episcopal Church, the Litany was being read in an impressive manner to a small congregation. As we could not remain to the end of the service we took a side seat. But it appears that one loses caste altogether in Belfast by not sitting in a pew, and this accounts for the endeavours made by one official after another to persuade me to enter the privileged enclosure. With pleading look and tone one caught my arm and begged me to come away from the side. But I could see that escape would be difficult, and I stayed where I was. I had not

dreamed, however, that any one would take the matter to heart as the good people did. Their peace of mind seemed almost gone, and again and again they renewed their entreaties. I hope I appreciated their good feeling, but it seems to me that it would better encourage strangers in coming to public worship if we Protestants treated them more as Catholics do. When you go into a Catholic church you find yourself left to make your choice between one seat and another. It is assumed that you will not wait to be welcomed—or awkwardly and pressingly urged—to a seat, but will make use of the privileges of *public* worship.

A little further down Donegal Street a different scene was presented. Next door to John White's church is a large Catholic place of worship, and out of this the people were pouring in hundreds, respectably attired, and all with service books in their hands. Mass was ended, but I was not too late to see something of the religious practice of the people on this day. There was still before the altar a huge crowd of persons waiting to kiss one of the crucifixes which three hard-worked priests were offering to the multitude. It was as much as they could do to overtake their work.

Of course one looked on what was passing as an opponent of Rome and her system. But he would have been an opponent of human nature itself who could have surveyed the scene without deep emotion. One saw with what ingenuity Rome has appealed to the noblest and the tenderest feelings of the worshipper. In offering to a penitent crowd, at a season associated with the most affecting memories of our Lord, the semblance of an opportunity to kiss the feet which Mary washed with her tears, that Church has enlisted the heart and the imagination of the people in her services. The practice is superstitious and unworthy enough, but the feeling which is appealed to and engaged as the motive of the practice is one which can be absent from no Christian heart.

Wilt Thou not the wrong forget?  
Suffer me to kiss Thy feet?—(C. Wesley.)

It was very curious to observe the classes and varieties represented in that solemn company before the altar. One woman, remaining behind the crowd, had fallen prostrate on the

pavement of the nave, and lay there motionless, her face towards the cross, until after I left the church. Nothing could more touchingly symbolise—if reverence permitted the use of symbols in such a realm of feeling—the power of the Cross to save the sin-stricken than the presentation of the crucifix to the lips of that motley throng. If the spectacle had been intended only as a picture—if there had been no danger of its being accepted as a substitute—of the Redeemer's purifying work in the hearts of men, one might have been thankful for the imaginative glimpse which it opened into spiritual relations. The fair virgin impressed her kiss upon the nailed feet, and after her, with equal reverence of manner, the coarse cattle-drover, stick in hand, who had just come from the Liverpool market. Little children, and men and women so old that they could hardly raise themselves from the kneeling postura in which they had murmured some prayer of preparation for the solemn act, sought the image of the crucified. Mothers with babes in arms, prosperous gentlemen, widows closely veiled, ragged mendicants, domestic servants, ladies of elegant taste, the soldier and the sailor, dirty labourers from the quay, rough men from the fish stalls, grimy porters from the coal-yard, all came up with noiseless step and hushed solemnity, to do what was to them almost the most sacred act of their lives; and then, passing away, made room for those who came crowding from behind. As one passed down the church and saw the conduct of the young people as they entered, and all the time they remained, it was impossible to repress a wish that the same spirit of reverence might one day animate the young people of our English Non-conformist congregations. Of course we have great advantages from our Protestantism. Robust manliness and a deeper feeling of responsibility are, as we believe, the fruits of our system, and we rejoice in them. But surely there is no need to part with our independence of mind in order to deepen the reverence of our feelings. If we believe in the equality of all believers before God, we believe also that that equality can be only an equality of faith, of penitence, of work, and of adoration. We are independent of men only in order that we may make a more noble, intelligent, and entire sacrifice of ourselves to God. Would that the fine, free-hearted young



people of England might make this combination of feelings more their own. Younger or older, indeed, it would do us all good to be able to connect with the worship of God, and with the places where that worship is publicly paid, a sense of the awe and glory of His presence. Not until we can dismiss from our minds the distractions with which the world pursues us into the sanctuary, or which arise from the nearness of our fellow-creatures, can we be said to be alone with God.

I left Belfast with the conviction that it is one of the most important cities and centres in the United Kingdom. If it knows the day of its opportunity, and will aspire to become the generous and enlightened guide of political and religious opinion in Ireland, it may render great service to the whole of that country. If it refuses to learn or unlearn anything, and sets itself to stem the current of national progress which is even now bearing to Ireland the greatest political gains, then neither its wealth, its numbers, nor even its religious spirit will make it the peacemaker and herald of good things for Ireland which it otherwise might be. But it bids fair to take its proper place. The middle classes are nearly all on the side of progress. During my stay the tenant farmers of Ulster held an important conference in Belfast to consider the Land Bill. Mr. Shaw, Mr. Litton, and Mr. Charles Russell were present. But one of the most interesting features of the meeting was the number of ministers of religion who attended and took a leading part in the analysis and discussion of the bill. The criticism of the bill by the farmers and ministers present was able in the extreme, and showed that Ulster contains as fine elements of political life as are to be found in the Kingdom. The Orange element is of course strong. But it may be hoped that the same beneficent changes which are taming the wildness of the South and West will breath new thought and vigour into the Protestant politics of the North.

J. HIRST HOLLOWELL.

### THE CONGREGATIONAL UNION AT MANCHESTER.

THE magnificent success of the Manchester meetings leaves only one disquieting or painful reflection behind, and that is the difficulty of repeating it. We naturally ask, Where is the town that can offer such unstinted hospitality in private, or that can even provide such accommodation for the public meetings of the Union? In both of these points Manchester has exceptional advantages. As to the first, it is surrounded by a little ring of towns, several of them of considerable importance, where Congregationalism is powerful, and which are always ready for the exercise of a prompt and liberal hospitality. The difficulty in finding accommodation for the large number of delegates was, therefore, much less than might have been supposed. The crowded trains from Ashton, Bolton, Bowdon, Oldham, Rochdale, Stockport, and other places, showed how a problem which seemed almost insoluble had been satisfactorily treated. The people were willing, and there were plenty of them.

The Free Trade Hall is a building singularly adapted for the public meetings, and the Committee showed both courage and sagacity in engaging it for the four days over which the sessions extended. The experiment seemed rash to timid souls, but the result justified the daring. It was a great success to gather such numbers from day to day, and this was all the more satisfactory because of the aspersions which have been so freely cast upon Manchester Congregationalism by one who has gone out of its ranks. Social changes have in Manchester, as elsewhere, very largely affected urban congregations, and it may possibly be that the progressive spirit for which Manchester Nonconformity is distinguished has induced a too rapid multiplication of chapels in some of the suburbs, and it is easy for an unfriendly critic to seize upon these points, and on them to base representations as ungenerous as they are unjust. Crowded chapels, however, are not an infallible or necessary sign of success. Indeed, the work of extension, especially in new districts, cannot be wisely carried on if it is expected that every new chapel ought at once to be filled. In increasing neighbourhoods provision needs to be made for the

immediate future, and where this has been done there may be substantial success of the best kind, even where the seats are not at once filled. On the other hand, a faithful pastor may be doing true and faithful service in a chapel situated in a decaying neighbourhood, the circumstances of which force on him the painful conviction that there must be decrease, and that all he can hope to do is to hold a very difficult position during a very trying transition. In both these cases there may be more vital spiritual power in the church and ministry, and a more real success, than in places where great crowds are a sign only of the attractiveness of the preacher, or of the success of extraordinary expedients employed to gather a congregation. No doubt large audiences are tangible signs of power, but it is quite possible to attach too much importance to mere numbers, especially if a deficiency in this respect be made a cause of reproach against those who are loyally doing good work, but who are in circumstances which all but preclude the hope of large immediate results in the growth of numbers.

Manchester Congregationalism, at all events, has abundantly proved that it is a mighty power, and if the Jubilee meetings were to be regarded only as a demonstration of numbers, the result would be eminently satisfactory. But there was more than this in the resolve to use the Free Trade Hall. It was an evidence of a spirit in the Committee which communicated itself to the people. They were admirably led, and they showed that they knew how to follow. No intelligent observer can doubt that in Manchester Congregationalism has a strength equal to any service, provided it be skilfully handled. Nowhere are self-devotion, courageous loyalty to principle and the diligent service which it evokes, enterprising purpose, and vigorous action more thoroughly appreciated. The man who to intellectual strength and proved fitness for his work adds a loftiness of purpose and singleness of aim is sure to find there plenty of sympathizers and supporters. The training of the Sunday-school, where the Sunday-school is so closely identified with the Church, and looks to it, not to any external organization, as its centre, is an invaluable preparation for public service in the Church itself, and the district is one in which Sunday-schools are

specially numerous and efficient. In fact, it was from this source that most of the workers who contributed so largely to the success of the meeting, and whose untiring energy must have commanded the admiration of all observers were drawn. So long as a succession of such men is maintained, so long will our churches maintain their old reputation. There must of necessity be fluctuations in the condition of particular congregations. The churches at the centre cannot fail to feel the result of the social changes which are at work everywhere. Dr. Stoughton wisely said, in his admirable historical review, "People flock from business streets to country villas, and hence we have numerous large and beautiful chapels erected all round London; and the same may be said of the industrial seats of prosperity throughout the land. In estimating the progress of Dissent, account, of course, is to be taken of this revolution." To forget it would be dishonest in a critic, and in one who professes to be a friend it is worse than ungenerous. A time of transition is necessarily a time of difficulty, and during the progress of such a revolution there may be appearances which seem to indicate weakness, and even decay. Old chapels which have been left stranded in districts which were once thickly populated, but are now given up to warehouses, and all but deserted on Sundays, are not filled as they were in their more palmy days. On the other hand, some of the suburban Churches may be in their infancy, and struggling amid the difficulties of their new position. In both cases exceptional men, especially if they resort to sensational expedients, may overcome the obstacles to success. But the exceptions cannot be the rule, and thoughtful men should be prepared for the inevitable discouragements arising out of the changes in our civic life. Here and there great central congregations may be maintained, but the tendency is to a diminution of their numbers, and everywhere the task of holding them together becomes more onerous. In the city of London there is always a large miscellaneous floating population in the hotels, and these alone supply material for one or two central congregations. Chapels planted at the outskirts of a city, and within reach of the nearer suburban districts, may also maintain a flourishing existence. But,

save in these special circumstances, congregations must decrease where the population is declining; and as the planting of new churches is not an easy task, or one to be rapidly accomplished, there may be an interval of apparent weakness, of which the "candid friend" may take advantage in order to level his sarcasms at his own associates. Manchester Congregationalism has suffered in this way, and we therefore rejoice at the abundant proof that it has given of its vitality and strength. Its forces may be more widely scattered, but when occasion requires they present as formidable an array, and are as united and energetic as ever. It may be that in the neighbourhood of the city the work of the immediate future should be one of consolidation rather than of extension, but as new districts are continually rising into importance, it is impossible to abandon the work of chapel-building even though some existing chapels are not yet full. It is one of the necessities arising out of the special circumstances of our time, and must be faced.

The hospitality of the North is proverbial, and on this occasion it was true to all its best traditions. As we enjoyed the unfailing kindness of the friends with whom we sojourned, we could not but ask ourselves whether the members of the Union fully appreciated the Christian courtesy and attention which they receive on these occasions. Here were some hundreds of families who had thrown open their homes to gentlemen, the majority of whom must have been perfect strangers. For the week their privacy was sacrificed, their domestic, and to some extent their business, arrangements unsettled, and in many cases their whole attention given to the entertainment of their guests. Many of these dispensers of hospitality were not even Congregationalists. One gentleman, indeed, thought it necessary to tell the Assembly that he had the "*honour* to be the guest of a clergyman." There was no need for an expression of this kind in any particular case. The truth is, we were all honoured by the generous treatment which we received. Of course the hospitality was more marked where it was offered by those of other Christian communions, and in such cases deserves special acknowledgment. But the debt which the Union owes to all alike is very great, and the obligation ought not to be the less felt because

the entertainers would, for the most part, probably be ready to testify that they had found it more blessed to give than to receive, and that the exercise of their own hospitality had brought with it a pleasure which was its own reward. So regularly is this kindness shown that there is not a little danger that it may be too readily taken as a matter of course. A word by way of remembrance may not, therefore, be out of place.

In another point Manchester was honourably distinguished—the attention given to the proceedings of the Union by the press. The excellence of the reports given in *The Examiner* and *Guardian* (especially in the former) was a proof of the ability with which the journals are conducted. The amount of space given to them was a sign of superiority to the common snobbery, which will give columns to a Church Congress, while it can hardly afford a few paragraphs to an assembly like the Congregational Union. There is need for plain speaking on this point, especially in relation to some metropolitan representatives of Liberalism. But the best rebuke is that administered by the conduct of the Manchester journals. It may at least teach *The Daily News* the value which great provincial papers attach to Nonconformist utterances and action. Of the care taken by the organs of Manchester Liberalism, it would not be possible to speak too highly. It is a silent tribute to the increasing influence of Congregationalism in the nation. The Union, indeed, has not, and does not seek to have, any authority. But it is a powerful moral force, and in view of the importance which the Prime Minister has recently ascribed to this kind of power, the influence it exerts cannot be treated as a negative quality. *The Standard* says truly that it can only pass “resolutions;” but this is more than a Church Congress undertakes, and though Convocation does venture so far, it is hard to say of what value its decisions are. The “resolutions” of the Union, and the advocacy by which they are sustained, affect public opinion, and this is all they propose to accomplish. Politicians who look below the surface know that the spirit thus awakened is not to be regarded as an insignificant factor. The men who made the Free Trade Hall ring with the cheers that greeted the mention of Mr. Gladstone’s name, or pro-

claimed their adhesion to the principles of Free Trade at home and righteousness in all our foreign policy, are active everywhere in their support of Liberal policy. They have been called the "non-commissioned officers" of the army, which means, we suppose, that they contribute largely to its success, but leave others to enjoy the glory and divide the spoils. They ask no special favours from Mr. Gladstone, such as are demanded by the High Churchmen who call upon him for the release of Mr. Green. They work for the country and for right, and are content if the country reaps the benefit. Liberal journals, who show their appreciation of such a force, and do their utmost to extend its influence, by fully reporting Union speeches and proceedings, are wiser than those who cannot understand the power of religious impulses which they do not share, and ignore their expression as having no place in practical politics.

The proceedings of the Union were of an eminently practical character. There was, indeed, little actual business to be done with the exception of the arrangement of a plan for working the law as to the election of a chairman, agreed upon last May, and on which we spoke last month. We have little to add to what we said then, except to say that the discussion of the details only confirmed our view as to the unwisdom of the method, and, as we know, created considerable doubts as to its feasibility in the minds of some who had supported it. We see no gain from the change and much probable inconvenience and loss. The loss consists in the increased difficulty of placing in the chair men who shrink from public life, and are, therefore, little known to the majority of the Union, but who are doing great and good work which deserves to be honoured. This evil will be still greater if the new method leads, as is quite possible, to a second election of men who have already passed the chair. In such an exceptional year as the present a re-election is not only proper, but expedient. In the Jubilee year it was fitting that the chairman should be a veteran who would be able to speak with authority, and Dr. Allon has proved himself eminently fitted for the position. But we should deeply regret to see his appointment construed into a precedent. It is conceivable that special circumstances may render the repetition of the procedure desirable; but

when we have said that we have said all, for the occurrence of such circumstances is, in the highest degree, improbable. We feel strongly that the honour is one which ought to be distributed as widely as possible. There are but few at the utmost who can attain it, and we should greatly regret to see that small number further reduced. There was a guarantee against this in the old system, since no man could be nominated without his consent, and it is certain that this could not have been obtained from any of our past chairmen except under a very strong pressure, not only in the earnestness of personal appeal, but in the strong urgency of a conscientious feeling of duty. We are, however, bound to try the new method. What the Manchester Assembly did was to put it in working order.

As to other business, in the strict sense of the term there was none, with the exception of that connected with the Jubilee Fund. There is a fallacy abroad that the Union is becoming more of an organized machine; but the very opposite is true. Once it affiliated societies, and their business was done at the Assembly. Now it furnishes a platform for the consideration of new methods, but that is all. The Church Aid Society was the product of influences which it set at work; but it has an independent existence with which the Union does not attempt to interfere. This was not so in days to which some are accustomed to look back as the times of "Independency pure and simple."

Practical work (says Dr. Stoughton) might be said to begin in earnest with the Annual Assembly of 1837. Then the Colonial Missionary Society was formed, partly as the result of a visit to the United States and Canada, paid by Dr. Reed with his companion, Dr. Matheson, partly through the zealous exertions of Thomas Binney, and partly in connection with the appointment of Algernon Wells as secretary, in association with the other two ministers now named. . . . After the formation of the Colonial Society, which by the earnest advice of Algernon Wells was incorporated with the Union, and formed an integral part of it, other forms of missionary effort were adopted; and in the eighth Annual Assembly the subject of Home Missions was taken up and discussed.

The novelty in the present mode of procedure is not in the introduction of administrative work into the Union, but in its exclusion from it. The Union is more of a purely fraternal association than ever it was. It controls no society, it



has no official organ in the press, it publishes a literature of its own; but it does so on its own responsibility, and while seeking the benefits of the Churches, it never attempts to give any official sanction to the opinions taught in its books. It is at the utmost an association for the creation of denominational opinion, and this it does by giving free play to individual utterance. It commits no one except those who agree to its resolutions; it has never sought to usurp control over church or individual, it pronounces no censures on those who prefer to stand aloof from its fellowship, and casts no slur upon the reality of their Congregationalism. After fifty years of existence, the friends of the Union may with good reason congratulate themselves on the falsification of all the evil prophecies which a few of the older ministers of fifty years ago uttered at its establishment. Not only has the first step towards a violation of the Independency of the Churches to be taken, but the spirit of Independency is more healthy, vigorous, and determined than ever.

Still the spirit of the Jubilee meetings was eminently practical. Speakers and hearers alike seemed to feel that there was pressing work to be done, and that they must address themselves to it as men fired with the enthusiasm of faith and love. The address of the Chairman rose to the grandeur of the occasion, and struck a key-note which gave the right tone to the Assembly. We refer to some of its points elsewhere. Suffice it to say here that it kindled an enthusiasm which was well maintained through all the sessions. As the meetings commenced, so they continued. Nowhere was there a sign of flagging interest, nowhere an approach to weakness or failure. What was most encouraging of all, everywhere were there abundant indications of a revived spiritual fervour. The meetings were a great Congregational gathering, but they were, if possible, even more remarkable as a grand Evangelical demonstration. The brethren who visited us from America, and who carry back the greetings of the churches here to the communities they represent, cannot but have a cheering tale to tell. They themselves added not a little to the spirit, fervour, and interest of the Assembly; but they will be able to report that they did not find any faltering loyalty among the churches of

the old country ; that in our attachment to Evangelical Protestantism we are as ardent as themselves ; that we are not cramped by conventionalism, nor utterly corrupted by worldliness ; and that our desire is to fight and labour side by side with them for the furtherance of those great ends which the Pilgrim Fathers sought when they planted their settlement on the barren Plymouth rock, desiring to find there what had been denied them in their fatherland—freedom of spiritual development, liberty to teach the truth and worship God according to the dictates of their own conscience, emancipation from the Erastian tyranny which was crushing out the independence of Christ's Church. Points of difference between them and ourselves they would no doubt detect ; but they would see that in all essential doctrinal truth, in all broad, patriotic sentiment, in veneration for our great common ancestors, and in honour to those who have so well maintained the succession in the great Republic, in sympathy with liberty and progress everywhere, one spirit animates us both.

The Union may look forward to the future with a confidence inspired by the experience of the past. The prophets of evil are a generation which never dies out. We have them amongst us in our day as our fathers had in theirs ; but we have this advantage, that experience has discredited the gloomy auguries of former times, and that the success already realized is an earnest of still greater advance. The Union does not even desire a more compact federation of the Churches for any purposes of government, but it does seek to promote that better organization of our resources for work, in which lies the only hope that Congregationalism will take its proper place in the evangelistic work of the country. We owe a duty not only to sensitive Churches and ministers, but to this great nation, and to Him who has placed us in its midst at such a crisis as this. The great problem to be solved is, how to prove that our system has in it a true missionary character. We shall win the sympathy and confidence of the people only in so far as we prove our capacity for doing the work of our generation, and in order to this we must wisely utilize our resources. If we allow ourselves to be hindered by the fear of a centralization, which no one wishes, and which would be practically impossible, and in the dread of a mere phantom

refuse to unite in Christian work, our opportunities will pass away, and others will bear away the crown which might otherwise have fallen to us.

The Jubilee Fund has been started amid circumstances which promise a success that a short time ago would have seemed almost incredible. "Honour to whom honour is due," and it would be unjust to speak of the bright prospects of the movement without giving the credit which is due to the spirit of hope and generosity which has been infused into it by the noble munificence and untiring zeal of Mr. James Spicer. He is one of the oldest members of the Union, he watched by its cradle, he has been one of its most faithful and consistent supporters, and now he has the satisfaction in his old age of rejoicing in the vigour of its manhood and of helping still further to extend its usefulness. He can tell of the time when, at its first provincial meeting in Birmingham, he and two other friends engaged the Hen and Chickens Hotel, which at that time afforded sufficient accommodation for all its visitors. With undiminished ardour and with unquenched enterprize he has given himself to the work of raising its Jubilee Fund, and has not only set a noble example himself, but has been instant in season and out of season in securing the co-operation of others. The simple but graceful tribute which was paid to him by his son at the great meeting at the Free Trade Hall was welcomed with loud acclamation by the assembly, not only in grateful acknowledgment of what he himself had done and is doing, but also in hearty recognition of the fact that his children are rising up to perpetuate the name and service of their father. The contributions of the Spicer family seem likely to reach to little short of £20,000, and when with these are conjoined the names of such men as Hudson, Morley, Welch, Lee, Mason, Haworth, Wright, and others, there is abundant proof that Congregationalism has still amongst its men who have "understanding of the times," and who, seeing the work that has to be done, have at once the capacity and the will to do it. The giving of money, indeed, is only a sign of spiritual life and power, but it is a sign which is not to be despised. It is imperatively necessary to strengthen the feebler churches, and to extend the work of Congregationalism in districts which at

present are unoccupied, and for this purpose pecuniary means are necessary; and these cannot be found unless there be in the churches themselves the spirit of holy consecration. May we not find in the incidents of these Manchester meetings a happy augury that neither the money nor the men will be wanting for the work which God has put upon our Congregational churches to do?

There was one melancholy feature in connection even with the Manchester meetings. The absence of Enoch Mellor from a great Congregational demonstration, especially in the north of England, left a blank which filled many hearts with unutterable sadness. It was known that he was sick. It was not known that that sickness was so alarming in its character, or more distinct reference would have been made to the vacant place of one so honoured and beloved. Alas! the cloud has since become still darker, and as we write the sympathies and prayers of English Congregationalists are clustering around that home in Halifax, where hope can hardly be said to survive. We cannot pen these words without deep emotion. Our brother's life has been one of eminence and usefulness, and this is a time when we can ill spare one with heart so loving, sympathies so broad, and abilities so distinguished.



### · FOR THE LITTLE CHILDREN.

#### NOVEMBER.

NOVEMBER has had a history, but that may be told in a very few words. When the year had only ten months in it November was, as its name tells us, the ninth. There are many things, however, which are stronger than human laws. You are none of you too old to remember the nursery song of "Humpty Dumpty" who "sat on a wall," and presently "had a great fall." I never found any difficulty in believing the story as far as that, because I had seen such a thing, perhaps felt the bruise of such a thing myself. But it was a long time before I could bring myself to believe in the hopeless ruin of that tumble. "All the king's horses and all the king's

men" seemed to me a poor, weak set, if they could not put "Humpty Dumpty in that place again." It was the story of Canute, and the picture of him sitting in a great chair, while the waves plunged at him and swept round him, that let in the light upon the fact. The Romans were wise with a wisdom which you and I do well to possess, when they added a couple of months to the year. They seemed by that to say, "God's command to the shining sun and circling worlds is stronger than our mistaken will. We shall be all wrong if we go against the facts. Our thoughts shall be His thoughts, and our ways His ways, and then all will come right." There are many things which "all the king's horses and all the king's men" cannot do, and to alter God's word is one of them. November started life with thirty days, then it was robbed of one and had only twenty-nine, Julius Cæsar took pity upon its poverty and lifted it to the dignity of thirty-one, but Augustus finally settled it where it was at first, with thirty. November in the far-away early days had more than a common share of religious festivals. This was the case not only with the people of Italy, but through all the lands of Europe, and not least among the Saxons, from whom we ourselves have sprung. It was called by the Saxons "the blood month." This was on account of the large number of animals which were killed, many of them to be used for winter food, many of them also for sacrifice to the gods. All this kind of thing is now a matter of the past. When you and I think of November our idea is rather of dreary foggy days without much cheer of sunshine. I don't forget that it brings a time in which most boys delight, when bonfires blaze and rockets soar, and coloured stars flash for a moment across the sky. It recalls the fact of a wicked plot, a prevented crime. I wish we could say with any truth that the days were for ever gone in which men sought to gain their end by cruel means. Even if the purpose were a good one, and it was not, that would not make it right to do wrong. Two blacks do not make a white; evil cannot overthrow evil. "Overcome evil with good."

But, as I said just now, November drizzle and fogs have passed into a proverb, and our little chat this month shall be a try to get something good and bright out of the dulness and the gloom. The first idea I have about it is that when fog

and drizzle comes we most of us have the means of keeping it outside. We have the blessing of a refuge and a home. The cosy parlour seems more snug than ever when its cosiness defies an outside dreariness. Some things which are very noble and pure and precious in our life get their strength from the fact that for mere comfort's sake in such a month as November we are driven indoors. Home is a tender word with English-speaking people everywhere, and the sullen look our outer world puts on is not without its advantages. The men and the peoples who have done great things in the world are not those on whom the sun has always shone. "My little woman," a sturdy engine-driver once said, "always puts on an extra shovelful of coal on a dreary night. I have to pass the window just as I run over the station points, and it's worth standing the chill of a fog and its danger too to get the extra brightness of that fireside. And the little woman is brighter than the fire." He went on to say, "My mate often gets cross with the sleet and the fog, but the sight of my kitchen window cheers him too." We can manage to pass through a good deal of outside dreariness, and help others through it also, if we can keep a thankful heart and a bright good hope within. The other idea I want to mention is this: that the kind of outer world November shows us, the kind of things we have to meet may very likely be harder to bear up against than some others which are very much fiercer and sterner. A terrible sort of torture that cruel men found out and used to inflict, was by letting single drops of water fall upon a poor creature's head, and fixing him so that he could not get away. If you have two schoolmates, one of which is quick and passionate, sometimes cruel in word and deed, the other of which is constantly annoying you in nameless little things, I know the one you find it harder to bear with. November may beat us when March with its bluster or January with its frost would only brace us. One of the most wonderful signs of the perfect triumph of Jesus Christ was His patience with tiny but continual annoyance. If anything like what November is to the outer world comes upon our heart, He can give us to "possess our souls in patience" by His Spirit dwelling in us.

D. JONES HAMER.

### AUTUMN POLITICS.

THE political campaign which has now become a regular feature of the recess opened with unusual spirit and *élan*. Sir Stafford Northcote's opening attack, indeed, was singularly feeble and pointless even for him; but Mr. Gladstone's marvellous oratory at Leeds soon gave a new character to the conflict. The fury which the Marquis of Salisbury breathed out at Newcastle, and which Sir Stafford did his small best to rival, was the best proof of the effect which the Prime Minister had produced, and the extent to which his dashing charges had told. Seldom has there been anything more opportune than the demonstration at Leeds. It came as a perfectly natural incident, and yet if it had been deliberately planned, time and circumstances could not have been more appropriate. The bye-elections had depressed some Liberals to an extent which, as we pointed out last month, was quite unwarranted; the "Fair Trade" craze was beginning to be discussed as though it was based on a rational principle, and had some chance of success; the Irish imbroglio was as threatening, if not more threatening, than ever. Abroad, the complications in Egypt were giving occasion for suggestions with the old "Jingo" stamp upon them, and in some cases were deceiving even sound Liberals. We do not say that the political heavens were lowering, but there were clouds — perhaps no bigger than a man's hand, but having in them possibilities of mischief. The Prime Minister's speeches cleared the atmosphere. The magnificent demonstrations were themselves a sufficient answer to the idea of reaction. Even the journals which have been most disposed to depreciate the Premier were forced to confess that his popularity is undiminished, if, indeed, it has not increased. To compare these wonderful gatherings with the meetings at Newcastle would be absurd. Of course in any part of the country two great party leaders are sure to collect large audiences. As the Tories of Hull have chosen to invite Lord Randolph Churchill, we may safely prophesy that they will secure even for him numbers to listen and to shout. But the demonstration at Leeds was on a different scale, and of a different kind.

It was an outburst of popular enthusiasm which swept everything before it, and abundantly testified to the feeling of the district. The speeches were as marvellous as the gathering. They presented the policy of the Government in a light which was new to numbers. Not a few had come to think of Mr. Gladstone as a Minister of concession, and were unprepared for the strength and firmness which were eminently characteristic of his deliverances at Leeds. He spoke with the confidence of a statesman who had a definite policy which he was determined to carry out. Generous, forbearing, eager to redress all grievances, he had always shown himself. At Leeds, and subsequently at London, he developed another quality, and proved that, whether he had to deal with Mr. Parnell, or the Boers, or the French in Tunis and Egypt, he would be as firm as he had been fair. Justice he would do, but a single point beyond what he believed to be just nothing would induce him to advance. His friends who knew him well were not surprised; but enemies, who have never been able to understand that a resolution to do the right at all costs does not mean absence of spirit, were overwhelmed with astonishment. Succeeding to an evil inheritance of brag and bluster, which had left behind it many wrongs to be redressed, Mr. Gladstone had to make concessions in order to satisfy his own sense of justice. But having thus set his hand free, he is equally prepared to assert the rights of authority and law. This was the chief point of his recent speeches. His merciless exposure of the fallacies of Fair Trade (which Mr. Sampson Lloyd, who would do well to study once more Æsop's old fable of the "Ox and the Frog" before committing himself to the task, is preparing to answer) was anticipated, though it was even more complete and telling than many were prepared to expect. But the attitude taken on foreign politics, and still more the castigation administered to Mr. Parnell and the emphatic announcement that "the resources of civilization were not yet exhausted," fell like a bomb-shell into the tents of the enemy on both sides.

The Marquis of Salisbury would better have consulted his own dignity and the true interests of his party if, for once, he had forborne to "scream," and had addressed himself to



the work of hostile criticism, if it was necessary to undertake it at all, in the spirit of a patriot. But with his Lordship his order and its rights come first, and he hates Mr. Gladstone as the supposed enemy of both. A more unfortunate leader for a great aristocracy at such a crisis as the present could not well be found. There is need for special calmness and caution, and he is carried away by fierce passion. A resistance to democratic inroads, in order to be even so far successful as to hold in check the advancing forces, must have so much sympathy with popular ideas as to understand the real character and strength of the movement. But the Marquis of Salisbury is simply a blind and bigoted partizan, who believes in the Divine right of his order to the privileges they enjoy, who has never tried to learn the art of stooping to conquer, and who is as destitute of political tact as of personal chivalry. There is as little of true nobility as of practical wisdom in his mode of defiance. He is supposed to strike hard because he has a multitude of bitter phrases always at command, and is absolutely unscrupulous in the use of them. His fierce onslaught produces a momentary impression, but it does not extend beyond the unreflecting mass of his supporters, and no one is really injured but himself. His late chief measured him exactly when he contemptuously dismissed him as a master of "flouts, jibes, and sneers." The influence of his harangues on public opinion is, in fact, a negative quantity. Even Sir Stafford Northcote, with his shilly-shally utterance, his bowings to the East and curtseying to the West, his forcible feebleness and pitiable attempts at humour, has more weight than his colleague. If he could take heart of grace, and be true to his better self, Sir Stafford might have some power. Nature meant him for an honest, straightfoward politician, like Sir John Mowbray, but he has been seduced by the evil example and influence of Lord Beaconsfield into attempting to become a political manager, and he is not equal to the part. The result is he often makes himself ridiculous, but, what is worse, he often compromises his own high reputation. His endeavours at satire, also, have no slight touch of petulance and passion in them, which mars any effect they might otherwise exert.

Still Sir Stafford does not stoop to such wretched invective

as that which Lord Salisbury did not regard as unbecoming in one of England's proud aristocracy. Mr. Gladstone has won the political game, and his rival cannot forgive his success. That is the whole extent of the Prime Minister's offence. No unworthy arts were employed to achieve the result, no personal differences embittered the conflict of policies. Questions of principle were raised and argued out, and the people of England, influenced largely by Mr. Gladstone's transcendent eloquence, decided in favour of him and his party. *Hinc ille ire!* But can the Marquis really believe that he is furthering his own own cause, or injuring his adversary, when he sneers at what he is pleased to call the "pulpit style" of his oratory? No doubt it provoked the laughter of the guests at the Newcastle banquet, but the laughter of fools has a proverbial value, and it is certainly a poor reward for any politician to seek, and entail a loss of character and influence for which it gives no adequate compensation. Did it not occur to the Marquis that there is a pothouse style of oratory to which the eloquence in which he saw fit to indulge bore a dangerous resemblance? But worse than any sneer of this kind was the recklessness with which, forgetting the patriot in the partizan, he said, "In many years to come in every contest which this Government has to wage, military, diplomatic, or domestic, the stain of that defeat will be upon them, and they will feel that they are fighting under the shadow of Maguba Hill." The basis of that sneer is an assertion which is not only without foundation, but is in direct contradiction of the truth. But this seems to be a small matter when a point is to be made. If his Lordship supposes, however, that his fellow-countrymen are to be affected by such wild vehemence, he only shows his utter ignorance of them.

The excitement of these successive meetings, however, was speedily forgotten in the practical evidence given by the Ministry of their determination to uphold the law in Ireland. The answer to Lord Salisbury's jibes was the adoption of a policy of unexpected vigour. Mr. Boyd Kinnear, who is always ready to remind the world in general, and his political leaders in particular, of his own existence by playing the part of the "candid friend," has had the coolness to say that "all

of a sudden, as if goaded to madness by the taunts of Lord Salisbury, or the idle words of a few excited Irishmen, the Government launched into a course of proscription of the men whom the people regard with most affection." The man who can write thus, and yet calls himself a Liberal, betrays, to say the least, a sad lack of fidelity to his leader, of which we hope his constituents will take due notice. We admire independence in the supporters of a Ministry, but when it is carried to such a point that a so-called Liberal stoops to hurl at his chief insinuations such as a Warton or an Ashmead Bartlett might adopt, independence becomes little short of a spirit of treachery to the party. Mr. Gladstone's recent Irish policy is no doubt open to question, though when Mr. Boyd Kinnear says his opinion is very generally shared by "sound and moderate Liberals," he only shows himself possessed of a wonderful capacity of self-delusion. But difference of opinion as to the expediency of the arrest of Mr. Parnell and the suppression of the Land League is one thing; the suggestion that Mr. Gladstone has been forced into action by the taunts of Lord Salisbury is another. The facts as they are patent to all who care to study them are sufficient to disprove so unworthy an allegation. Indeed, Mr. Parnell's friends confess that Mr. Gladstone's speech at Leeds was a clear warning as to what the League had to expect. *The Pall Mall Gazette* drew attention at the time to the remarkable words, the "resources of civilization are not yet exhausted," as being the real point of the address. The words came before Lord Salisbury's speech, and are the real key to the situation. That an enemy might take advantage of the fact that Lord Salisbury's taunts were uttered in the interval between the Leeds meeting and the arrest of Mr. Parnell was probable enough. But Mr. Boyd Kinnear professes to be a representative of "sound and moderate Liberals," and should have proved his claim to the position by giving to the action of the Government the most favourable construction possible. He has, on the contrary, adopted an interpretation contradicted by the emphatic warnings uttered by Mr. Gladstone at Leeds, and the comments upon them in the press.

The worst of such "irresponsible chatter" is that it tends to create an utterly mistaken idea as to the Ministerial

policy, and to represent it as a series of mere devices and expedients tending first in one direction and then in another, but having no ruling principle or definite aim, and never continuing in one stay. No opinion could be more unfounded. On the contrary, one purpose has been consistently kept in view throughout. Coercion has always been hateful to the Ministry, but they have been prepared to use it so far as was necessary for the maintenance of public order and security. Very reluctantly was the introduction of the Land Bill postponed till the measures which seemed to be immediately necessary for the suppression of anarchy and outrage had been taken. But the Coercion Bill was not satisfactory to those who would fain have put down all agitation and have imprisoned all agitators, if, indeed, they had not applied to them still severer measures. The Government, however, did not contemplate a vindictive or repressive action, but simply measures for the preservation of peace and the maintenance of law. They would not suppress the Land League because, however violent were the speeches made at many of its meetings, it was seeking the redress of an actual grievance, and seeking it by constitutional means. Even the Boycotting was viewed as an incident in the fierce conflict which was being waged between landlord and tenant, and in which some landlords were guilty of an abuse of power hardly less to be condemned than the violence of the Leaguers themselves; and though it was as far as possible repressed, yet no exceptional measures were adopted. The passing of the Land Act altered the whole situation. The League, indeed, might still have continued to enjoy a legal existence if it had given itself to the development of the powers of the Act, so as to secure for the tenants the undoubted benefits which it offered them. But when, instead of thus utilizing the reform which it had undoubtedly done much to obtain, the League set itself to work out a new idea, and that one in direct contravention of the law, its character is entirely changed. A league to effect an alteration in the law is certainly widely different from a league to organize the people for disobedience to the law. The latter was what Mr. Parnell and his friends set themselves to do, and what they were, to a considerable extent, accomplishing. The order had gone forth to pay no rent, and it was so acceptable to

numbers that we can hardly be surprised if they were quite ready to comply with it. It was when this became apparent that the Ministry resolved to strike. At Leeds Mr. Gladstone gave a final warning which was treated with insolent and contemptuous defiance. The crisis in the conflict had come, and it remained to be seen whether Mr. Gladstone was a weakling as represented by his foes, or the strong man who waited only to have a *mens conscia recti* in order to act with decisive and resistless force. Had he hesitated, the power of the British Government in Ireland would have been at an end. It is easy to talk as Mr. Boyd Kinnear does of "the idle words of a few excited Irishmen." It was not a question of a few excited individuals, but of a great organization which was leading the people to violence and to ruin. This gentleman is inconsistent, for he goes on to describe the agitators as "the men whom the people regard with most affection." Now these men were calling on the people to break the law. They were not only preaching the "gospel of plunder," but they were at the head of a great conspiracy to give effect to its teachings. What is more, their words were bearing fruit, and if the Government had remained quiescent would have borne it more abundantly. The rents were being withheld, and a little more tolerance to this shameless violation of honesty as well as of law would have caused this non-payment to become very general. In strict harmony, therefore, with all their previous professions and acts, the Government interposed, and so interposed as to show that they can be as vigorous in the repression of treason as they have already proved themselves in the redress of grievances.

At such a crisis Mr. Gladstone deserves the support of all rational Liberals. That he will have that of the Nonconformists we do not for a moment doubt. We are friends of liberty, but we have always been able to discriminate between liberty and lawlessness. We have had and still have strong sympathy with Ireland, but that very sympathy would prevent us from aiding or abetting the designs of men who would keep the country in a state of perpetual unrest, either to serve the ends of their own personal ambition, or to further agitation for ends that are simply unattainable. We mourn over the atrocities committed in past times by the English oppressors

of Ireland, and we especially regret that Oliver Cromwell should have left a stain upon his own reputation by the measures employed for the suppression of Irish Roman Catholics, who, however, it should not be forgotten, were the aggressors in the struggle. But even remembering this point in extenuation, we cannot, like some, become apologists for the terrible retribution which he exacted, and which left behind it resentments that have not yet wholly died out. We cannot see, however, why these evil deeds of the past should be for ever quoted against those who are doing their utmost now to obtain justice for Ireland. The Liberal party of to-day has no share or complicity in the cruelties and wrongs, the memory of which inflames the passions of Irishmen to-day. They would do no wrong to the people or their religion. They have, on the contrary, sacrificed much in order to win for them their rights, and they have put them on a position such as Englishmen have not attained either as regards religious equality or tenant-right. But now the time is come to prove that Liberalism is not Communism, has no sympathy with robbery and violence, and is resolved to maintain public law as the one security for individual liberty.

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### GENERAL MISSION RECORD.

GERMANY (W.M.S.).—In Germany, our brethren have had to encounter resolute and organized opposition, proceeding, not from the Romanist, but from the Lutheran (Evangelical) Church. They have been denounced from the pulpit and through the press. The prestige and authority of the clergy have been unsparingly used against them. The children of our members have been warned; local preachers and leaders have been amerced; and some who were engaged in collecting for this Society have been fined, and the money they had collected has been taken from them. And yet only seven members have been lost, and, when those on trial for membership are included, there are 43 persons more in Church fellowship than there were last year. The number of class-leaders has increased from 118 to 136; the staff of local preachers and exhorters from 117 to 127; and there has also been an addition to the numbers of both scholars and teachers in the Sabbath-schools. The missionary contributions are equal to last year, and the collections and subscriptions towards the support of the work of God in the district are £78 in advance. About 150,000 tracts and other publications have been printed and circulated during the year. In Vienna, our brethren are still under

prohibition as to singing and prayer in their public services. They are at liberty to hold public meetings regularly, on condition that each one is notified to the police three days beforehand on stamped paper, each stamp costing a shilling; but everything giving to the meeting the character of public worship must be avoided.

RUSSIA.—*The Jews* (B.F.B.S.). When the Jewish element prevails, it has a prejudicial effect. The drinking shops and hostelrys are mostly kept by Jews, and are the curse of the South-Western provinces, and also of contiguous districts in Austria and Roumania. If the Russian Government, which gives so much local rule to the village commune, or *mir*, would insist that the spirit shop should be kept by a member of the Commune, if it cannot be closed altogether, a great improvement would take place. The experience of the colporteurs generally is that the Jews are their chief opponents. Take the following as an example:

"The Jews surrounded me on the market-place. Some bought portions of the New Testament; but the Polish Jews strove with all their might to prove that my books would lead the people astray. They beat such as wished to buy, and begged the Jewish official of the market to stop my selling. He made me go to the officer of the municipality for a hawker's license (not required for books), but the Russian official, on hearing the facts of the case, told me I might sell wherever I chose. It is impossible to describe the rage of the Jews at the circulation of the New Testament. When one had bought a copy, they dragged him, if they could, into my presence, and made him tear up the book before me.

"The Jews gathered round me to-day on the market-place, and began to buy portions of the New Testament. Beginning to read, some one came upon a passage where baptism is spoken of. An uproar immediately ensued, during which they warned one another not to buy my books (they have a superstitious horror of the words 'missionary' and 'baptism,' the one being to them the instrument, the other the consummation, of apostasy). Wherever I appeared next day, the cry was raised 'Missionary!' It was a continued struggle with this people. But some were on my side."

TURKEY, CENTRAL.—*The Robber's Ward in Zeitoon* (A.B.C.F.M.). Zeitoon is a town of several thousands of inhabitants, all nominally Christians (Armenian Church). During the past year wonderful interest has been shown in Bible study, hundreds staying in the different churches after the regular services to listen to the reading and exposition of God's Word. In the centre of the town is a thriving community of 130 Protestants, under the charge of a native preacher. The upper ward of the town is truly a robbers' nest of some 2,000 people. Amongst this community a missionary was sent to labour. As very many of these people are wont to live in little stone huts outside the town, amid the mulberry groves and vineyards, the missionary, accompanied by a native helper, sought out these rough men under the shadow of a rock or tree, and read to them the story of the Cross. Then a room was hired in the market-street. Armenians of the better class told the missionary that they did not want him there, but they could not drive him away, as the robber band had



become his firm friends. At length a house was secured for three years, preaching was begun, a day-school for boys opened, and plans laid for an evening school. This very house had been the homestead of the robber chief. The missionary spent four months there, and then left an efficient native preacher to carry on the work. He receives a cordial welcome everywhere, and, with the devotion of a Harlan Page, goes with his Bible from house to house, and in the shops and by the roadside preaches Christ, while the roughest and most hardened listen with grateful interest.

INDIA, WESTERN.—*District of Kandisk (C.M.S.). Remarkable Conversion.* The only adult baptism was that of a man living near Ranala. As his case is an interesting one we give a short account of it. Cornelius Kashi-Ram is about thirty-eight years of age. He belongs to the Mahar section of the community, but is a well-to-do man. His father is a well-known guru, and although not yet a Christian, it was through his teaching that the son has been received into the Christian Church. Dasharat, the father, who is now an old man, first heard the gospel at Nasik more than thirty years ago, while attending a yātrā. He has visited the chief places of pilgrimage in India, and has received portions of the Scriptures and tracts from Christian preachers. After reading parts of the Pentateuch he came to the conclusion that he ought to offer sacrifices to God in order to be saved. He gave up the worship of idols, rejected the caste system, and on three separate occasions during three years he offered a sacrifice near Ranala in the presence of many people. All this was the result of the conviction of sin, and a desire to obtain forgiveness by the only way the old guru knew of. Four days after the last sacrifice was offered Kashi-Ram's eldest son died. Father and grandfather at once imagined that God was angry with them for having dared to offer sacrifices. The sacrifices therefore ceased. About nine years ago one of our catechists came across Dasharat, and taught him the way of God more perfectly. The old man bought a Bible, read and studied it, and has taught and persuaded his son to become a Christian. Kashi-Ram was instructed for several months by our agents, and has twice visited me in Malegam. I had the pleasure of baptizing him in December at Ranala, in the presence of a large concourse of people. This is the first baptism that has taken place in that part of the country. Kashi-Ram's wife and sons we hope to baptize soon. Altogether there are about twenty inquirers in those parts. These are all Dasharat's disciples, and he is now visiting them and urging them to become Christians. We wish very much that the old man, whose convictions of the truths of Christianity are so strong, would enter the fold of the visible Church himself. I doubt not that he will do so eventually. His idea at present is to get his disciples to follow the example of Kashi-Ram. He fears that if he receives baptism now his influence with his followers will cease, and he wants first to persuade them to embrace the Christian religion. The old man is certainly doing a good work as an unpaid agent, and we hope to see good and permanent results from the movement in that quarter.

The *American Baptist Miss. Mag.* says that the Bassein mission furnishes the only instance of a people formerly heathen sending out foreign



missionaries from their own number. But there are already three such instances in the field of the American Board. Several native Sandwich Islanders are now labouring in the Marshall, Gilbert, and Marquesas islands under the Hawaiian Board; the Ponape Christians have sent several preachers and teachers to the Mortlocks and to Ruk; and converted Armenians in Eastern Turkey have taken Koordistan as their foreign missionary field. The L.M.S. could furnish many such instances, and doubtless other English Societies also.

There are ten million members of evangelical churches in the United States, and they are reported as giving £424,347 for foreign missions. This is an average of 10d. per member. Is the Church seriously at work for the evangelization of the world, or is she only "playing at missions"? —(*Missy. Herald*, A.B.C.F.M.)

In the July number of the *Missions-Zeitschrift*, Dr. Christlieb shows that between 1850 and 1859 each member among the Congregationalists in the United States (and at that time the New School Presbyterians and the Dutch Reformed Church took part with them in the work of the A.B.C.F.M.) gave on an average for Foreign Missions 84 cents, or 3s. 6d., and that between 1870 and 1879 the average contribution went up to 1 dollar 51 cents (6s. 3d.). This, Dr. Christlieb opines, is the highest contribution given for Foreign Missions by any denomination throughout the Protestant world. For Congregational Home Missions during the same two decades the contributions were 1 dollar 10 cents (4s. 7d.) and 2 dollars 8 cents (8s. 8d.) respectively.

N.B.—The L.M.S. reported in 1879–80 that £47,100 had been contributed by the Churches of England and Wales. Reckoning with Dr. Allon their membership to be 314,000, this will give three shillings for each member; but as many contributions are given by non-members, it is fairer to take the estimated number of hearers (say 950,000) and, this will give *one shilling* per person as the amount contributed to the work of spreading the gospel throughout the *whole heathen world*!

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## HALF-HOURS WITH ANGLICAN PREACHERS.

W. J. KNOX-LITTLE, M.A.

### PRAYER.

PRAYER is always an exertion, sometimes a toil: its power does not depend upon the sweetness of its consolation; but the sweetness and comfort are sure, in the long run, to come as a response to the faithful fulfilment of the duty, and in answer to the earnest desire of the soul. Prayer, sincere prayer, is a coming to Christ; whenever the human soul approaches *Him*, there is comfort. A prayerless day, much more a prayerless life, is a time of restless, unsatisfied desire. A life of *ennui* and murmuring is the result of failure in prayer. To persevere in prayer is surely and at last to know the comfort of God.

Above the ruins of the Roman Forum the eye of the traveller is attracted to a picturesque campanile or bell-tower of a Christian church; close to it rise the colossal ruins of those three vaulted halls erected by Maxentius and Constantine; closer still, on the Velia, the graceful remnants of Hadrian's temple of Venus and Rome; away in the open space, the remains of splintered shafts and truncated columns mark the spot where Cicero pleaded for justice against Verres, and where perhaps, in later days, Paul was unjustly doomed to die; across, on the Palatine, the excavated relics of the Palace of the Cæsars; to the right the lordly ascent of the steps of the Capitol, witness to a hundred Roman triumphs; to the left the bold sweep of the Flavian amphitheatre, guards a soil stained with the blood of the martyrs of Christ.

The lingering whispers of the great Republic, and the echoes of the victories and the feuds of the Empire, the mute, yet eloquent records of the crushing power of Augustus, Titus, Vespasian, Constantine, are lingering still in shattered column, crumbling arch, and ruined capital, and yet among them all the little Christian campanile stands modest but distinct, retiring yet unforgotten. Why? The painting of Subleyra flames above the altar, the mosaics of an early century adorn the apse, Bernini's marble marks the last resting-place of the earthly remains of a Christian saint. It is not any one of these that fixes the loving thought to the little church. It is this. The whole is a memorial of a life in which is much sweet sunshine, much quiet unobtrusive goodness, much unassuming and yet lofty sanctity, much of God's most tender comforts, all springing from one cast of heroism, the heroism of persistent unflinching prayer.

In prayer—in persevering, earnest, loving prayer—comes at last, O drooping spirit, *the comfort of God*. Do not despair, do not relax, fix thine eyes upon the face of the Eternal, *and pray*.

Think, then, think; if life is full of failure, what has been the secret of our mistake is plain. This present scene, whatever it can offer—(and much it has indeed to offer which is full of sweetness, much that is the kindly gift of God)—but whatever it can give, can never, never rest the immortal spirit. *That* needs a comfort in its sorrow, a rest in its weariness, which must come from a brighter and a truer world. *Real comfort* is from God. And if so, how sweet to remember when once a mind is set to seek him, God's thoughts towards us are, as the prophet tells us, "thoughts of peace." This is a blessed truth which underlies all trial, and gives the key to many of life's severest struggles.

#### DR. COGHLAN.

##### SINGLENESSE OF AIM.

The first is decision as to what we want—singleness of aim. You must make your choice. It is out of the question that you can escape it. Deferring it and putting it off is not escaping it. It is virtually deciding, so long as it lasts, against seeking first the kingdom of God and His righteousness. It is a very common thing for men not to be able to throw off religion . . . not to be able to acquiesce in the creed of the fool, "that there is no God;" and to be equally unable to give themselves up to God,

and to make His will the law of their lives, His approval the delight of their hearts here, and His presence the object of their hopes for hereafter. They try to be both worldly and religious. They are beset by difficulties, and they reason thus: "If it is so troublesome to be half religious, how very much more irksome should I find it were I to attempt being quite religious!" Now this is a mistake. The real difficulties and troubles, both internally and externally, arise from the circumstance of the heart and the "issues of life" which are "out of it" being divided. Internally, when no one can be aware of our struggle, no matter about what, every one knows that indecision about the most trivial matter is painful and wearisome to the mind beyond almost anything else. How much more, then, when the indecision is about the very most important concerns; when a continual vacillation and wavering goes on in the mind, strong inclination (accompanied by serious misgivings) carrying us one way, and the "still, small voice," which whispered the misgiving, trying to win us the other way. Oh, how tiresome, how tormenting, how degrading, is this indecision! Like Reuben, "unstable as water, thou shalt not excel." Externally, likewise, the difficulties of the waverer result from the undecided and inconsistent course which is the consequence of his undecided mind. Irreligious men are always anxious to point out the inconsistencies of those who profess to be at all influenced by religion. When they cannot (which is seldom) find real inconsistencies, they fasten upon imaginary inconsistencies. But they naturally prefer exposing the real. The waverer is really inconsistent; so he is the legitimate prey of the multitudes of godless men who, like their master, "go about as roaring lions seeking whom they may devour." His conscience finds him guilty of their accusations. He is self-condemned. He cannot, like the sincere and earnest Christian, amid and in spite of all his infirmities, which, most likely, no one knows better than he does, or as well as he—he cannot, I say, like the sincere and earnest Christian, recognize "the Spirit bearing witness with his spirit." No! he has comfort from no source. The world calls him a coward and a hypocrite. He cannot look within for a reversal of the verdict. All because he is a waverer. The decided Christian—you will see at once that—the decided Christian has not an increase of difficulty by becoming decided. If the world speak ill of him (and the world will speak ill of him), it will be much less, in proportion as his inconsistencies are really less. The world is a very acute and not a very unfair judge about religious singleness of mind. But if the world speak ill of him, he has, at least, his conscience within him to reverse its verdict, and his God above him, to Whom he can look up with an honest confidence for aid, for strength, for victory. "O my God, I have put my trust in Thee; O let me not be confounded, neither let mine enemies triumph over me: for all they that hope in Thee shall not be ashamed."

Depend upon it, the reason of the matter shows us that the, so to speak, *half-religious* man has more difficulties in keeping his ground upon his miserable foundation of sand, than he who with full purpose of heart cleaves unto the Lord. It is those, and those only, who "give themselves up" to His service, who find that service "perfect freedom." Do not tell me that you sincerely wish to go to heaven, that it is your earnest desire, the longing of your heart, yea, your constant prayer. Balaam could say

the same. "Let me die the death of the righteous, and let my last end be like his." You never uttered a more pious ejaculation than that. You probably never took such pains as he did to effect a compromise—to serve both God and mammon. How then can you expect a happier end than his? His history is a commentary on our Lord's statement in the chapter from which the text is taken, "Ye cannot serve God and mammon." This is His enunciation of the law of success in seeking heavenly reward. Singleness of purpose. There is no prospect of success without it here. There is as little hereafter.

#### TRIALS OF THE SERIOUS.

The other class of trials peculiar to the serious are those which address themselves to their zeal for the service of the Most High. In a world where those who really care about religion are so few, and those who are indifferent or hostile to it are so many, it is difficult to decline taking part in any scheme which has for its end the reversing of this sad state of things. To doubt the excellence, or at least excusableness, of the means which may be proposed for the attainment of a result so obviously desirable is far from easy; and when the plan emanates from those whose self-sacrificing sincerity is undeniable, it is difficult to give its due weight to the consideration that the sincerity of the deviser is no test of the lawfulness of the device. These difficulties are increased manifold when the means proposed for adoption are such as, viewed abstractedly, are the very means by which we are bound to admit the end should be attained. When preaching and prayer, for instance, are the suggested instrumentalities for the Spirit's amelioration of the unenlightened and the careless, it is difficult to bear in mind what very objectionable proceedings may in practice be brought under these fascinating heads. When any kind of service—of Mission or "Revival"—is said to be, or even seen to be "doing so much good," it is a temptation to refrain from asking before helping it, "Is it all right? is it all wise and wholesome? and if not, 'what will ye do in the end thereof?'"

And when the healing of our unhappy divisions is held out as an end, we are apt to forget that the means proposed may, in fact, but add to their number—to forget the utter hollowness of the services, conferences, or Evangelical Alliances, or interchange of pulpits, which are announced as indicative of union—to forget that an occasional meeting on the same platform is no proof of union, and no advance to union, among men who still feel bound by law of conscience to separate from one another for their habitual worship.

Exactly in proportion to men's zeal for the service of God and the promotion of His kingdom, are they liable to forget either the lawfulness of the means proposed, or their adaptation to the end in view, or both.

In trials of this kind, where serious men fear that they may be hindering or delaying the spread of God's dominion among men—by not "going with the times" (as men say) in religious matters of doctrine or worship—the history of our Redeemer's temptation is peculiarly instructive. Every one of the proposals of Satan seemed for the glory of God and the furtherance of ends the Redeemer had in view. To work a miracle was—not merely to appease the pangs of hunger, but to prove himself the Son of

God. To cast himself from a pinnacle of the temple was at once to give evidence of His reliance upon the Most High and to impress the assembled Jews with the belief that their Messiah had appeared among them, as they expected, from Heaven; and had "suddenly," as was predicted, "come to His Temple." To secure the kingdoms of the world was an end which might for a moment seem to justify the use of almost any means. To assert at once the authority which He came to vindicate—to assert it by a momentary homage—*only* a momentary homage—to the Usurper—to save the life of suffering and the death of shame, which to human nature however exalted could not be otherwise than distasteful—to save from trials, and deaths and imprisonments in His cause—to save from these His servants during all these centuries that have passed away (an object which to an affectionate human nature must have been intensely desirable)—all these ends seemed within immediate reach. At once the time was to arrive, *which has not yet arrived*, when "the kingdoms of this world should become the kingdoms of our Lord and of His Christ, and He should reign for ever and ever." And yet it was in this proposal—the *proposal to secure the greatest ends by the adoption of unlawful means*—it was in this that the Tempter was unmasked. It was then he was addressed by name. "Get thee behind me Satan."

The besetting sin, brethren, of the earnest-minded is easiness in the adoption of the means to a good end. Their zeal is seized upon by Satan. It is the main, almost the only, hold he has upon *them*. They may be indifferent to honours—indifferent to wealth—indifferent to fame—the vanities of the world they may hold in unfeigned contempt—sensual indulgences it would be a waste of time to suggest; but there are none of them, of course, who will not listen with attention to any plan for the "accomplishment of the number of God's elect and the hastening of His kingdom." And there are few of them who will not feel a little inclined to strain their consciences and to adopt the means which promise to effect this end which they really have at heart. There are few of them who bear in mind, when these questionable, unlawful, or impatient courses are suggested to them, that their are times when "Satan transforms himself into an angel of light."

REV. J. R. ILLINGWORTH.

A LIVING SACRIFICE.

Life is but an episode in an universe of dying. My brethren, that dying may be converted into a daily sacrifice offered up to love. First, there is the very exuberance of life's energy and joy. Indulge that to the utmost in the lust of the flesh, the lust of the eye, and the pride of life, and its speedy end will be decay of the body, decay of the affection, decay of the mind. You need not go to science or religion to assure you of the first, for in exact proportion as you know the sins, you have in yourselves the premonitory symptoms that the end of these things is death; and how at moments they seem to gather half their romance and power of seduction from the subtle, undefinable taint of death that clings about them, though it be only for a moment, and to end in intenser despair! But sacrifice your flesh by discipline, in communion with your Lord, and you

will gather daily strength of body, and with it of mind, and of affection, to be converted into fresh channels, and in their turn to be employed not as instruments of pleasure, but of usefulness and work.

When the fallacious temptation, "After all, I am only an animal," which has ruined so many souls, comes before you, answer, "Yes, but even animals exist for sacrifice." And when, sooner or later, the flesh grows weak and weary, do not sink, as nowadays we so often see men sinking, into miserable, selfish valetudinarianism, and make your gathering weakness a plea for taxing others and excusing yourself. No; take your weakness and pain and weariness as fresh opportunities for sacrifice; if they limit your enjoyments, force them to increase your love; if they really make work impossible, force them to increase your humility; if they withdraw you from things outward, force them to lead you into the life of prayer; and so, as you mount onward and upward in the ladder of your sacrifice, you will feel at each step that you are conquering death with his own weapons, that all the deaths of your daily life are being converted into means of life for others; till your end, when it comes, and you can say, "It is finished," will only be the completion of your sacrifice, gathering up and flashing out into the lives and hearts of others what has all along been the purpose of your life.

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### CURRENT LITERATURE.

*Jesus.* By C. F. DEEMS, D.D. (R. D. Dickinson.) Even amid the many books which have been written on the wondrous life of the Master there is still room for the remarkable work which Dr. Deems has given us here. He has taken an independent standpoint, and has thus succeeded in producing a biography which is distinctly unique. "If this volume," he says, "or any portion of it, be judged as if I had attempted a life of Christ, the most grievous misapprehension of the volume and its author must be made. It is no more such a book than it is a volume of sermons or of poems. It carefully abstains from being a life of Christ. A life of Christ necessarily starts with the assumption that Jesus was the Christ. It must be dogmatic, and can be useful mainly to Christians. I have assumed no such thing. Nor have I assumed in this book that the original biographers, the four Evangelists and Paul, were inspired. I simply assume that their books are as trustworthy as those of Herodotus and Xenophon, of Tacitus and Cesar. They write about the man Jesus, who was the son of Mary." There is a difference in the treatment which rationalist critics would give to Xenophon and to Matthew, to Cesar and to John. In the case of the Evangelists, they would eliminate the supernatural element. This Dr. Deems does not seek to do. He takes the Gospels as being veritable records, who preserve "memorabilia of the acts and words" of Jesus. If he would arrive at a satisfactory result, he could not do otherwise. Jesus, as the Gospels represent Him, we know, but the Jesus of rationalist interpreters is only a figure evolved out of the inner consciousness of the artist who portrays him. For the Gospels as they are, and the story which they tell, we have evidence of various kinds;

for the Gospels as they would be when expurgated by rationalist devices, we have literally none. They may better suit the *a priori* conceptions of those who start what ought to be an impartial investigation with the preliminary assumption that a story which contains the record of a miracle is demonstrably false, and who, finding the Gospels as a mighty force by which humanity has been more widely influenced than by all biographies and philosophies put together beside, think it necessary to mould them according to their theory. But that does not give them veracity or authority. They are only the Gospels of Rénan or Strauss, which stand out in opposition to, and contrast with, those of Luke and John. At best they are but mere conjectures, and have no solid foundation on which to rest.

Dr. Deems, for his part, accepts the record as it is. It contains a story, which he tells; it represents a character, which he studies; it preserves certain discourses, which he examines; it relates deeds of marvellous goodness and supernatural power, which he discusses. He seeks to present before us Jesus as he has learnt of Him from the Evangelist, and then he puts to his readers the question, What is He? The problem is certainly one which cannot be treated with lightness, or evaded with any regard to honesty. Before the rationalist can hope to dispose of Christianity he must first find some satisfactory mode of accounting for Jesus of Nazareth. A man without any philosophic or scholastic training becomes a great teacher, not only superior to any master in any school, but reaching a level far above that which any school has attained. A peasant who was not only a Jew, but a Jew belonging to a section of the people regarded with contempt even by their own fellow-countrymen, discovers a spiritual insight, a breadth of sympathy, a catholicity of thought and conception to which we have no parallel in the history of any of the philosophies of the ancient world. The sayings of Jesus stand out conspicuous from those of all other teachers. In the wondrous revelation to the woman of Samaria, so simple yet so profound, Rénan finds the basis of the absolute religion. Yet the speaker was an untrained peasant of the narrowest tribe of the narrowest of peoples. About the sayings there can be no dispute, and with them are preserved the records of the miracles which Jesus wrought. Both have come down to us on precisely the same authority. The Evangelists who tell us the words that the Master spake, tell us also that He healed the sick, stilled the tempest, expelled the demons, Himself rose from the dead. What is more, they tell us how words and works alike affected the people. The Church in all its marvellous history is the product of both. After leading us with remarkable skill and freshness of thought through the narrative, Dr. Deems thus puts the case: "Each reader has now the responsibility of saying who He is. All agree that He was man. The finest intellects of eighteen centuries have agreed that He was the greatest and best man that ever lived. All who have so believed have become better men therefore. We have seen that He never performed an act or spoke a word which would have been unbecoming in the Creator of the universe, the Creator should ever clothe Himself with human flesh. Millions of men kings and poets, and historians and philosophers and busy merchants and rude mechanics, and finest women and simple children, have

believed that He is God. And all who have devoutly believed this and lived by this as a truth have become exemplary for all that is beautiful in holiness. Who is He that can so live and so die as to produce such intellectual and moral results?" This is the main point of the book, but even this does not exhaust the strength of the case, for Dr. Deems presses his argument still further. "If such a case can be made out by a rational examination of the four Evangelists, on the ground that their memoirs are merely human in all respects, who is Jesus on the further supposition that these memoirs are divinely-inspired records?" It only remains for us to add that the elaboration of the idea is as complete and effective as the conception itself is ingenious and striking. We have freshness and originality everywhere.

*Introduction to the Study of English History.* By SAMUEL R. GARDINER, Hon. LL.D., and J. BASS MULLINGER. (C. Kegan Paul and Co.) In order to a proper judgment of this book it is necessary to form a true estimate of its design, and that is sufficiently indicated in its title. Were it an introduction to the history itself, it might fairly be objected that it has not more of that elementary character which beginners require, and that, instead of giving a full summary of the leading facts, it presumed rather on considerable previous acquaintance with them. In that case, also, the second part of the book, which gives a very full list of the authorities for each separate part of the story, would have been superfluous. But it is a book for students—an "Introduction to the Study of English History"—and as it is thus meant to prepare the way for a scientific knowledge of the whole subject, it rightly gives us first a general outline of the principles which the history develops, and then an elaborate list of all the chroniclers and other writers from whom our knowledge of the facts are derived. The second part is done by Mr. Mullinger, and though criticism may object to some of the details, his share of the work has been done with great judgment, and is evidently the fruit of patient and diligent research. But it is of the other portion alone that we shall speak. Mr. Gardiner's competence for the task he has here undertaken has been abundantly proved by the works he has already produced, and this brief review of the course of political, ecclesiastical, and social development will certainly not diminish the high reputation he has already won. He is an independent and philosophical thinker; he does not follow servilely in the steps of any previous inquirer, though it is clear that he has studied the views of all; he has not only large knowledge of the facts, but he knows how to group them so as to elicit their true significance, and he has the happy art of being able to present, in lucid and interesting style, the conclusions at which he has arrived. He deserves high credit for his remarkable freedom from party spirit, and his anxiety to do justice to every variety of influence which has been at work in the formation of the national character, the shaping of the national institutions, and the guidance of national progress. Of course he gives us only a sketch, but it is a sketch that is impartial and suggestive, and is of such a nature as to lead his readers, whose interest he never fails to command, to fill up his broad outline for themselves.

A full review of the book would demand more space than it would be

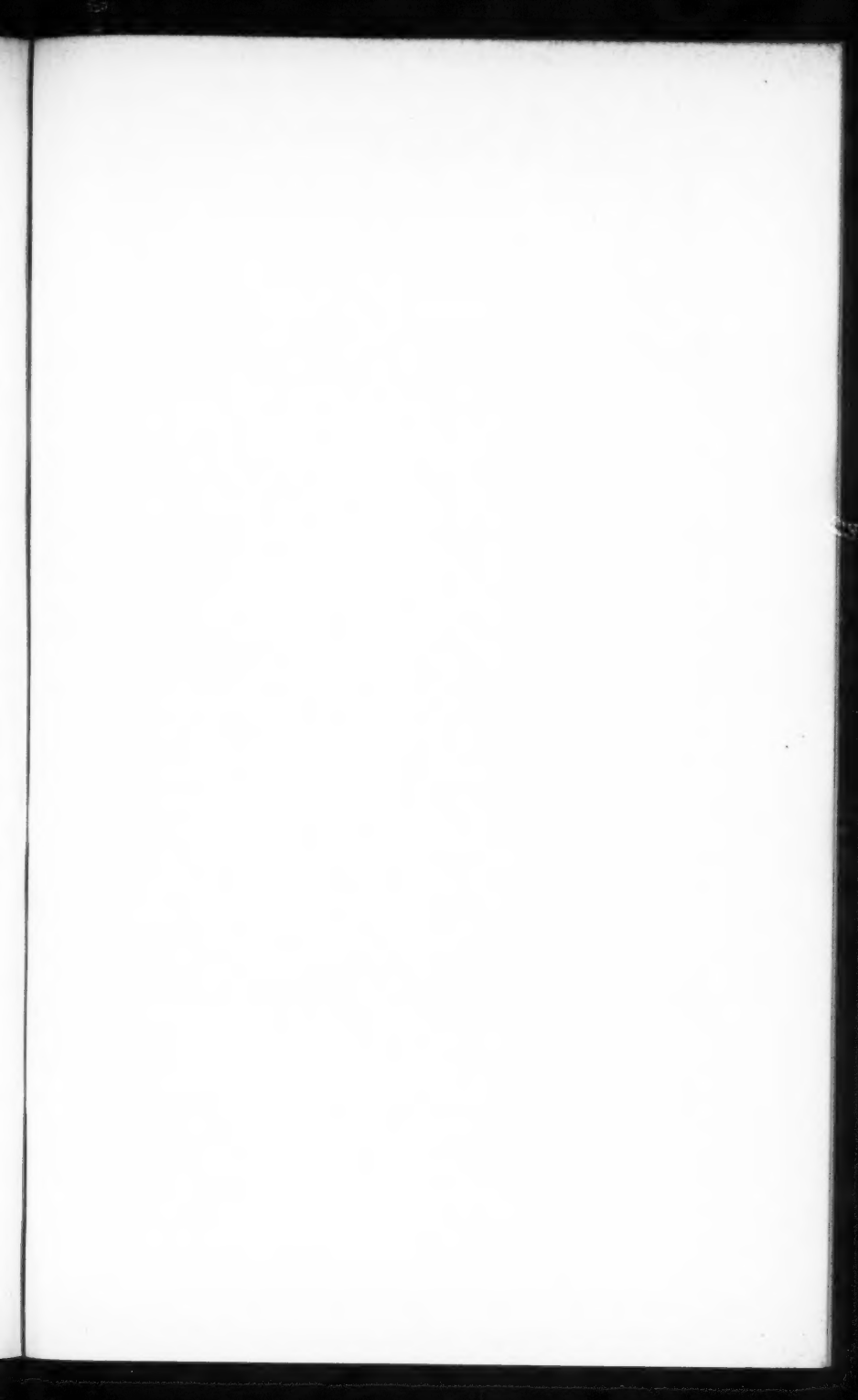


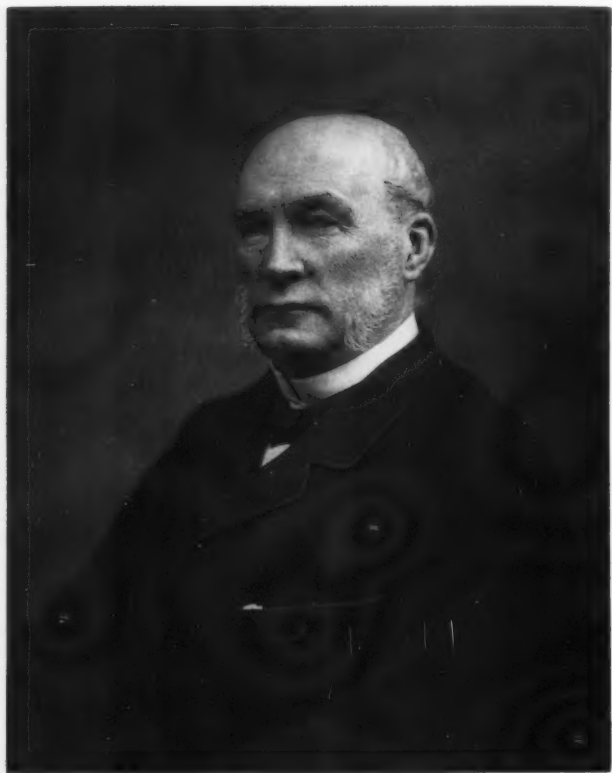
possible for us to assign to it. We can only attempt, by a few illustrations drawn from one department—the relation of the Church to the State—to give our readers some general idea both of the spirit and the mode of his treatment. His standpoint is not that of one who is strongly identified with any of our ecclesiastical parties, but that of a philosopher, with keen national feeling, and a true love of liberty and progress. Earnest Protestants would object to his general conception of the part played by the Church of Rome in the days when it “was becoming more and more the central force of Christendom,” and when the great aim of the Popes as first developed by Gregory VII. was “the erection of a universal clerical state, of which the Pope should be the absolute head, and of which the clergy in all parts of Christendom should be the willing and subservient instruments, bound by the closest ties to Rome, and by no tie at all to the society in the midst of which they lived.” They would argue, and, as we think, justly, that such an ideal was itself anti-Christian, and that the endeavours to realize could not fail to work disaster to Church and State alike. The story of the conflict between the temporal and the spiritual powers, with all the troubles and evils attendant thereupon, seems to us to confirm that view. Mr. Gardiner, admitting the objections to such an arrangement in the nineteenth century, contends that “it does not follow that it was not an object for which good men might reasonably contend in the eleventh.” “Gradually,” he says, “the civilized world has come to the perception that the domain of thought, of morality, and of religion is best left to the safeguard of freedom, assured by the settled conviction of peoples and governments that so it is best for all. In the eleventh century no such conviction was possible. Thought still ran in very definite channels, and had no tendency to strike out new and untrodden paths.” Our contention would be that the Church of Rome was largely responsible for this repression of freedom, and that, while undoubtedly its own interests often placed it in antagonism to the ambitious designs of despotic monarchs, yet, on the other hand, it gave a direct practical sanction to their tyranny by the coercive methods which it employed for its own aggrandizement. Devils have never been cast out by the prince of devils, and our own view is that the course of history would have been very different if the Church of Christ had retained its primitive character, and remembered the great law of its Lord, that His kingdom cometh not with observation. Reserving this cardinal objection, we can all the more heartily bear our testimony to the singular ability and fairness with which the different parts of the struggle up to the time of the Reformation are related. The characters of Dunstan, of Laufranc, of Rufus, Henry I. and Anselm, of Langton, of Henry VIII. pass under review, and, though the portraiture cannot be elaborate, it is always done with a masterly hand. The sketch of Henry VIII. in particular is drawn with rare discrimination and insight, and as much is to be said for the striking passages on the Protestants, which only want of space prevents us from extracting in full.

*The Girls' Own Annual. The Boys' Own Annual.* (Religious Tract Society.) The appearance of these two handsome volumes is to us a painful and yet interesting reminder of the able man to whom they owe

their origin. It is an open secret that it was the initiative genius of the late Dr. Manning which planned both of them, and we were told by one who himself was indirectly connected with the trade, that two such successes in lines so directly parallel within a period so short were almost unexampled. Dr. Manning combined in a very remarkable degree the business faculty with literary insight and artistic taste, and to this union may be traced the conception of these two works. He was fortunate in being able to find those who caught his idea and were able to translate it into practical form. These volumes are the result. Both of them are eminently creditable to the editors and their many collaborateurs, and cannot fail to be popular among a very wide circle of the classes for whom they were designed. That popularity, indeed, has already been secured, and will certainly be enhanced by the present issues. A lady on whose judgment we can place reliance, after a careful inspection of both, gave the preference to the Boys' Annual, but we cannot ourselves accept the opinion without some qualification. A magazine for girls is necessarily more difficult to conduct than one for boys, and possibly may be less attractive even to some of the fairer sex. But to us this girls' volume seems perfect in its kind. There are articles on every subject in which girls are interested, and in every kind of work in which they are engaged; and though we must humbly confess our incompetence to pronounce on the intrinsic merits of many of them, they certainly appear to our uninstructed minds well calculated to subserve the ends they have in view. In every sense these books are admirable, reflecting great credit on the wise forethought, literary ability, and æsthetic taste of all concerned in their production. More acceptable Christmas gifts or prizes for schools we do not know. They will serve to while away the rainy days and long nights of winters, and while they are valuable as ministers of recreation, they embody also a large amount of solid instruction conveyed in a pleasant and attractive form.

*Men Worth Remembering.—William Carey.* By JAMES CULROSS, D.D. (Hodder and Stoughton.) William Carey is indeed one of the men whom the Church of Christ can never permit to pass out of our remembrance. He was a heaven-born missionary, one of the most distinguished among the illustrious band of pioneers of our great modern societies, a missionary in days when missions did not enjoy the popularity they have since attained, or when those who were doing the work of Christ in foreign lands had not only to face the difficulties inseparable from their self-denying services, but also to brave the sneers and ridicule of those who dwelt in their ease at home. Dr. Culross is well qualified to be the biographer of such a man. He has intense sympathy with the man, his spirit, and his work, and the service which he has rendered to his memory has evidently been to him a labour of love. The little book has great literary excellence. Dr. Culross has taken no ordinary trouble in the collection of his material. He understands how to arrange in felicitous style, and so to tell the story as to make it eminently attractive and useful to his readers. He has given us an interesting narrative of a career which has in it many romantic elements, and at the same time has produced a book which is peculiarly adapted to revive something of the enthusiasm of early missionary times.





Barraud & Jerrard, Photo., London.

Unwin Brothers, London, E.C.

Yours very faithfully,  
A. Stewart MacLiven

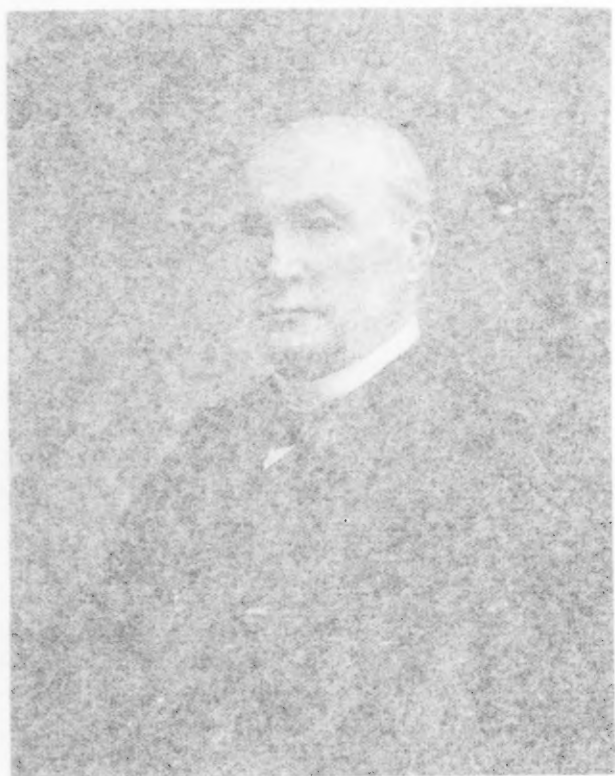
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# The Congregationalist.

DECEMBER, 1881.

P. S. MACLIVER, ESQ., M.P.

THE member for Plymouth is one of the many intelligent and energetic men whom Scotland has given to English journalism, and he has all the fibre and strength characteristic of his country and his class. Our readers may have observed in our recent notice of the biography of Lord Clyde, that the illustrious general was not, as was commonly believed, a member of the clan Campbell, but was Colin MacIver, and that the name which he made so famous in the story of the British army was given to him by sheer mistake, which has inflicted a grave injustice on the honourable patronymic which he ought to have borne. Mr. Peter Stewart MacIver was of his "kith and kin," being indeed a cousin of the deliverer of Lucknow. Like his illustrious kinsman, he has carved out his own fortune, and has achieved success by consistency to principle and loyalty to party, combined with a large measure and especially of that far-seeing sagacity and sound judgment which are of such immense service in all great enterprises, but nowhere more than in the work of journalism. *C'est le premier pas que count* is the French proverb, and is the first step of his career Mr. MacIver gave proof of those qualities which have stood him in such good stead. From the beginning we find that force of character, that daring which was yet tempered by a wise caution, that knowledge of men and things, and that indomitable energy which have placed him in the high position which he at present occupies as an influential journalist, a vigorous and respected champion of the rights of large classes of public servants, and a rising member of parliament.



Portrait of James P. Hays, London.

James P. Hays, London, E.C.

Yours very faithfully,  
A. Stewart Mackenzie

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Thirty-six years ago he was on the staff of *The Tyne Mercury*, at the time one of the ablest and most influential papers in the North of England. Its editor at the time was Thomas Doubleday, an advanced Liberal politician and an able writer, especially on economic subjects. But the paper had lost its former popularity, and its days were numbered. Mr. Macliver was offered the copyright, and, with a somewhat venturesome spirit—for newspapers did not offer the promises of success which they have done in more recent years—resolved to establish on the old foundations a new journal, called *The Newcastle Guardian*. This was for some time an uphill work. An old journal, which was scarcely even a pronounced Whig, and whose chief care was to keep its advertisements, and in order to that end, to avoid anything which could compromise its judicious moderation, was in possession of the field. Advanced Liberalism, indeed, had no organ; but in those days advanced Liberalism was not a power, and the journalist who was to render it real service needed to do his spiriting gently. But this was exactly what more ardent spirits could not understand. They wanted a propagandist journal; but propagandism is an expensive undertaking, in which a man who has to work his way in the world cannot afford to engage, and which did not promise then to be of any great advantage. There are cases in which a journal may be employed in the advocacy of a principle or movement which has no prospect of immediate success; but this is not often a rôle which a provincial paper can play with any great result, and it is needless to say that if it is to be played at all, there must be a large amount of money ready to be devoted to this missionary service. In the state of public feeling which prevailed at the time of which we are speaking, perhaps the best service which could be done by a journal of strong Liberal sympathies was to keep a slight degree in advance of the great mass of the party. Those were the times of inertia and apathy which followed the repeal of the corn laws. Langour had followed the excitement of the severe and prolonged struggle in which the nation had been engaged, and though the revolutions on the continent awakened deep interest in this country, they failed to arouse a revolutionary or even a strong reforming temper. *The Newcastle Guardian* had a struggle for exist-



ence. It did not float into popularity on a strong tide of popular excitement, but lived and grew in consequence of the steadiness with which it held to its aim, and the ability which was displayed in its management.

It had become a valuable property when the repeal of the "taxes on knowledge" introduced a new era in popular journalism. There was a tide in the affairs of newspapers then, and those who saw the drift of the current and were not afraid to venture were able to secure a success denied to feebler and more hesitating spirits. Far-sighted men soon perceived that the change would be fatal to the old country newspapers, and their sagacity was abundantly proved by the event. Those who determined to adhere to the old ways, trusting to their traditions and their established circulation, only rushed on disaster and failure; while others who had less obstinate conservatism, or better understanding of the times, achieved great results. Mr. Macliver was one of the latter class. He recognized the dawn of the new era, and was ready to address himself to its work. His sagacity taught him that a cheap daily paper would be the journal of the future, and he desired to do for Newcastle what other proprietors were doing for their own towns. What Newcastle and the district were capable of yielding to enterprise, Mr. Cowen has subsequently proved, and Mr. Macliver might have anticipated *The Newcastle Chronicle*. But his co-proprietor did not see with him, and he therefore disposed of his share of the property, and selected Bristol for the new adventure on which he had determined.

*The Western Daily Press* was started, and at first had to encounter the kind of difficulties which never fail to gather round the infancy of a journal. From the beginning its politics were Liberal; but some of the more pronounced members of the party were disappointed that it did not take more advanced grounds, and assume a propagandist character. Had a party determined to start a journal with the distinct purpose of promoting a policy this would have been reasonable enough, but a private proprietor can scarcely be expected to render a service which might speedily bring ruin to himself without accomplishing any practical result. *The Western Daily Press* has always been a consistent adherent of

Liberalism; but by a careful abstinence from miserable personalities, by maintaining an independence which has preserved it from a blind partizanship, by a true political sagacity, and by the ability with which it has always been conducted, has won for itself a leading position in the West of England. It is easy enough now to see that Bristol offered unusual facilities for a venture of the kind. But wisdom after the event is proverbially very cheap, and it is as worthless as it is cheap. To Mr. Macliver belongs the credit of the foresight which discerned the opening, and of the resolution which determined to take advantage of the opportunity, and of the skill and energy which turned it to the best purpose. *The Western Daily Press* has secured a considerable reputation as a newspaper by the trustworthy character of its intelligence, and the efficiency of its general arrangements, as well as by its political consistency and literary art.

A distinguished politician remarked to us recently that the proprietor or conductor of a newspaper was in danger of drifting into political scepticism. There may be truth in the observation, but it is truth which needs qualification. A journalist naturally looks at every side of a question, and the constant balancing of arguments is not favourable to enthusiasm. Besides, he sees a good deal behind the scenes in political life, and is perhaps disposed to think that politicians meet—

Just like prize-fighters in a fair,  
Who first shake hands before they box,  
Then give each other plaguy knocks  
With all the lovingkindness of a brother.

Hence there arises a political cynicism, such as that displayed by *The Times* on a recent occasion when, having to report two strong speeches on opposite sides from Mr. Gibson and Mr. Goschen, it suggests that, despite the vehemence displayed by both, there was substantial agreement. To what extent *The Times* has acted as a demoralizing influence on the press it would not be easy to determine. Such an example must be contagious, and possibly, with so strong an influence in favour of political compromise, the journalist may be tempted to a neutrality which veils its native pettiness under an assumption of lofty superiority to party motives. All the

more honour belongs to the man who resists these emasculating influences and preserves not only his political integrity but a considerable degree of enthusiasm. This is the case with the member for Plymouth. He has the caution and prudence of his nation, but he has also that *perferendum ingenium* which is quite as characteristic of the race. He has little patience with crotchets or crotchet-mongers, especially if they obstruct real progress, or tend to divide and weaken the party. He is a practical Liberal, who has no liking for extreme measures introduced without any regard to the results and to the peril of the Liberal cause. His position is an independent one, and he is not likely ever to shrink from what he esteems a duty in order to conciliate a minister. Mr. Fawcett probably thinks him very troublesome, but the Postmaster-General has himself to thank for any difficulty in which he has been involved. For at all times Mr. MacIver is a true Liberal, and is eminently loyal to his party.

It is to the honour of Mr. MacIver that he has taken up the cause, first, of the railway employés, and next, of the telegraph clerks, with such zeal and energy. The confidence and attachment which he has won from both these classes is a tribute to his earnestness as well as to his ability. The railway men had for some time been desirous of having so powerful an advocate of their cause in Parliament, and when a vacancy occurred at Peterborough, in consequence of the death of the late Mr. Whalley, it was intended to propose him as a candidate. But Mr. MacIver's sagacity and loyalty to his party held him back from a contest which would have still further divided the Liberals of the borough, and possibly have led to the return of a Tory for a Radical constituency. On a previous occasion he had performed a similar act of self-effacement at Glasgow, when he would have been proposed with every prospect of success. At the last general election Plymouth Liberals chose him as one of their representatives, and he fought the battle in a manner so honourable that his opponents had no ground of complaint, and with a tact and energy which won for his party the success they desired. Had it not been for the lavish distribution of blankets and other gifts of charity by Sir Edmund Bates, on which Lord Justice Lush pronounced so extraordinary a

commendation, he would probably have been accompanied by a Liberal colleague. As it was, his own success under such adverse circumstances was a signal triumph for Liberal principles. He has already secured an honourable position in the House, where he has made one or two brief but telling and practical speeches, but where he has chiefly distinguished himself by the pertinacity with which he has pressed the claims of the Post-Office employés.

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### RECENT STATISTICS OF RELIGIOUS WORSHIP IN LARGE TOWNS.

SEVERAL provincial journalists have been taking a census of the attendance at religious worship in their respective towns, with results that, in some cases, have been extremely painful, and in all profoundly suggestive. *The Newcastle Daily Chronicle* set the example, and it was speedily followed by *The Liverpool Daily Post*. It would hardly be too strong to say that the figures in both these cases were simply appalling, and though the returns from some other towns have been of a more favourable character, they have not sufficed to remove the strong impression which the revelation of such a wide-spread neglect of public worship produced on Christian hearts. We have no desire that this impression should be effaced, or even weakened. It will be eminently salutary if it stir men of all Churches not only to more fervid zeal, but to a wiser adaptation of means to the end which the Church of Christ desires to secure. Still, it is of essential importance, in order to a full understanding of the subject, and a right application of the lessons which all the Churches need to learn, that the facts be fairly stated, and this cannot be if the attendance at one of the Sunday services only is reported. The census at Bristol sufficiently proves this, and the proprietor of *The Liverpool Daily Post* acted very wisely in supplying the deficiency in his first returns by taking the census of the Sunday evening services. The general result is thus summarized: "The results certainly justify those who were insistent that the evening would show more favourable features

than the morning. It will be seen that the attendance at the Church of England shows the large increase of over 8,000—that is, more than 33 per cent.—while the various sects of Wesleyan Methodists exhibit an increase of nearly 100 per cent.”

As regards the relative position of the Congregationalists in the return, the Editor adds: “It is perhaps fair to mention that two of their most largely attended chapels are just outside the borough, and could not be included in the list, as we were obliged to make the parliamentary boundary our limits.” But this does not exhaust our case. If there is to be a comparison between Church systems, Baptists and Congregationalists must be taken together, as representatives of the same polity; and further, the Welsh congregations must be included. When this is done, Congregationalists will have no reason to be ashamed of their standing. The Church of England, including all varieties of Episcopalians, numbered on the Sunday evening 31,358; Congregationalists, Baptists, and Pædobaptists—English and Welsh—reached a total of over 13,000; Presbyterians—English and Welsh—numbered more than 9,000; while the various sects of Methodists were about on a level with the Congregationalists, being 13,295. Thus these Evangelical Nonconformists outnumber the adherents of the Established Church in a city which has long been regarded as one of its strongholds.

The first point which naturally strikes any one interested in great public questions is the bearing of these figures on the claims of the Established Church to nationality. Here, in a city in which it is supposed to be exceptionally powerful, the attendance at its services on a given Sunday does not amount to 10 per cent. of the population, and is hardly more than a third of the entire number present at public worship. The assertion that a considerable proportion of the absentees are, nevertheless, adherents of the Establishment, and would avow this if a census of religious profession were taken, is unproved, and if proved, would not mend the situation politically, and would injure it religiously. For if there be not only a kindly sentiment towards the Anglican Church, but even a secret recognition of allegiance to it, how grievous must have been the failure of its ministry when such numbers neglect its

services altogether ! That these careless multitudes should be allowed to injure the consciences of their Dissenting fellow-citizens by maintaining the political ascendancy of a Church to which they will not themselves render the scanty homage of attendance at its Sunday services, is absolutely preposterous. We do not believe that they wish anything of the kind, but if they did, a demand so utterly unreasonable could not be conceded. The Church must find other defenders than this army in buckram if it is to maintain its invidious privileges.

Such figures as those of which we are speaking have evidently told even among Churchmen and Conservatives. On fair-minded men they cannot fail to tell. Even where there is a belief that the public endowments held by the Church are its private property, there may still be an uneasy and unwelcome suspicion that it has forfeited its national character, and cannot expect to retain its national status. Mr. Bennett Stanford was the Conservative member for Shaftesbury, and his close relation to an excellent Church dignitary might be supposed to incline him to a favourable view of the Establishment. Yet he says, "I think that the words 'National Church' do not express the meaning of the present state of the Church of England, because scarcely one-half of the population of England and Wales acknowledge its leadership. State Church more properly describes it." This greatly understates the case. The returns indicate that the Anglican Church does not include one-half of the church and chapel-going population. Of the entire nation it is doubtful whether one-fourth part acknowledges its leadership. Of course the question may still be raised whether there ought to be a State Church; that is, a Church to which, however limited its membership, the State should extend its patronage in order that in it may be exhibited that spectacle of invertebrate theology and passionless piety, of faith without definite opinion, and love without enthusiasm, in which Erastianism finds its ideal. But the National Church has clearly ceased to exist. To give such a title to a Church from which the majority of the nation has withdrawn is an impertinence to all Nonconformists—in its general aspects it may best be described by well-known words as "a mockery, a delusion, and a snare."

That the Anglican Church is more numerous than any of its competitors, or even than all combined, would avail nothing in the controversy, even could the plea be established. If it were a question as to the continuance of a privileged sect there would be force in the contention. But this is a position which the champions of that Church would disclaim. Theirs is the National Church, or it has no right to its status and emoluments. But the Church of the nation it has certainly ceased to be. The careful calculations into which some of its defenders enter with the view of abating the significance of the figures, and of proving that it is in not such feeble condition as might appear, may be very ingenious, and perhaps very satisfactory to themselves, but they are irrelevant to the argument. Statistics yield themselves only too easily to the skilful hand of any manipulator, but the facts must be utterly ignored by any one who finds in the returns under consideration any encouragement for the Anglican Church. It is true that it is the most numerous and powerful of all the religious communities, but it must be remembered that there was a time when it was the Church of the people, and that the steady and unbroken drift of all changes has been towards the separation of numbers of the population from its faith. *The Times*, with that cool assumption of infallibility and that absolute indifference to fact which are equally characteristic of it, recently said :

It is impossible to deny that the Church of England, whether it be seriously in danger of disestablishment or not, has gained enormously by comparison with the Nonconformist bodies during the past thirty years. The Dissenting sects address themselves mainly to the well-to-do ; it is at once the strength and defect of their organization that, being supported by voluntary offerings, they must lean upon the middle class. The Church stimulated by modern fermentation of ideas, has developed a new missionary spirit.

The figures are a distinct refutation of the *ipse dixit* of our journalist oracle. One thing they do show is that, despite the extraordinary zeal shown by a certain section of the Anglican Church (and that the section on which the friends of liberty and progress may well look with gravest distrust), it has not made any advance upon Dissent. It has not lost so much as during former periods, but it has not gained. It has not done

the proper work of a National Church in providing for the increase of population; it has not won back those who had been alienated, or been able at the most to do more than keep pace with their growth; it has not maintained its ratio to the population as a whole.

As to the old suggestion that Dissent cares only for the well-to-do classes, which *The Times* has revived as if it were an indisputable fact, it has not even the semblance of truth in relation to some of the Dissenting communities. Methodism may justifiably point to Cornwall, as Congregationalism may quote Wales, as a proof that the poor have not been neglected. There is, however, an adaptation of particular systems to special classes. Congregationalism has unquestionably been to a greater extent than is desirable a religion of the middle classes; but the reason is not that it could not afford to work among the poor, but that owing partly to the influence of its traditions, partly to the genius of the system, and partly also to failures in the methods of its working, it has not adapted itself to the tastes of the masses. Its principles, rightly as we think, have forbidden the use of symbol, spectacle, and show, and its precedents and habits have been too averse to everything that savoured of sensation or excitement. We have no desire to see it imitate Ritualist æstheticism or ceremonial, but it might with advantage borrow not a little of Methodist fervour and freedom. To charge a community which has been foremost in its advocacy of all popular rights, and equally prominent in every movement of popular benevolence, whose members are among the most diligent workers and liberal givers in every missionary enterprise, and which has taken a part as active and conspicuous as that of any other denomination in Sunday Schools, which have exerted so mighty an influence for good among the masses of the people, with neglect of the poor because they cannot contribute, is a gross and shameless calumny. It may be that we have not fully availed ourselves of the advantage which the independence of our spirit and the elasticity of our methods have placed within our reach. We have been too conservative, have adhered too rigidly to established methods, perhaps have appealed too much to the intellect, and have been too much afraid of being charged with emotionalism or excitement.



But that we have turned away from the poor because we must have congregations that will support their ministry and other religious institutions out of their own resources is simply untrue. We have certainly cared for the middle class, and we venture to believe that they need thought and service, and ought to receive it. But if we have not done as much work among the poor, it is not from a lack of interest or a failure of liberality, but from a deficiency in practical sagacity or in bold freedom. We have not, perhaps, clearly understood what is the proper ministry for the masses, but once satisfied on this point, there would certainly be no lack of zeal, energy, or money in the employment of the agency.

It is to this point that we shall in the remainder of this article direct our observations. Leaving any other references that the figures may suggest, we shall look at them as Congregationalists, and inquire as to the lessons they teach us. However optimist our spirit, and however anxious we may be to take the most encouraging view of the returns, it must be confessed by all that they suggest the gravest reflections as to the drift of English thought and practice in relation to the attendance on public worship. The difference between the morning and evening returns proves that there are a very large number who attend only at one service, and probably if we knew the facts we should find them much more serious than we suspect. We can be certain only as to the excess of the evening over the morning attendance, but there is no doubt that a considerable proportion of those who were present in the morning were absent in the evening, and *vice versa*. The exact figures cannot be ascertained, but there can be no reasonable doubt that a large proportion of the attendants at worship are present only once a day.

There may be those who do not regard this as an evil, may possibly even consider it a sign of decided progress and liberality. An esteemed minister, a friend of our own, was once talking in this way to a relative—a man of high position and great intellectual power—and observing that some of his most spiritual people never attended chapel more than once a day, “Perhaps,” was the keen and caustic reply, worthy of the able Scotch lawyer by whom it was given, “they would become more spiritual still if they never attended at all.” It

is beyond controversy that the answer indicated the tendency of this once-a-day attendance. It leads by degrees to a neglect of the house of God, it depreciates the idea of public worship, it induces a looser conception of Sunday observance altogether. The effects are not confined to the individuals themselves. They extend to the family and the circle of acquaintance. The sentiment of reverence for the day, for the sanctuary, and for its influences is sensibly broken down, and, of course, the results become apparent in diminished congregations. They are less manifest where special attractions in the preaching or in the service collect crowds. Where these are wanting, that is, where there is only an average standard of excellence, the consequences are as evident as they are painful.

Ministers have, we fear, much blame in this matter. They have talked in what is regarded a liberal spirit, and hence not been sufficiently mindful of the use to which their words were sure to be put. It is high time that we all revised our position in this matter. If one service on the Sunday be considered sufficient, that in the evening had better be abolished, and our chapels having been opened for an hour-and-a-half or two hours, be closed until the next Sunday returns. The fruit of the expenditure of the thousands of pounds we give to chapel buildings would, under such conditions, be very small, but if it be all that is required, we must accept it. It is, at all events, better than the perpetuation of a service which we have come to regard as superfluous, and which the majority, even of earnest Christians, had come to neglect. But let us clearly apprehend what such a decision really comes to. If public worship ends about twelve or one o'clock on Sunday, with multitudes the Sunday itself will be considered as ending at the same time. We do not say that this is a logical consequence, we are speaking only of the practical result. It has already been reached on the continent, and there are signs that the same consequences would follow in this country. We have seen of late years a growing indifference to Sunday, observance, and an increase of the habit of a single attendance at Divine service. Which is the cause and which the effect may be a matter of discussion, but at all events they advance at about an equal rate, and we may take it as

certain that laxity of Sabbath observance will accompany the disparagement of the evening service.

The point is one which a devout man cannot leave out of account in his decision as to that service, and his own duty in relation to it. There are some who think that we ought to reform our methods, and that the two services should have marked features of difference. The idea may be wise, but before it is translated into practice it needs to be considered in all its bearings. Novelty is not always improvement, nor are all changes reforms. We are certainly not enamoured of any suggestion for substituting two or three brief addresses for a regular sermon. So long as the ministerial office is retained, the minister must have the responsibility for preserving the efficiency of the pulpit, and unless he can devote the Sunday evening to special addresses to the classes who are now not found in our chapels at all, he will be rightfully expected to instruct his own congregation at both services. If variety is desired, it may be secured by occasional exchanges, and if he is spared by his church to carry on evangelistic work in the evening, provision must be made for an efficient assistant or substitute. Congregationalists attach great importance to the pulpit, and if there be any sign of failing there at one of the services of the day, it will certainly decline. Whatever changes be proposed, they must be such as are calculated not only to increase the interest, but to give the impression that the service itself is regarded as of primary value. Very much depends on the conduct of private Christians in the matter. Their example will tell for much more than any protests against Sabbath desecration. It is vain to lament over the sin of the ungodly if those who profess to be godly give them a certain sanction by leaving their seat in the chapel tenantless on a Sunday evening. We repeat that if any are prepared to deny the need or the utility of this second assembly let them take the consistent position and propose its discontinuance. Our own belief is that numbers of those who on summer evenings wander in their gardens, or on winter evenings linger at their firesides, would be the first to condemn such a proposal as a sign of religious degeneracy, perhaps a token of incipient Rationalism.

But beyond the question of our existing services, and of

the congregations who attend them, lies that of the masses who at present stand aloof from all churches alike. Are we to accept their spiritual indifference, if it be nothing worse, as an incurable disease over which we may weep, but in the presence of which we are utterly powerless ; or are we to conclude that we, as Congregationalists, have no fitness for the work that must be done among them, and the field must be left to be cultivated by others. A very melancholy result to be reached in either case. The last would be fatal to the claims of Congregationalism, the former to those of Christianity itself. Since the Master gloried in the fact that He preached the gospel to the poor as a distinctive evidence of His Divine mission, it is not too much to assume that the Christianity which has not this feature is out of harmony with the original. Further, as Congregationalism differs from other ecclesiastical systems solely in the prominence it gives to the popular element, there must be a singular failure in the mode of working it, if it, of all systems, is proved the most incompetent to deal with the democracy. We have not been so completely deficient in this respect as is sometimes represented. Our churches in the manufacturing districts are certainly not lacking in the popular element, and whenever the position given us by our Sunday-schools has been rightly used, we have gained a decided hold upon the working classes. But we have much more to do in that respect, and we can do it if we will be true to our principles and our Master.

We must, once for all, give up the idea that the masses will be attracted, in any large bodies, to our chapels. They are not unwilling to give for the support of institutions they have learned to love, but at present they do not love Christian ministers and churches. Besides it is not merely the pew rent to which they object, but the pew. If we were to abolish all pew rents and leave our places perfectly free, their dislike would not be removed. They want the same kind of freedom which they have at political gatherings. Is it possible to meet their wishes without alienating present worshippers ? They on their side would not like the promiscuous gathering. They have been accustomed to their own seat, and to destroy all such associations would be a very revolution indeed. What then can be done ? My own feeling

is that the difficulty might, in some degree, be met by the erection of public halls, with which should be connected working men's institutes. A Church might have its own, or a group of churches might unite to erect and sustain one. The place would be free and the seats unappropriated, so that all classes of people would feel themselves at home. A field of missionary work would be provided for the members of the church whose own spiritual life would gain in robustness by this ministry for the good of others. A link of connection would be established between the Church and the people on whose behalf its sympathies and efforts were awakened, and in time the prejudices against the churches and their ordinary services might disappear. From the hall, if the work were successful, numbers would be gathered into the church, and then, by a natural and happy process, the class feeling would gradually die out. Hitherto, the efforts of this character have been unsectarian, and consequently have produced little permanent result. We believe they ought to be recognized as the work of the Church, and that in this way only can they be thoroughly effective. It is not necessary to be narrow or bigoted, because we seek to promote the kingdom of Christ in accordance with the ideas we hold to be most scriptural. In truth we disparage the very idea of the Church when we insist on unsectarian work, that is, work which is unconnected with any church, and into which there is too often infused a depreciation of all churches. There is a field so large that all churches will find room enough for their most diligent labours, and we believe the work will be most thoroughly done if each one develops its own ideal to the highest possible perfection. At all events the problem which English Christianity has to solve is set forth in the figures of which we have been speaking, and Congregationalism has to prove its power by taking its full share in the solution.

In a future article we intend to suggest some modes in which it may be dealt with, and especially to set forth more fully the arguments in favour of Congregational Halls.

## ILLUSTRATIONS OF MÆDIAEVAL CHRISTIANITY.

BY AN ENGLISH TRAVELLER IN ITALY.

OF mediæval monks, Bruno may be mentioned amongst the most distinguished saints; and of mediæval monasteries, those founded by him and called Carthusian form one of the most remarkable orders. Strict in discipline, aspiring to fervent piety, romantic in their history, and, though poor enough in their origin, possessed of immense wealth in later days, they spread throughout Europe in wide directions, their buildings existing, as may still be seen or traced, in unlikely places. Near the summit of a mountain pass, not many miles from Grenoble, and until of late almost inaccessible, on the skirts of a vast pine forest, above yawning abysses, making one giddy to look down into, there stands—as we described in a former number of *THE CONGREGATIONALIST*—the convent of the Grand Chartreuse, where Bruno began his wonderful work; and in that out-of-the-way situation, amidst winter snows and storms, may be found even now an enormous range of buildings, like a walled-in town, containing, together with cells of the true ascetic type, beautiful works of art, and a library of choice literature, many of the volumes bound in a style which connoisseurs might envy. In the heart of London, within a few paces of the post-office, any one who cares to take the trouble may easily reach the Charterhouse, famous through its retreat for decayed gentlemen, and its school, which has turned out plenty of accomplished scholars—the present Charterhouse being the Protestant successor and representative of another convent belonging to the large Carthusian family. In Lombardy, between Milan and Pavia, occupying a spot surrounded by a dead level of rice grounds, diversified chiefly by lines of willows, there rises up from a walled enclosure, five French miles in circumference, a pile of red-brick buildings, thrown out in bold and graceful relief from the background of a blue Italian sky. It is the *Certosa*, one of the same order as the present Chartreuse and the ancient Charterhouse. We purpose briefly visiting it and the city of Pavia, with which its history is connected, and there we

shall find some characteristic and instructive illustrations of mediæval Christianity.

The Certosa was founded in 1396 by John Visconti, the Lord and Duke of Pavia, who gave a large part of his park as a site for the building, and laid the first stone with much religious ceremony. Brothers of the Carthusian order took possession of the place two years afterwards. On entering the spacious court-yard in front, one is struck with wonder on seeing the magnificent façade, story above story, one harmonious surface, decorated from bottom to top with rich marbles, intricate tracery, and innumerable figures and medallions. It is an illuminated frontispiece well befitting the volume of objects to which it is the introduction. Entering the nave, which is in the form of a Latin cross, you see its lofty columns supported by colossal statues of the four evangelists and the four doctors of the Latin Church; small chapels covered with inlaid marbles, frescoes and pictures lining the nave on each side. In the transepts are three marble monuments with recumbent figures, skilfully chiselled—one, the longest and most sumptuous of the three, standing on the right hand, is a memorial of the founder, and, though begun so early as 1490, was not finished till 1562, when, by a strange irony of fate, illustrating the miscarriage of posthumous honours, the spot where he was provisionally interred had been forgotten, and so, after all, he was not brought finally to sleep under the gorgeous canopy prepared for his remains. The choir is in keeping with the nave, only with still more costly and elaborate decorations. The altar and tabernacle are of rare beauty, and this part of the church is connected with a touching incident. The battle of Pavia was fought not far from the convent walls, and when Francis I. had there lost, as he said, all but honour, he sought refuge in the abode of the Carthusian brethren. They were at the moment engaged in the choir singing the words, "It is good for me that thou hast humbled me, that I might learn thy statutes." The conquered king joined the worshippers, and adopted as his own these appropriate words. We may hope that he felt them. The chamber is shown in which he spent the first night of his captivity, and in connection with the incident we find this apt quotation respecting the victory of

the German emperor over the French king: "The eagle trod down the lily flowers."

The ancient sacristy, decorated with busts of the Visconti and Sforza families, and containing grand reliefs of St. Anthony and of our Lord's resurrection, has, above all, an altar-piece of ivory, or rather, of hippopotamus teeth, carved, after the fashion of early dyptics, with inexhaustible patience, into minute figures of apostles and other Scripture characters. Passing by a lavatory, where the monks used to wash their hands—in front of a terra-cotta sculpture of Christ at the well of Samaria, with the women and His disciples—you enter the refectory, and soon after are conducted into the grand cloister, with cells like little cottages breaking the monotony of the long roof above the frescoed arcades. There are twenty-four of them, according to the original number of monks, and they are separated from each other by pretty little gardens, at the time we were there blooming with spring flowers.

The first illustration of mediæval Christianity gathered from a walk round the Certosa is that it unsparingly brought art into the service of religion. There was no stint in the money and the skill made tributary to the worship of the Church, and the builders and decorators thought they were imitating the wise men, whom they loved to exhibit, laying down at their Redeemer's feet offerings of gold, frankincense, and myrrh. That art, the result of divinely implanted genius, must have something to do with religion, the production when true of a divine inspiration, cannot be denied, but their proper relations to one another are open to controversy. In the Certosa, at all events, the abundant employment of art in honour of religion is strained to the uttermost point; and every Protestant will feel that, in numerous particulars, it is used for very superstitious purposes. Still, at the most, it will bear favourable comparison with the remains of classic art in this respect, that it enshrines symbols of virtue and grace almost unknown to the Greeks and Romans—humility, patience, self-sacrifice, and spiritual devotion. It is indeed a relief to turn from some ancient pagan paintings still preserved in Italy, to the pictures on the walls of the Certosa, however we may find fault with them; and we must confess



that, looking at the motives of the works, we greatly prefer, in spite of artistic defects, the sculptured embodiments of manly strength and womanly loveliness in many mediæval monasteries and churches, to those of the Italian galleries which are so rich in classic statues. We are thinking now solely of what may be called their moral expression. And this is noticeable when we compare the use of mediæval with modern art, that whereas the modern is chiefly employed on objects of private and personal luxury, or on municipal and national monuments, the mediæval is chiefly seen in sacred edifices—indeed, it was almost absorbed by them; and in Italian town-halls how frequent are the Scripture frescoes upon the old walls.

A second illustration is found in the fact of the large appropriation of property to religious uses. The amount of wealth possessed by the mediæval Church is almost incredible. If what remains of value throughout Italy in revenues, buildings, treasures, and ornaments were coined into money, it would go towards liquidating the national debt of the new kingdom. Much of that wealth no doubt was realized by the monks themselves; for we are told that those in the Certosa so improved their lands as to increase very greatly the resources by which the works of art in the building were obtained. But much was freely contributed by the founder and others to the erection and adornment of the convent. Some may ask, "Why was all this waste? the money had better have been given to the poor." But the origin of such sayings is not to their credit. The use of property in this way, however, needs to be carefully watched, and it must not be spent to the detriment of the needy. Yet after all, gifts for the architecture and ornamentation of religious edifices are not to be condemned. The most rigid Protestants wish to see the places where they worship made fair and comely, and will often accomplish that end at considerable expence. The motive gives value to the contribution. Enlightened liberality under the inspiration of pious love no doubt makes the offering acceptable to the Divine Lord and Saviour. He who pronounced the alabaster box of ointment a laudable memorial of the woman's gratitude, will not frown on the sacrifice to him of what is beautiful and fragrant. But purely spiritual

results are not to be neglected for the sake of artistic achievements ; indeed, the former should always take decided precedence of the latter. Religious instruction, the preaching of the gospel, and the support of missions at home and abroad now happily take the first place once occupied by monasteries and churches. And where the idea of merit is not entertained, and the love of Christ finds free scope, what is done after that manner will assuredly be deemed by Him as a " sacrifice of sweet-smelling savour." But is the comparison of liberality *then* and *now* favourable to the present day? Is property contributed to religion in the nineteenth century by wealthy persons in proportion to the amount contributed in the palmy days of the Carthusian monasteries? Many of the poor and the middle-classes give munificently according to their means, but is it so with princely landowners and merchant millionaires in our day? Thank God, there are noble Christian exceptions ; but do the richest Englishmen commonly give to religious objects anything like what was bestowed by Italian dukes and Lombardic citizens? They were superstitious, it may be urged, and they thought that heaven could be bought with money. Be it so. Then the question returns, ought not grateful love to the Redeemer to induce wealthy Protestants to expend as much on what they acknowledge to be for the Divine glory, as people did in like circumstances four centuries ago, under the influence of what we hold to have been unworthy considerations?

We must now hasten to Pavia. It is still a large and important city, with picturesque streets and busy crowds, quaint and curious churches, and houses decked with terra cotta ornaments. A walk from the station to the bridge over the Ticino is full of interest, amusement, and instruction ; and there are local memories which take one back to early days, for not only did Petrarch spend an autumn in Pavia, but the poet Boethius was confined in the city by the Emperor Theodoric, and wrote there his famous book on "The Consolations of Philosophy." But we are still in quest of what bears on mediæval Christianity.

We find in Pavia a third illustration of an historical kind, and it is connected with the relative position of Church and State. There were two great parties in Italy during the later

period of the Middle Ages, the imperial on the one hand, the papal on the other. The imperial endeavoured to subject the Church to the State, the papal to keep the State in subservience to the Church. Pavia stood at the head of the imperial league in the reign of Frederick Barbarossa, and Milan took the lead of those who espoused the interests of the Pope. The historical student, as he rambles through these two cities, will recall to mind incidents included in the conflicts of the Ghibellines and the Guelphs; and will not forget how, in the reign of Lothario III. and Conrad II., both cities changed sides—a memento of the fluctuating policy in those times, municipal interests and personal feelings having more to do with public movements than either religious or political principles. Still, a contest went on then between Church and State, each wrestling for superiority. Emperors and Popes fought with each other over the question—holding interests at the bottom essentially the same as those tried in courts and discussed in newspapers of the present day—which ought to be the supreme power in the country, that wielded by the civil government or that in the hands of ecclesiastics? To discuss the merits of the controversy would here be out of place, the fact of its existence hundreds of years ago under social conditions quite different from our own is simply pointed out to show that, in ages of faith, as they are often admiringly termed, there were agitations going on very much akin to those we are familiar with in this age of unbelief, as some stigmatize it with unconcealed abhorrence.

A fourth illustration presents itself in the veneration of departed saints, of which there is a signal example in the Church of San Siro. There you are shown the tomb of Saint Augustine, Bishop of Hippo, who in his early days lived in Milan, and was there converted from Manicheism to Christianity, as he heard a voice in the garden directing him to the New Testament, saying, "Tolle lege"—take up and read. The tomb is of marble elaborately sculptured, and under it, we are told, the remains of the illustrious Latin Father repose, though how his corpse was transported from Africa to Italy is not satisfactorily accounted for by the legend that it was first conveyed by King Thrasimund to Sardinia, then purchased by Luitprand for this church in Pavia. The story,

however, is an example of the value attached to relics by mediæval Christians, and how they did not regard a cathedral or duomo as properly furnished if it had not the bones or the body of some saint or martyr preserved under one of its altars. The tomb of Augustine at Pavia is only one amongst many instances of the questionable genuineness of what it enshrines. Bones wrapped in silk were found under it, but whose bones they were is another matter.

We notice a fifth illustration in the employment of fiction for religious purposes. Who was San Siro? the reader may ask. Let him descend with us into a crypt, under the guidance of a custodian, and he will see. The man lighted a candle and guided us through the darkness to a marble tomb sculptured in bold relief. Bringing the light close to the details, we dimly discovered a group of figures representing Christ feeding the multitudes, with a lad close by, holding in his hand five barley loaves and two fishes. "San Siro," said our guide, "was that very lad;" and then pointed out, carved on the sides, legendary miracles wrought by the saint after he became a disciple of St. Peter and a preacher of the gospel. The employment of conjecture and imagination in the handling of Scripture incidents has had, in all ages, very wide scope, and, when exercised with sobriety, as mere illustration and nothing more, may be reasonably vindicated; but when that which has no historical foundation whatever, and is simply a legend of unascertainable origin, claims to be considered as a fact, and as such is commemorated in places of worship, the thing becomes exceedingly pernicious and reprehensible. To turn imaginations into facts, to treat fiction as history, was a very common practice in the Middle Ages, and is one of the dark blots which stain the character of mediæval Christianity. Without deciding how far fiction ought to be engaged in the service of religion—certainly it ought to be reined in with a firm hand—no impartial reader, we apprehend, will refuse to condemn the mediæval excesses which ran in that direction.

Our sixth and last illustration refers to the incongruous ideas blended together in early mediæval works of art. However curious and amusing, nothing can be more outrageously grotesque than the carving in front of the duomo of San Siro, and in the façade of San Michele. In the latter you have not only the archangel trampling on the dragon,

and Jonah coming out of the mouth of the whale in forms the most absurd, but griffins and snakes, eagles and sphinxes, with centaurs and other animals of the "mythological menagerie," fighting together, "and ready to fly at you from the grey walls." Hounds and horses, falconry and the chase, dancers and tumblers, add to the wild confusion, full, indeed, of "fire and spirit," but utterly out of accordance with the facts and doctrines of Christian faith. The archæological interest we take in them is very great, and we feel that they are full of life and vigour, but they betray forms of thought which, pressed into association with Christian truths, could not but dishonour their dignity and unspiritualize their character. Scandinavian traits are conspicuous in these ornaments, the lingering barbarism of the early Lombard settlers is apparent; and it must be remembered that these incongruities disappeared to a considerable extent in after times, though offensive figures were repeated down to a low date. The Christianity of the earliest half of the mediæval era must have been of a very rough, rude, and imperfect description.

To sum up all, these illustrations are partly stimulating and partly cautionary. In the costly sacrifices laid on the altar of the Church we recognize a good deal of exemplary self-denial, and a conception of religious interests as transcending all others; whilst love to the Saviour and his followers, however bedimmed by superstition, shines forth in appreciable ways. Excitement in the way of sanctifying art, and of contributing our substance to the glory of Christ, may well be inspired by a visit to the Certosa. On the other hand, there and in Pavia we meet with warnings against the mixture of low, mean, party motives with a conscientious maintenance of Christian principles; against all superstitious veneration for departed men, however good and great; against the mistaking of fiction for fact in our ideas of religion; and against all confusing of things ignoble with things Divine. Superstition, credulity, and the misapplication of art have done much to prejudice certain minds against the contents of Scripture revelation; and mediæval legends and fictions in many cases bring discredit, though most unjustly, on the miracles of the Old and New Testament.

JOHN STOUGHTON.

*REV. E. MELLOR, D.D.*

CONGREGATIONALISM has sustained a very heavy loss in the removal of Dr. Mellor. In our last, we expressed our sorrow at the illness which prevented him from being present at the Manchester meeting; but we little thought, as we penned the lines, we should so soon have to mourn over his grave. The immense assemblage at his funeral, and at Square Church, on the Sunday following, told of the power he commanded and the affection he had won. But time only can enable us fully to realize how great a blank his removal has made in the foremost ranks of the Congregational ministry.

How he early distinguished himself at Huddersfield College, and gave promise then of the eminence he afterwards attained, I have often heard from friends in this district, who knew him in the days of his boyhood, for he was not one who, as a prophet, had no honour in his own country. Yorkshire was his native county. There he was known from his childhood upwards, and, while he was greatly honoured in other parts of England, in Yorkshire he was regarded with affectionate pride. As he was at school, so was he at Edinburgh University, and subsequently at Lancashire Independent College, where commenced that friendship between us which lasted without breach or even misunderstanding till the end of his life. Gifted with intellectual power, eager in the pursuit of knowledge, esteeming no labour too severe and no research too careful, with great skill in the arrangement and use of his materials, he proved himself a successful student; and when the opportunity came, in the occasional services of our student life, an efficient and popular preacher. None of his comrades ever doubted that he was marked out for a foremost position in the Congregational ministry. The earliest years of his pastorate sufficed to justify these auguries.

He came to the Old Square Chapel, of which the magnificent building where he ministered in later years, itself a standing memorial of the success of his labours, is the successor. Adverse circumstances had dimmed the glory and weakened the strength of a church which had many bright memories in the past; and it was in a state of

feebleness and decay when the young student, fresh from college, in all the fervour of his early zeal and the bright promise of his unquestioned talent, undertook the arduous work of its pastorate. How rapid and how constant was the progress of the church under his guidance and as the fruit largely of his labours, it would be superfluous for me to tell. From being a weak and struggling body, the church soon became one of the leading churches in the West Riding. The church grew in numbers as in spiritual life and force, the congregation was multiplied manifold, the place became too strait, and this building was reared to meet the growing necessities of the people. I do not forget, as my dear friend himself never forgot, that amid all the anxieties and toils of these years, he had the sympathy and help of that noble band of brothers, whose name Halifax will not easily forget. They were rejoicing in their increasing prosperity, and they conscientiously used it for the glory of God and the strengthening of the Church. Their purses were ever freely opened, and what was of greater importance, they did not shrink from personal service for Christ. How much the minister did to form the character of these high-minded and devoted men, and how they in their turn gave back an affection, a sympathy, and a co-operation which were among the principal elements of his success, it is not necessary to discuss. They were helpers in each other's work and sharers in each other's joy. Still, in a Congregational church, the pastor must be the mainspring of all activity. He is the standard-bearer, and if there be not firmness in his attitude, strength in his principle and character, and power of rallying others by word and example, the church is not likely to progress. On him falls the responsibility of failure, to him must accrue much of the honour and success. In this case no question of the sort could arise. The pastor was ever ready to admit how much he owed to the sincere love and hearty devotion of the people. The people looked up, with fond and trusting veneration, to a pastor in whom they saw the union of so many elements of intellectual and spiritual force, and who had consecrated them all to the service in which they were all equally interested.

But this early connection with Halifax was disturbed by the urgent and pressing invitation of the church at Great George



Street Chapel, Liverpool. Dr. Mellor did not readily consent to sever himself from his early friends, and, indeed, yielded only to the earnest representations made to him by some of his most esteemed brethren in the ministry, as to his duty in the matter. The position was one of special importance, and there was intense anxiety among those who took broad views as to the work of Congregationalism, that it should be occupied by a man of exceptional power. Dr. Mellor seemed especially qualified for a service which was felt to be as arduous as it was honourable; and in all respects but one, the event proved that the judgment was right. It has been supposed by some that, as the Liverpool ministry only extended over a few years, it was not a success. This is just the sort of misconstruction to which the action of our friend in returning to his first charge was sure to expose him. But there could not well be a more complete mistake. In many points Dr. Mellor's success in Liverpool was even more remarkable than that at Halifax. At Liverpool he had to follow a man of rare gifts and wide-spread popularity, and to revive a church situated in a central part of a large town, where the movement to the suburbs, which has subsequently become so decided, had commenced, and had already gone to a considerable extent. The church, in the interval between the resignation of Dr. Raffles and the choice of his successor, had suffered severe loss. The task of revival was difficult, but it was accomplished. The chapel was once more filled, and the church resumed its former prosperity. The ability of the new pastor was soon recognized, and he began to be felt as a great power both in the town and county. I was a pastor in Lancashire at the time, and was so intimately acquainted with Liverpool that I had every opportunity of knowing and rejoicing in the success of my friend, under whom there seemed to be commencing a new era of prosperity for a church which had so long been one of the glories of Lancashire Congregationalism.

I had removed to London before he returned to Halifax; and certainly few things came upon me with greater surprise than the announcement of his intention to resume his old pastorate. I had had my own anxieties as to his removal to Liverpool, solely on the ground of the strong attachment



to Halifax and his first church. But I had hoped that his success at Liverpool had, at all events, convinced him that there was the post of duty; and, in common with the rest of his friends, I anticipated his long maintaining the position as one of the most prominent and honoured in the Congregational ministry. The tidings that he had resigned were certainly an astonishment; but, on subsequent reflection, the surprise abated if the regret remained. Even in this pulpit, with the full knowledge of all the good work Dr. Mellor did here after his return, I do not hesitate to confess that I have always regretted the loss that Liverpool Congregationalism sustained in his removal. After a time his place there was worthily filled up, but, nevertheless, the loss was serious.

Is it asked why the change was made? The true answer seems to be, that Dr. Mellor was a sturdy Yorkshireman in tastes, feelings, and habits, and that his happiness was to dwell among his own people. He understood and loved Yorkshire, and Yorkshire understood and loved him. Its bracing and stimulating atmosphere was eminently congenial to his tastes, and helpful both to his physical and moral nature. His home was here and his whole affections, and even in his brightest days at Liverpool there were yearnings after the church to which his first love had been given, and where his earliest success had been achieved. He returned, not because he loved Liverpool less, but because he loved Halifax more.

The memory of his brief ministry at Great George Street is not forgotten yet; but it is as "Mellor of Halifax" that he will be remembered. Here he won that position which Englishmen of all classes and parties are wont to accord to high principle, noble character, and distinguished ability. His work as a Christian and a citizen was recognized even by those who were most opposed to his known ecclesiastical and political views. Halifax had no citizen who enjoyed a higher reputation or wielded a more extensive influence. In those closing years of his ministry he was able to reap the fruits of the loyalty which he ever maintained to the principles he loved, of the earnestness which he had ever thrown into every great public movement, of the brilliant service which he had rendered to the cause of liberty and progress, and, above all,

of the faithfulness and power with which, during long years, he had preached the gospel he loved so well. His church was strong and flourishing, and he himself was looked up to as an eminent leader, not only at home, but throughout the whole of his native county.

All that the Congregational churches of England could do to testify their sense of his eminent ability and work they did. At an earlier age than any of his predecessors, he was called to fill the Chair of the Union, the duties of which he discharged with characteristic efficiency and vigour. He was also Congregational Lecturer, and in that capacity made a most valuable contribution to the Ritualistic controversy. He treated the question of Priesthood with that logical acumen and pointed directness which he carried into every discussion, and dealt a heavy blow at a system which he regarded as a perversion of Christianity and a serious hindrance to the highest style of religious influence. With him the question, "Is there any human priesthood in the Church of Christ?" was one that it was necessary to meet with a direct affirmative or negative; and the emphasis with which he pronounced the negative, and the array of Scriptural proof which he marshalled in defence of the position, were very striking. Another service which was laid upon him was evidence of the high estimate which his brethren entertained of his position and his capacity as a theologian. It was thought desirable, in the presence of certain tendencies at work in the age, that the Congregational Union should give a fresh deliverance on some vital points of doctrine. Dr. Mellor was selected as the mover of the resolution. This is neither the place nor the time to discuss the wisdom of the policy. It is referred to only for the purpose of saying, that the duty was imposed on our friend and reluctantly undertaken, but that the selection was a sign of the strong confidence reposed in him, and that it was abundantly justified by the ability with which he performed a difficult and delicate duty.

For controversial work of this kind Dr. Mellor had eminent qualifications. His opponents might feel that he did not always do justice to their arguments; but if this were ever so, it certainly did not arise from any intentional unfairness

on his part. He was impatient, perhaps sometimes too impatient, of what appeared to him mere subtleties and refinement; but no one would more utterly have scorned the idea of gaining an advantage by ignoring the strong points in an adversary's contention. He had but little sympathy with a good deal of modern theological thought, and regarded its advances with an anxiety he did not attempt to conceal. He was one of those who, having tasted the old wine, did not desire the new, because, in his judgment, the old was better. Keenly alive, too, to the vital interests which were at stake in these controversies, he did not shrink from strong and decided expression of opinion. He had no sympathy with the Liberalism which was Liberal chiefly in the compromise of truths he held to be vital, or the charity which is more considerate of the feelings of men than of the honour of the gospel. The common cant of the times, in which definiteness of creed is synonymous with narrowness, loyalty to principle with bigotry, and fidelity to a church with sectarianism, was to him utterly abhorrent. Is he to be condemned on this account, as though he were of a reactionary temper? Is it to be quietly assumed that every one who is not prepared to forsake the old paths, is narrow-minded and unenlightened? Surely there is as much bigotry in this claim to a monopoly of light and freedom, on the one hand, as there would be in the arrogant pretention to orthodoxy upon the other? Dr. Mellor held fast by truths which some would fain have us dismiss as old-fashioned and obsolete; but he could always give reasons for the faith that was in him. If he was a decided he was also an intelligent believer, and opponents would find it much easier to smile at his old-world notions, as they might esteem them, than to overthrow the arguments by which he defended his position.

It is not to be inferred, from what has been said, that he was in any true sense a hard or severe theologian. His care was chiefly about the cardinal principles of the Evangelical Creed, and for them he was ready to do battle to the death. While prepared for a very wide liberty so long as the root-doctrines of the gospel were maintained in their integrity, he could not tolerate any tampering with them. Much as he loved Congregationalism, it was, in his affections, subordinate

to the gospel itself, and it was chiefly dear to him because it seemed to him, when fairly understood and fully carried out, the system best fitted for the conservation and extension of Evangelical truth. If, therefore, he kindled with strong feeling when he saw an attempt to divorce the two, it was only what was to be expected from his known sympathies and convictions. He was entitled to the respect due to conscientiousness and distinguished ability, even from those who might most widely dissent from his conclusions. It must be remembered, too, on behalf of him and those who acted with him, that there was no attempt to impose their views on others. It is an unquestioned fact that Congregationalism has throughout its history been distinctly Evangelical. Those who desire to keep it so are entitled to the liberty of opinions which are in harmony with all the traditions of the denomination.

As a public man, Dr. Mellor was distinguished for the ardour with which he espoused and the rare force which he brought to the advocacy of Liberal principles in every department. His was not that narrow conception of the pastoral work which would turn the minister into a recluse. To him the world was God's world, and it was the duty of God's servants to restore the Divine authority which sin had undermined, and continually to assert that Divine law by which all human action is to be guided. For a church to restrict its work to a certain limited round of interests labelled "religious," and leave untouched the great mass of human activities lying outside, was in his judgment to abnegate its rightful position and forget some of the primary duties submitted to it by its Lord. He was not a Christian *and* a politician, but a Christian politician, working for freedom and righteousness everywhere, because he had learned their principles from the gospel which he had to preach. It was certain where he would be found on any great question, because he was ruled in everything by one guiding law; and it was equally certain that he would not be silent if there were occasion for bold and manly utterance. He did not wantonly rush into the turmoil of strife, but in any great crisis, especially if any point of national justice or Christian principle was at stake, there he was sure to be heard, in those clear and ring-

ing words which expressed the depth of his own feelings, and never failed to awaken the enthusiasm of his audience. Those who have heard him on any of these grand occasions, when his own soul was deeply stirred, will not easily forget the wonderful force of his eloquence or the impression which it produced. The manly frame, the kindling eye, the thrilling voice, the burning words, all marked the heaven-sent orator. Sometimes he reasoned in strong arguments, put in clear, sharp-cut propositions; sometimes he glowed with righteous indignation, and with biting sarcasm or scathing denunciations would assail wrong-doing; at others he would indulge in a lighter vein and overwhelm with ridicule or with wit.

He was always ready for controversy, if it were necessary and inevitable. His skill in it was almost unrivalled, and perhaps those who sometimes smarted under the keenness of his attack might be supposed to think he was hard; but hardness, real hardness, was strange to him. Merciless in the dissection of an argument, he was generous in his estimate of an opponent, and perhaps the best proof that bitterness was not introduced into his polemics was this: though a conscientious Nonconformist, a Nonconformist who attached great importance to the principles of Nonconformity, and one who entered heartily into the work of the Liberation Society, yet in these days of his last illness and approaching death the tender sympathy of friends amongst the clergy showed that the conflicts in which he had been engaged had been conducted by him as became a Christian and as a gentleman.

The memory of some of his great feats in controversy remain still, and will long continue as traditions of one whose name and work have shed a lustre upon the district. Among more recent successes of this kind was the opposition to the establishment of races in the town. But one of the most memorable dates back many years. The account was given me by one who himself was present, and on whom the circumstances have left an indelible impression. Dr. Mellor had given offence to the secularists by some criticisms of Robert Owen and the New Lanark settlement, to which he had just paid a visit. They resolved on a lecture in reply, and Mr. Robert Cooper, a man of some note in their ranks, was selected as their champion. The town was placarded with

announcements of the lecture, which took the form of a direct challenge to Dr. Mellor. He was the last man to shrink from such an encounter, and when the time came he presented himself in due course on the platform. Till close upon ten o'clock Mr. Cooper assailed the Doctor in characteristic style. But everything comes to an end, and so at last did this vehement attack. On rising to reply, Dr. Mellor was greeted not only with that applause which Englishmen seldom fail to accord to a manly champion, but with one of those strong demonstrations which used to welcome the appearance of Dr. Mellor on a public platform in Halifax. After the vociferous cheering had subsided, he proceeded to complain that he had been unfairly treated. He had been invited to come and defend himself against attack, and then had been charged for admission. What was worse, so much time had been consumed in the attack that there was no opportunity for him to defend himself. The former charge was received as a pleasant bit of chaffing, but the latter was met with thunders of "Go on." "Very well," said the speaker; "so be it. I will go on." Till past twelve o'clock he held the audience spell-bound, and not only vindicated himself, but achieved a decided victory over Secularism.

Great as a platform orator, he was at least as great as a preacher. Preaching was to him a delight, and the work was done with all his heart and soul. Infinite pains were bestowed on his sermons, that they might be effective for the end at which he aimed, and the result achieved was great, not only here, but elsewhere. The sermons he preached live in men's memories; many of them move and guide men's lives. How simply did he set forth the Gospel; with what skill and ability did he illustrate it; with what pathos could he set forth its tender and touching appeals; and with what marvellous power could he address himself to the heart and to the conscience! His sermons were works of art—that is, works on which great care had been bestowed; but it was the great heart and great nature behind them which gave them their characteristic eloquence and power.

But it was those who knew him at home, those who knew him in the church, those who understood his sympathy with all suffering and affliction, who best understood the nobility

and grandeur of his nature. He loved men. His delight was in social converse, in friendship, in winning the hearts of others, and he did it by the largeness and ability of his own heart. On this point, perhaps, few can speak more strongly than I can. You, the members of his church and congregation, know how ready he was with sympathy in every time of trouble and of need. You know how bright was his smile, how warm the grasp of his hand, wherever you met him; how his entrance into the home was as a ray of sunshine. You know how he could weep at your tears and rejoice in your joys. You know with what pathos he has commended to you the Gospel of Jesus Christ, and how true and loyal he was. In every relation he has proved himself to be a true friend. I knew him, perhaps, in still more intimate relations. We have lived together, we have visited together, we have worked together, we have prayed together, we have talked together over the things belonging to the kingdom of God; and it is my joy to-day to testify that a better soul never breathed, that a warmer heart never throbbed with affection, that what he was in public he was in private,—every inch a man, every inch a Christian. Thank God for the grace which was given to him!

There were two qualities in particular which were conspicuous in Dr. Mellor that endeared him to his friends and gave to his character a tone of nobility and strength. The first was his perfect transparency. He was exactly what he seemed to be. The lucidity which was distinctive of his intellect was in accord with his singular openness of spirit and frankness of manner. He had nothing to conceal, and those who conversed with him had no reason to fear sinister purpose or artful reserve. What foibles and weaknesses he had—and it would be worse than folly to pretend that we are free from them—were on the surface. They were trivial, at the worst but as the small dust of the balance, in comparison with his nobler qualities; but, whatever they were, they were patent. The worst of him was known to all the world. He had a scorn for everything that trenched on meanness, because there was not a touch of meanness in his own spirit or character. In the abundance of his own strength he might seem arrogant, and even contemptuous of a weakness for

which possibly he had too scant sympathy. But much even of this was in appearance rather than reality. If he was resolute in his opposition to what he regarded as error, and specially unsparing in his criticism when there seemed to be any want of thorough manliness and honesty on the part of its advocates, he was not the less full of hearty kindness. Especially was he generous in his appreciation of all kinds of merit, and would have been the last to try and raise himself by the disparagement of a rival or an adversary.

The second attribute by which he was distinguished was a warm affectionateness of nature. A striking illustration of this came under my own observation the week before his death. I was preaching in the South of England, and staying at a house where he had been visitor a year before. To a friend who loved him so truly, there was something very touching in the manner in which the whole family spoke of him. Their acquaintance with him was very slight, for he had only visited them twice, spending on the whole about ten days with them, but he had left behind him a rich harvest of bright and sunny memories. He was spoken of as an honoured friend, and the story of his illness was a source of real grief and solicitude. It was thus that he found his way to true hearts by his own genuineness, tenderness, and nobility.

Alas, that we have to sorrow for him now as one whose face we shall see no more! He seemed so full of life and bounding vigour that it is hard to believe that his course is run. Alas! and alas! my brother, not for thee, not for thee, with these holy memories behind us, with the glorious hope that the gospel gives before us; not for thee—who hast kept the faith and won the crown and entered into life—not for thee who hast left thy name deeply written not merely on the pages of the Church's story, but on the fleshly tablets of many a human heart—not for thee whose works live in the lives which have received their highest impetus and their noblest inspiration from thy speech and from thy thought; but, alas for us! Alas for the world, that needs to hear such a clear testimony as his, but will hear it no more! Alas for the church, that looks up to the well-known pulpit and sighs, and weeps to think that it shall see the face of its pastor no more!



Alas for the sorrowful homes where his presence was at once such a sun of brightness and such a tower of strength ! Alas for us, his friends, for his kindred, for his family ! But there is another side at which we ought to look. It is not all sorrow. We shall meet again. Our brother is not dead. The meanest part of him alone is dead. His spirit lives with us, and in the churches he blest by his faithful words. His spirit lives in glory. Blessed be God for the sure and certain hope that we shall meet again !

No angel comes to us to tell  
Glad news of our beloved dead,  
Nor at the old familiar board  
They sit among us, breaking bread.

Three days we wait before the tomb,  
Nay, life-long years ; and yet no more  
For all our passionate tears we find  
The stone rolled backward from the door.

Yet they are risen, as He is risen,  
For no eternal loss we grieve ;  
Blessed are they who ask no sign,  
And never having seen, believe.

EDITOR.

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### MORLEY'S "LIFE OF COBDEN."\*

MR. JOHN MORLEY'S "Life of Cobden" is certainly the most valuable contribution to biographical literature that has been made during recent years. The intrinsic interest of the subject is great, and the story of Cobden's life and work, even in the hands of an unskilled and careless writer, could not have lost all its attraction. But Mr. Morley brings to the task powers developed and trained by long practice, a wide acquaintance with the political movements of the nation, and a genuine literary conscience and enthusiasm. In these volumes the author displays the keen insight and the philosophic passion which characterized his studies of Burke and of Diderot, while there is also a delicacy of touch and a tenderness of feeling in his treatment of personal and private

\* *The Life of Richard Cobden.* By JOHN MORLEY, Barrister-at-Law ; M.A., Oxford ; Hon. LL.D., Glasgow. Two Vols. (Chapman and Hall.)

details with which even his most devoted admirers have hitherto failed to credit him. The subject, the author, and the hour, all contribute to the success of the book. For notwithstanding the delay in the publication of the biography and the years which have elapsed since Cobden's death, no time more opportune could be found than the present, when a great political party, insolvent and without resources, is turning to the graves of the past for a policy, seeking to exclude from Parliament the Atheist as their fathers tried to exclude the Catholic, and to close again the ports opened to the commerce of the world in spite of their fathers' stubborn resistance. The fantastic projects of Protection, which even their promoters do not seem to understand, while to the rest of the world they are absolutely unintelligible, will certainly secure an unusual amount of attention for the life-history of the man who stood in the front of the great Free Trade agitation.

But though the reader may come to this memoir anticipating nothing more than this, he will find his estimate of Cobden, if he has, like the majority of his fellow countrymen, conceived him merely as the apostle of a new commercial policy, to be at once erroneous and inadequate. Cobden was a great Free Trader, it is true; but Free Trade with him was a detail, important indeed, but still subordinate to a more general system and to a wider policy: for Cobden's true significance is as an exponent of a new social philosophy, and as one of the early leaders in a great social movement—a revolution, it might almost be called—destined to affect profoundly and vitally the life and thought of the people in later years. At certain periods in the history of a nation, to meet the fresh needs of changing times, it is essential, as Cobden insisted in one of his early pamphlets, “to review its principles of domestic policy,” and also “to alter the maxims by which its foreign relations have been regulated;” in fact, to adapt the national life to the new conditions of the entire world. To recognize these critical moments when they occur, and to act before action is too late to save a declining nation, is the function of political genius; and such a power was the essential element in Cobden's statesmanship: to it fertility of resource and expository skill are subservient instruments, and nothing more. “The cardinal fact that struck his eye”—to

quote Mr. Morley's own words—"was the great population that was gathering in the new centres of industry in the North of England, in the factories, and mines, and furnaces, and cyclopean foundries, which the magic of steam had called into such sudden and marvellous being." His natural sympathies, indeed, were not undivided, for he still retained sufficient traces of early training and circumstance to feel the charms of the life of an agricultural community. But the new order was at hand, and it was vain to attempt escape from the inevitable. He recognized the facts of the case, and rested his whole scheme "upon the wide positive base of a great social expediency." It was socially expedient that English commerce should be unfettered, and he became a Free Trader; that the people should be intelligent, and he advocated national education; war diverted the labour of the people from production, while by constantly interrupting the dependence of nation upon nation it was at once fatal to English interests and detrimental to the world's, and so Cobden insisted upon a policy of peace. Questions of economy and reform he approached in the same spirit.

The principle might be misapplied, and as it generally led to true conclusions, so it sometimes led to false; thus it was that Cobden failed to see even the inexpediency—arguing from his own position—of grants for denominational education in Roman Catholic colleges, or in primary schools. But all these questions were but details and fragments of a larger and nobler unity of aim and conception. This vertebrate nature of Cobden's political philosophy Mr. Morley has made remarkably clear, with a success partly to be attributed to the long and careful study which he has been accustomed to devote to other periods of human history, and to the thought and action of other philosophers and politicians. It is in this characteristic virtue of the biography that we can most readily trace the influence of the author's previous activity. Where more superficial investigators would have found no clue leading them on to the discovery of system and harmony in diverse and apparently incongruous details, Mr. Morley succeeds, and without any misguided ingenuity of conjecture or exposition, in reducing the varied activity of Cobden's life to one great fundamental principle, reappearing in countless

forms and phases, and fraught with the most vital consequences for the prosperity and security of the State ; giving unity and force to the policy of one who, above all his contemporaries, thought of the coming generation instead of the next election.

We cannot follow Mr. Morley through his account of Cobden's early life in an unprosperous home and at a miserable mockery of a school, or in the early struggle at the beginning of business life. One fact stands out beyond all contradiction—that Cobden, if he had devoted himself to his own personal interests, could hardly have failed to secure wealth and fame as a great master of commercial finance.

So long as Cobden had his hand in affairs, and could control the working of his business, all went well ; it was only when he was drawn away into the exciting and engrossing interests of political life that calamity and disaster ensued, and that the generosity of his friends found it necessary to give material compensation, so far as they could, for his personal sacrifices in the cause of universal good.

But in these earlier years we see indications of Cobden's future greatness ; and nothing is more noteworthy than his resolute persistency in acquiring knowledge and experience, and his recognition of the claims of civil and municipal duty—characteristics which in a young man are perhaps the most trustworthy guarantees for subsequent eminence and usefulness. It was by quiet and unostentatious work in his own district, that Cobden prepared himself to render those more conspicuous and eminent services to the nation with which his name will be ever associated ; but when the great struggle for the abolition of protective duties on imported grain commenced, Cobden was forced, in spite of his own instincts and wishes, into the foremost place, and entered Parliament as the chosen representative of the new political party. He was thirty-seven years of age at the time ; older than most of the men who embark in politics as a career, and younger than those who are led there by legal and forensic ambition, but of the right age to produce a deep impression, with experience tested and assured and with ardour and enthusiasm not yet dulled and deadened. Mr. Morley's sketch of his rise to influence in Parliament is as interesting as it is exact. Cobden had

a peculiar faculty of inspiring confidence and even sympathy in all those with whom he came in contact; even a hostile audience, in spite of themselves, succumbed again and again to his persuasive power. He was not an orator in one sense of the word; and yet, adopting Aristotle's famous and almost hackneyed description of the orator as one who must convince his audience that he cares for their needs and understands them, and has no personal motive to serve, then we shall find it hard to deny him the title. He had "*cet heureux don de plaire*," as Voltaire describes it, in a twofold form—he had its charm for the affection, and its empire over the mind. And coming into the House of Commons as the representative of a new social order, he brought with him a knowledge of new facts lying outside of the experience of most of his fellow-members, which in such an assembly always secures attention and authority. The House of Commons recognized "the rare tone of reality, and the note of a man dealing with things and not words:" it was just because he could inform his audience of "telling facts in the condition of the nation," that Cobden's position in a legislative assembly was so eminent. Others might declaim with a loftier eloquence, or might thrust and parry in debate with a subtler skill, but Cobden knew and understood; in this virtue he had no parallel, and it was by this characteristic that he came to exercise such remarkable fascination over a mind like Sir Robert Peel's, unimpressible save to facts and realities.

There were other aspects of character and circumstance which perhaps affected the mind of the nation more powerfully than the House of Commons, especially the spectacle of the great friendship in which Bright and Cobden were united. The "solemn compact" into which they entered almost in the very chamber of death at Leamington, under circumstances which Mr. Bright himself has described in a passage of pathos exceptional even for him, touched a deep chord in popular sympathy, and the "picture of two plain men leaving their homes and their business, and going over the length and breadth of the land to convert the nation, had about it something apostolic." How deep and how generous the union was, few have known till now; in defeat, in difficulty, in sorrow, as in the hour of success and honour, the two great leaders stood

together, more powerful for the very fact that they differed in temperament and genius. Mr. Morley's contrast between the pair is effective, but can only be quoted in part.

Cobden, no less than Bright, had passion of a kind, Mr. Morley tells us; but still this was not the secret of his oratorical success.

I have asked many scores of those who knew him, Conservatives as well as Liberals, what this secret was, and in no single case did my interlocutor fail to begin, and in nearly every case he ended as he had begun, with the word *persuasiveness*. Cobden made his way to men's hearts by the union which they saw in him of simplicity, earnestness, and conviction, with a singular facility of exposition. This facility consisted in a remarkable power of apt and homely illustration, and a curious ingenuity in framing the argument that happened to be wanted. Besides his skill in thus hitting on the right argument, Cobden had the oratorical art of presenting it in the way that made its admission to the understanding of a listener easy and un denied. He always seemed to have made exactly the right degree of allowance for the difficulty with which men follow a speech, as compared with the ease of following the same argument on a printed page, which they may ponder and con until their apprehension is complete. Then men were attracted by his mental alacrity, by the instant readiness with which he turned round to grapple with a new objection. Prompt and confident, he was never at a loss, and he never hesitated. This is what Mr. Disraeli meant when he spoke of Cobden's "sauciness." It had an excellent effect, because every one knew that it sprang, not from levity or presumption, but from a free mastery of his subject.

It would be futile to follow out the history of the Free Trade agitation as it affects the repeal of the Corn Laws and the other measures of economic reform which succeeded. Nor is it possible to describe the long series of negotiations with the French Emperor, into which Cobden entered as the representative of the nation. At the present moment, we are learning the true value of the concessions which we then acquired, and the facts and incidents chronicled in these volumes make it abundantly clear that the great development of English commerce with France, during the past twenty years, and the existence of the most powerful safeguard against the fierce passion of an hour, are benefits which we owe, in large measure, to the wisdom and the frank courage of Cobden. It would be well—in fact, it would be but honourable—that some men who have made fortunes in business during this period, and in a large degree through the operations of the treaty which Cobden secured, should

remember these facts when in their anxiety to increase the value of the land in which they have invested their gains, they abuse and denounce the men to whom they owe all their prosperity.

All these services we must pass over, nor is it possible to dwell on Cobden's exertions in the cause of Peace, Education, and Reform. Some of his theories may be untenable, and much of his argument unsound; few of us, probably, believe—fewer still will admit—that it would be the true policy of the nation to allow Canada to transfer herself to the confederation of the United States, or to retire from our Indian Empire with all convenient speed. It is more than doubtful whether Canada would thank us for her divorce from British rule, and it is certain that any relaxation of our hold on India would only lead to the terrors of anarchy, or to a fierce and bitter struggle among other powers, for the place vacated by ourselves. But the heart of Cobden's theory is vital: it is because we fail in discharging our duty to our Indian subjects—because he believes that efficient and beneficent rule is impossible—that he asks the nation to withdraw from its enormous responsibilities. This inner spirit of his policy we may all accept; and with abstract rights he never, or very rarely, concerns himself. To avoid unjust wars, which impose additional burdens on an impoverished exchequer; to relieve the country by diminishing, so far as may be possible, the force of foreign civilians doing public work and paid with public money, substituting natives in their place, where trustworthy and capable men can be found,—to do this is, indeed, to accept Cobden's policy, not in its letter, but in its spirit; and we may deal with other important questions of politics in the same way. It is through the fulness and strength of this great stream of tendency that the influence of Cobden is still an abiding force in our national life.

No man within this century certainly has remained a private citizen and exercised an influence as great and as permanent as Cobden's. It was but two years after his defeat in the West Riding, in the elections which apparently scattered leader and party to the winds, that Lord Palmerston, his chief opponent, offered him a seat in his Cabinet. As the country cursed then, it cheered now; and with its usual

cynicism, the world once more laid its most brilliant rewards at the feet of the man who had proved himself able to resist its fascinations, and too firm to succumb to the violence of clamour. Cobden did well in declining the honour, in spite of the pressure which was put upon him by his friends. As Mr. Morley says, Cobden was "the most staunch and most flexible member of an alliance," but was "scrupulously careful in choosing who his allies should be." In Lord Palmerston's Cabinet he would have found many men with whom sympathy was impossible, and even if he and Mr. Gladstone could have united their forces, as some have suggested, it is quite clear that the idol of the nation was strong enough in popular favour to dispense with both. Cobden's influence made its way, and the effect was patent during the Schleswig-Holstein crisis. He had not sought power and honour, and had even declined them; but of these Mr. Patmore's lines are no less true than of the "delights" of which he speaks: for they too

Are shadows of the heavens, and move  
As other shadows do; they flee  
From him who follows them; and he  
Who flies, for ever finds his feet  
Embraced by their pursuings sweet.

There is another point also in which Cobden stands alone: he is the only English politician who has received substantial pecuniary rewards for great national service, and, still continuing in political life, has suffered no diminution or deterioration of influence. This sensitiveness, so characteristic of our political life, is in our view a sound and healthy element, but it is well that in an exceptional case public opinion should be found prepared to recognise and to admit the exception. Cobden had made himself a poor man in making others rich, and the little estate, once in possession of his family, which was bought back for him with a part of the national testimonial, he held, as he asserted himself, by as honourable a title as "any warrior duke who owns a vast domain by the vote of the Imperial Parliament." He had served his countrymen, and "the bounty of his countrymen" had returned him a noble reward in recognition of his unselfish service. In the passages of the biography which recount the various financial troubles in which Cobden was from time to time involved,



partly through the mismanagement of subordinates, and partly through a spirit of enterprise, far-seeing indeed, but which under the circumstances of his position Cobden ought to have rigorously repressed, Mr. Morley displays skill and taste in the highest degree: he conceals nothing, and he tells all that it is essential to know in a manner which cannot wound the susceptibilities of the living, and which could have inflicted no pain on the dead. The affectionate fidelity of a friend like Mr. Bright, and the munificent generosity of Mr. Thomasson, are rays in the darkness: wherever help and comfort could be given, they never failed to give it. There are few passages, perhaps none, in the correspondence of our public men nobler than Mr. Bright's reply to a letter from Cobden announcing his intention to retire from political life before the end of the struggle for Free Trade: it is possible even now to see the effect which the letter produced at the time, and how the keenness of the sorrow fixed the circumstances and the scene for ever in Mr. Bright's memory. "The letter found him one evening at a hotel in Inverness. It was the wettest autumn in the memory of man, and the rain came over the hills in a downpour that never ceased by night or by day. *It was the rain that rained away the Corn Laws.*" Remembering the great sentence in the address at Bradford—"Famine itself against which we had warred joined us"—we can easily tell from where this bit of detail came. The letter, touching and beautiful as it is, cannot be quoted; but in a detail such as this, the spirit which animates every line of it may be traced.

We have but glanced at a few of the most prominent elements of Cobden's work, and within the limits of our space can do no more. There is one point, however, in which this biography presents a remarkable contrast to its only parallel among the literature of the last few years—Trevelyan's "Life of Macaulay;" the one is grey and sombre, compared with the brightness and the sparkle of the other. But much of the charm which surrounds the life of the great politician and historian is due to the gaiety and cheerfulness of his life among his family and friends. He was poor for a time, but he had no overwhelming anxiety to weigh him down; and on his home life fell few sorrows, and no great shadows. It was otherwise with Cobden; but there will be few, we trust,

who will not be touched by the record of this life-long devotion to great principles, by this calm and steadfast course pursued amid all the self-seeking and pettiness which degrade political life, and the single-hearted satisfaction in serving the nation without receiving the reward which such service usually ensures. Mr. Bright's comment on the words of Cobden's daughter is absolute and perfect truth—

She said, "My father used to like me very much to read to him the Sermon on the Mount." His own life was to a large extent—I speak it with reverence and with hesitation—a sermon based upon that best, that greatest of all sermons. His was a life of perpetual self-sacrifice.

These volumes are not mere history; they give us an example and an inspiration.

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### TO EVERY MAN HIS WORK.

WORK is one of the ten new commandments that were given by Christ in addition to his endorsement of the original ten commandments. As prominent as the Decalogue in the Books of Moses are the following ten commandments in the Gospel of Christ. 1. Repent. 2. Believe. 3. Pray. 4. Search the Scriptures. 5. Confess me before men. 6. Be baptized. 7. Do this [the Lord's Supper] in remembrance of me. 8. Love one another [referring to church-fellowship]. 9. Give. 10. Work.

Christ reminds us of these ten commandments, including the last, and says to us reproachfully: "Why call ye me Lord, and do not the things that I say?" "Why sit ye here all the day idle?"

In looking over the list of names in a state-prison register some time since, I noticed, under the head of "Occupation," that it was written against ninety out of every hundred names, "No trade." The old proverb is thus proved true that, while the devil tempts a busy man, an idle man tempts the devil. Many evils that exist in the Church may be explained on the same principle, because on the church register it might be written against so many names, "No Christian activity." The devil may tempt a busy Christian; but an inactive Christian tempts the devil. If we would keep

out of evil thoughts and doubts and other religious difficulties, let us go earnestly to work for God. Displace the evil by the good. As in the West the almost worthless prairie grass is kept out of the soil by planting the valuable blue grass in its place, earnest Christian work will keep out a great deal of doubt and temptation. If in any church the workers were put on one side you would generally find all the grumblers and doubters and stumbling ones on the other.

When Turner, the painter, was asked the secret of his success, he replied: "There is no secret but work." An answer similar to that given by many other great men. So of spiritual growth one of the chief secrets is earnest Christian work for others. When a selfish and idle woman came to a certain eccentric physician, with some slight ailment, which she was allowing to absorb her whole thought and sympathy, he wrote her a prescription, which she was strictly to follow and was not to open until she reached home. Opening it, she found the words, "Do something for somebody." Many a spiritual ailment might be changed to soul-health by obedience to that prescription.

But this watchword, "Every man his work," reminds us strongly of the emphasis which the Bible puts upon individual work, on the power of *one*. It is written, "Christ tasted death for *every man*"; that Christ gave to *every man* his work; and that *every man* shall give an account of himself to God. We talk about saving the masses. God deals with us as individuals. The promise, "One shall chase a thousand," has been verified in the history of the Church; not only in Bible times but since. Gideon's three hundred almost made it true; for each one of them was victor against five hundred. Jonathan and his armour-bearer more than proved it when together they defeated a hostile army. See Jonah, when, at last, he had become obedient, marching as an army of one on the vast city of Nineveh, four times the size of London, and conquering it by the power of his fidelity, as he cried, "Repent." So you have heard of Mrs. Bradley, who during the later years of her life was connected with Mr. Spurgeon's work, and by her single efforts as a Sunday-school teacher brought more than seven hundred persons out of a life of sin into membership in that church. I had in one of my former

congregations a woman whose face had been terribly disfigured by an accident in childhood, and who belonged to the much-maligned class of old maids, and who had only the commonest education, who brought into the Sunday-school of that church by her single efforts, visiting among the poor of a small city, more than five hundred persons, many of whom became Christians. In almost every congregation there is some one person who accomplishes more than a score of others. Almost any earnest, consecrated heart, whatever may be its talents, may fulfil the promise, "One shall chase a thousand," by gathering up the fragments of time, not for selfishness, but for consecrated work.

It is important, also, that we should keep in mind that, not only when we are talking about religion, but even in our daily labor, we may be working for Christ if we do whatsoever we do as unto the Lord. You have, perhaps, heard of the old coloured woman who, after her hardest wash-day of the week, as she wearily climbed the stairs to her room, at night, sung, softly, "One more day's work for Jesus."

But a great difficulty in connection with working for Christ is that we feel more willing to do some other work than the particular work which God assigns us. He gives to every man *his* work. There was something suggestive in the Negro's version of the prophet's prayer: "Lord, here am I. Send *him*." We are more willing to plan the work of others or do the work of others than to say, "Here am I. Send *me*." In this matter of work we, like Saul of Tarsus, should feel that we have a "pronoun religion" intensely personal; and, standing alone before God, we should say: "Lord, what wilt *thou* have *me* to do?" Instead of longing for different work and greater talents, let us use those we have. God said to Moses, "What hast thou in thine hand?" It was only a shepherd's crab-stick. God made it mightier than the sceptre of any earthly monarch, punishing the Egyptians, and opening the Red Sea, and bringing water from the rock. So God made Shamgar, with only an ox-goad, a deliverer; and David, with only a sling, a conqueror; and the lad, with only five loaves and two fishes, a provider for a multitude; and the widow's two mites the most glorious and useful of all the gifts ever bestowed.

Mr. Moody tells that when he was in England he went one Sunday with Mr. Sankey to the dog market, where the roughest and most degraded people, with fighting cocks and fighting dogs and snakes and all manner of birds and animals, collected to make sales and to arrange fights, on which they could gamble and bet. Mr. Moody tried to preach, Mr. Sankey to sing: but with slight effect. But a man who had once been of the same sort with the rest—who could scarcely read or write, but who had been thoroughly converted: one whose grammar was like that of Father Taylor, who said, as he got mixed up in prayer meeting, “I have lost my nominative case, but I’m bound for glory!”—this converted cock-fighter won the attention of the whole crowd and told them what God had done for his soul. Tears trickled down his cheeks, and a good number of his hearers were brought to thoughtfulness, and at length to conversion.

So God gives to each of us talents, few or many—none so young or small that they have not any: and, if we do not hide that talent in idleness or in vain wishes for other gifts, we may use it to glorify God and to make ourselves a blessing to the world.—*From “New York Independent.”*

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## THE CHURCH MEETING.

### II.

It is the fashion of the day to treat all points of Church government as matters not so much of secondary importance, but of no importance at all. The differences between Episcopacy and Congregationalism, which are the two opposite poles of ecclesiastical systems, are treated so lightly that men will pass from one to the other apparently without the very slightest consideration of their respective claims, if, indeed, there has been any thoughtful comparison at all, and if the transition has not been a mere matter of convenience, or fancy, or caprice. Some difficulties have arisen, some personal grievance has been experienced; there has been a repellent force on the one side, or perhaps an attraction upon the other, and a transfer of ecclesiastical allegiance is made as easily as though it were the removal of an

account from one bank to another. I have heard of Congregationalists who have settled down in some rural district where the ministry is not altogether congenial to their taste, or where, at all events, it does not awaken the interest they have felt in the teaching of the pastor of their early days, or where the social surroundings of the village church are not all that they could desire, and they resolve to attend the parish church. They still profess to be Congregationalists, but they are certainly of a type which is neither very admirable nor very useful. Some of the Church defenders who clamour for a census of religious profession tell us that some of the most intelligent and devoted members of the Church seldom, if ever, attend its services. We are content to leave the Church of England a monopoly of such adherents. Congregationalism will gain nothing from men who profess to hold its principles, but put discredit upon its ministry and institutions by a neglect of both.

The possibility of such action is itself an indication of the indifference with which questions of Church polity are treated by many. Their attachment to a particular system is traditional, or it is due to personal considerations, or possibly it is a matter of pure accident. Especially in the metropolis and our larger towns there are many whose ecclesiastical position is determined by local convenience, or by interest in a particular ministry. One of the worst results of this is that too often Church life is nothing more than a name. There are numbers who attend Congregational chapels, and are found at the communion table, perhaps have their name in the Church register, who never have any thought about their relation to the church itself. They may or may not hold our Church principles, they have certainly no idea of translating their attachment to them into any practical form. If the affairs of the congregation go on peaceably and prosperously they are content. They are glad to hear of success, interested in good works, and ready to contribute to them, perhaps are kindly in feeling and generous in action; but there all their part in the Church ends. They are so far from considering that they are of it and as responsible to the great Head whom they profess to own as their Lord for its successful working, as though they held office in it, that they may in all proba-

bility talk to ministers or deacons about "your Church." Who is to blame for this state of things it is useless to inquire, but that the consequences are mischievous can hardly be doubted. At all events, it is well to consider whether there be any possibility of remedy.

Is it an unwarrantable assumption that there has been too much reluctance to set forth the true idea of the Church as it presents itself to us, and to insist upon its importance? Polity is generally regarded as a mere vestment, about which we need not concern ourselves so long as the life of truth and godliness is maintained. But this is to take a very inadequate, not to say erroneous view of the subject. There is a closer and more vital relation between Christian doctrine and spiritual life on the one hand and Church polity on the other than is generally supposed. The departure from the primitive simplicity of Church government was speedily followed by a loss of purity in the teaching and enthusiasm in the spirit of the Church. Superstitious doctrines and rites accompanied the establishment of hierarchical rule, and as the freedom of the community died out, its testimony to the gospel was compromised and its fervour lost. Facts of this kind are too much ignored, and it is taken for granted that the whole question between different systems is one of outward forms. Far be it from me to insinuate that the piety developed in a hierarchical church may not be as fervid and real as that which is nurtured under a freer and more democratic form. What I contend for is only that it is different in its type. It is worthy of observation, too, that the more earnest members of Episcopal Churches show very little disposition to submit to the rule of their spiritual chiefs, and give not a few signs of that freedom of spirit which the love of the truth is calculated to produce. This discontent with hampering restraint is more or less characteristic of all souls which are fired with true spiritual enthusiasm, whatever the associations and surroundings amid which they have been trained. But still recognizing this as an element which is hardly, if at all, dependent upon systems and forms, and which is common to noble spirits of all churches, I cannot but feel also that doctrine and polity act and react upon each other, and that Congregationalism is to be valued not only for its simplicity,

its conformity to the primitive model, its recognition of individual rights, and its general spirit of liberty, but also for the power it exerts in the conservation of pure doctrine. It is sometimes said that its freedom lays it open to the incursions of Rationalism. It has not been found so in experience, and the best security against such a tendency, if it exists, is that the aggressions of Rationalism must destroy the Church itself. It is the one system which cannot exist apart from Evangelical truth.

Our enemies speak of a Congregational Church as a religious club. The suggestion is of the nature of caricature rather than of truth. It implies that the Church is a human not a Divine institution; that it is fashioned and regulated according to human ideas, and not according to Divine teaching; and that men's relations to it have their root in their own fancies, not in Divine ordinance. It would be more correct to speak of it as a spiritual republic, in which each member has an equality of right, and each shares to the full responsibility for the common service, not because any of theory of independency, which has been accepted as the basis of the constitution, but because all stand in a common relation to Jesus Christ. The Congregational theory is that the Church is a Divine provision for the carrying on of the work of Christ in the world, and that no Christian who desires to fulfil his duty to his Lord is free to remain outside under the idea that thus he escapes all responsibility for service. As little is he justified in treating the questions between the different Churches with indifference. If Christ is believed to be the only Head of His Church, and all His servants are held to be in direct relations with Him, then the intrusion of any other authority is a direct invasion of the sovereignty of Christ in His own Church, acquiescence in which cannot be a matter of indifference.

If this be grasped, then the Church meeting becomes invested with no slight importance. It is the meeting of those who are banded together in the fellowship of the gospel, for the purpose of encouraging each other's hearts, of uniting in common prayer, and of taking counsel in relation to common interests and common work. Every one who is really desirous for the promotion of Christ's kingdom ought to feel that such



a meeting must have attractions—more than attractions, imperative obligations—for him. It is open to question whether the decline in the interest of Church meetings is not largely due to the failure to grasp this idea. Too often it is regarded as nothing better than a meeting for the transaction of the common business of the Church, and it may be that into that there enters an element of dispute, which not only drives away quiet and devout members, but lowers the whole character of the assembly. Business must be done; though, as I have already pointed out, the affairs of a Church in an ordinarily prosperous condition ought not to require much of the attention of the Church. Still there are occasionally matters of more importance, which ought to have the consideration of the whole body, and not merely of the executive, and about these, differences of opinion are likely to arise. If these pass into unseemly wranglings and a strife for power, it is because of the defects of the spiritual life of individuals. Nothing, however, can be more unfair or more unwise than for those who disapprove of these contests to absent themselves from the meeting because of them, or indeed, as some do, because of the possibility of their occurring. It is for them to supply the counteracting influence by which all tendency to such disorder may be repressed. The absentees are, in truth, to some extent, responsible for the evils they deplore, inasmuch as the withdrawal of their moral power affords the opportunity for the development of the mischief.

It may be hoped that the absences would be less frequent if the Church meeting could be improved in character, and if, in addition to the business element—which, except in the admission of members, should be restricted as far as possible—there were a devotional and, to some extent, a social element, which should be the prominent feature of the gathering. In the introduction and management of these elements great judgment and care will be required. They are new, and consequently there are no traditions and precedents by which they can be regulated. They suppose a considerable amount of freedom, and freedom has its dangers. They ought to call forth Christian sentiment, and sentiment may easily become vapid, gushing, and even mischievous; encouraging the growth of a pietism which rapidly passes

into cant rather than of a sober, natural, and practical godliness. But these are difficulties which it is possible to overcome. They may tax the judgment and tact of the pastor, and the wisdom and self-restraint of the members, but they are not insuperable, and if it be once felt that the end to be obtained is one which is worth effort and sacrifice, we have no doubt that it will be accomplished. Very possibly mistakes may be committed at first, but experience will give wisdom, and temporary failure may lead on to success.

Let it then be accepted that a pastor is desirous to make his Church meeting a power. He will, in the first place, define to his own mind the limits to which success may possibly extend, so that he may not be discouraged by a failure to realize expectations which, in truth, are unreasonable. With present social arrangements it is simply impossible in a large number of churches that any meeting on the week evening can be attended by even a majority of the members; and if this be accepted as a certainty and a necessity, he will be saved from disappointment, which otherwise might be very discouraging. He will next recognize his own responsibility for the success of the meeting. It is not sole and undivided, but it is very considerable, and it is important that he should realize its full extent, and act accordingly. The Church meeting should help to strengthen that social element which is so essential to vigorous Church fellowship, and which there is so much in the circumstances of our times, perhaps in the tendencies of English character, and certainly in the prejudices of English life, to repress. The pastor may do much to foster it both by the spirit he himself displays, and the life he infuses into the meeting. It is idle to dash the head against social barriers, but it is possible to make it seen that they do not exist within the Church, but that in its meetings the same respect and deference are paid to all. The arrangements must be in the pastor's hands, and his ingenuity may be shown in the seeking out of subjects, the devising of new methods, the employing of all varieties of talent in the Church. Perhaps one of the most difficult of all his duties will be the treatment of unruly spirits. There are some men who do not mean to be factious, but who certainly make themselves extremely disagreeable, and produce all the evil

which a factious spirit could create. There are others who are always causing trouble from sheer inadvertence. When they rise to speak every one is anxious lest they should commit themselves, and possibly mar the peace of a meeting, and if they sit down without a *faux pas* there is a perceptible sensation of relief. They do not mean anything wrong, and they seem disposed to fancy that the absence of bad intention exempts them from any responsibility for the mischief they unquestionably do. Then there are men who have hobbies which they ride to death, and are apt to cause trouble by introducing them at the most unseasonable times and in the most unhappy manner. But to say this is only to say that human nature finds its way into Christian churches, and it is by a capacity to deal with human nature that a man proves his efficiency as a pastor. If wisely conducted, these meetings may be of advantage to him. They allow opportunities for free utterance, which may act as a safety valve. Of course he must rebuke impertinence or tendency to disorder; but free speech is likely to prove eminently beneficial and helpful.

Free and frank conference about the questions which occupy much of the thought of our intelligent members might be of immense service both to pastors and people. Why should they not talk unreservedly to each other about the hindrances to Christian progress arising out of the social and intellectual conditions of the day, of the scepticism which is abroad, and the extent to which it enters into our congregations and affects the results of our preaching, of the real significance of those changes of doctrinal view by which older members are so much alarmed, and which, possibly, some of the younger ones are disposed to press to a perilous extent, surely good must result? Congregationalists are not likely to adopt anything like the class-meeting. Our Methodist brethren mourn over the tendency to a neglect of an institution that has contributed so largely to the success of their society, which is growing even among themselves, trained though they have been in its traditions and associations. That Congregationalists, who have never been accustomed to the self-revelations which form the staple of these experience meetings, will have recourse to them now is inconceivable. There is an increasing dislike to those disclosures of the inner spiritual life which used to be

exacted at the time of admission to the Church, and with this tendency at work and strengthening as intelligence advances, it is certain that nothing approaching the type of the class-meeting will be regarded with favour.

But why should there not be meetings of the Church for Christian intercourse, union in prayer, and the interchange of thought on matters that affect the general good as well as the growth of each individual soul in holiness? That there is a craving for such gatherings is shown by the readiness of so many to frequent a Bible reading, where some individual, who probably has need himself to learn what be the first principles of truth, undertakes to instruct others on the most difficult and perplexing points in Divine revelation, and compensates for the crudity of his ideas by the assurance with which he propounds them. Every now and then we hear of some such meeting conducted generally by a Plymouth brother, or an Evangelical Churchman or Churchwoman of Plymouth brother tendencies, and at it are often to be found some of our members, who are seldom to be found at our Church meetings. The conclusion to be drawn is that here are evidences of a taste for which the Church itself should try to provide. It is easy to say that there is about these meetings a good deal of religious dilettantism, and not a little of a maudlin pietism, that the questions discussed are seldom those of real value, and that the religious life which is thus nurtured is for the most part of a feeble and sentimental type. There may be some truth in all this, but granting it all, the question still arises whether the fact that members of our churches find some pleasure and possibly profit at such meetings is not itself a proof that there is a field which we have failed to occupy, and a duty hitherto neglected which we should seek to discharge.

Few things appear to me less edifying than the consideration of knotty points of dogma, the decision which does not touch the relation of the soul to Jesus Christ or the attempt to decipher some of those hieroglyphics of prophecy, on which all varieties of interpretation have been put by different schools, who agree only in a common belief in their own infallibility. But if we regard such discussions as nothing better than a waste of spiritual strength, there is all the more

reason why we should endeavour to prepare a more excellent way. There are points of living interest which occupy the hearts of many who, possibly for the lack of a wise provision to meet a craving after more knowledge, allow themselves to be engaged about subtle points of the old Calvinistic theology or curiosities of millenarian speculation. It certainly is strange enough to hear of Christians, intelligent enough on other points, eagerly discussing whether the virtues of the unrenowned man are not splendid sins at the very time when the one point which needs to be made clear and insisted upon is that there is evil in sin, and that it is the abominable thing which God hates; or examining the various theories about the mystic number "666" and its prophetic significance, when such members need to be satisfied that there has been any prophetic prediction or indeed any Divine revelation. But may there not here be a hint that we have failed to interest them as they ought to be interested in the points of practical interest?

At all events we ought earnestly to seek a revival of the Church meeting. It is necessary if the idea of the Church itself is to be maintained as a reality. It is valuable as an influence for strengthening the bonds of Christian fellowship. It may be made very useful as an educational instrument for the young and uncultured members, and might do something to counteract the mischievous idea that membership in a church simply means attachment to a particular ministry. It would help to develop and concentrate the forces of the Church for usefulness, and make Christian work the service of the community and not of mere individuals.

J. GUINNESS ROGERS.

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### FOR THE LITTLE CHILDREN.

DECEMBER.

THERE is very much of sadness in coming to this final chat with my little readers for this year. It has been a great pleasure to string together a few thoughts for you month by month, even though the thread has been slender. One thing I hope you have felt, and will still feel, that there is a meaning worth the finding in many little words, and in many common things. It is a wonderful world in which we live, it is a won-

derful language which we use as our mother tongue. I don't know how better I can finish what I began a year ago than by urging you, in the words of "Paul the aged," to "continue in the things learnt." By this I mean, of course, very much more than the little talks we have had together month by month. I refer to the great, true things of all kinds which you have been taught—words from the very lips of Jesus Christ; words in the voice and tender tones of those who are leading you to know the affection and self-sacrifice of the great Parent of us all. Their word and mine to every one of you is that you may walk very surely in the faith of Jesus Christ. The way has been passed by others, who have found it sure and safe. Paul was writing to one much younger than himself, one whom he loved very dearly, one in whom he saw great powers for good. Looking right back along the course of a life which was near its close, he said to Timothy, "Continue in the things learnt. You are on the track which I have found to be the right one; push on along it." There are some things which have been learnt very painfully by some who teach. Their pain has been wasted if it has to be endured over again by each one who learns. Ships voyaging over unknown seas have sometimes struck on unseen rocks and unknown shoals. Human lives have been put in peril: some have been lost. But maps are drawn, and buoys are laid near the coast, and lighthouses are built to show the danger and point out the safe way. A new captain can study these, and then all that he has to do is to "continue in the things learnt." I remember once coming from Belfast into Fleetwood harbour. It was a cold dim morning as the ship neared the shore. The opening of the river was wide, but I could not tell how deep it was. The ship's head was pointed straight for the shore, and we swept round in a great curve almost close to land. The helmsman had learnt that the bed of the river was there, the water deepest; he was not so foolish as to try any other way in—he "continued in the things which he had learnt." Two summers I have been in the neighbourhood of a snow mountain called the Titlis, hoping to be able to climb its summit. One thing or another prevented; but in some talk with the man who was to have taken me, he said he had been up eleven times that season. "Always the same way?" I

asked. "Certainly," said he, "why not?" He thought there was every reason for "continuing in the things learnt," and no reason at all against; and he was right.

December is the happy month of Christmas holidays. We celebrate the coming of Him who was once a little child; who in His early years learnt patiently and wisely, and "continued in the things learnt." You come home with more months in your past, with fresh knowledge, with habits of thinking and feeling and acting grown in power. You come to your holidays, making holidays for others beside yourselves. I like those words of God's great prophet when, sketching a picture of a bright and peaceful time, he said, "The city shall be full of boys and girls playing in the streets of it." Playing in our streets may not be quite what is best, but the meaning is good, and *that* we may have still. During the playtime you may continue in some things learnt—naturalness, self-control, patience, kindness, thoughtfulness, desire that others shall have joy. So will your Christmas lose none of its merriment, and have for you some blessing over and above.

There is a deep and solemn sense in which we all "continue in the things learnt," whether they be good or evil. What we make our own abides with us, it is part of us. The work of the great Saviour is to take away the evil and implant the good. He will so teach and guide us that what we learn we shall always be glad to keep, so that when we come to be with Him we shall not feel strange, but like a child come home. God bless you all, boys and girls; may you have a happy Christmas and a bright New Year!

D. JONES HAMER.

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### A CHRISTMAS HYMN FOR CHILDREN.

On our happy Christmas day  
We Thy children meet to pray;  
Leave we now our sports awhile,  
Seek we now our Saviour's smile.

Gentle Jesus, Saviour mild!  
Thou wast once a little child:  
Thou didst pray and Thou didst sing;  
Now Thou art our heavenly King.

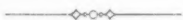
Thou dost know what children want,  
And what we require wilt grant :  
Son of earthly mother, Thou  
Hearkenest to children now.

What Thou wast when living here,  
We would be, O Saviour dear ;  
True in word, and kind in deed,  
Thoughtful for each other's need.

Brave of heart and wise of head,  
We the heavenly way would tread ;  
We would serve our Father too,  
Just as those in heaven do.

Tender Saviour, Lord of all !  
Let Thy peace upon us fall ;  
Make us Thine, we humbly pray,  
On our happy Christmas day.

A. M.



### THE NEWCASTLE CHURCH CONGRESS.

WHEN *The Church Times* describes the Newcastle Congress as, "on the whole, the most interesting and successful that has yet been held," we may be quite certain that the character and proceedings of the assembly were not such as any wise friend of the Establishment, and still less any ardent Protestant, can contemplate with satisfaction. The spirit of the Congress, in a word, was distinctly High Church, and, High Church of a resolute and even somewhat advanced type. Most of the bishops were conspicuous by their absence, and judging by the feeling expressed towards the action of the Bench generally, on the "Public Worship Regulation Act," and the *animus* displayed towards the Archbishop of York and the Bishop of Manchester in particular, they exercised a wise discretion in abstaining from the meeting. Of the Bishop of Manchester, who preached the sermon, the correspondent of *The Church Times* writes :

I cannot help thinking that, considering his lordship's conduct with respect to Mr. Green, it was not in very good taste to place him in so prominent a position as that which he occupied at St. Nicholas' Church. Indeed, there are not a few persons who regard it as something approaching to an insult to the persecuted school that this particular prelate was selected, and I thoroughly agree with this statement.



It is almost surprising that some formal censure was not passed on the Bishop and the Archbishop of York by the English Church Union; but, though no resolution was proposed, the speeches both there and at the Congress left no doubt as to the strength of the hostility to these prelates. In relation to the Archbishop it is perfectly intelligible. The correspondence with Mr. Green must have cost the party *un mauvais quart d'heure*. What motives may have caused the publication of the letters—and while some suggest that it was not dictated by any kindly feeling towards Mr. Green, others do not hesitate to speak of Dr. Thomson as the tool of the Primate—it is certain that the effect has been most damaging to the cause of the Ritualist martyr. The world has ratified the keen utterance that the key of the cell is in the inside, and the frequent references of Mr. Green's friends show how the Archbishop's outspokenness has told. No wonder he is disliked by those to whom he has spoken so freely. But the Bishop of Manchester has committed no such offence. He has carried out the law, but he has done it with an extreme reluctance, and only after he had exhausted every effort to escape a duty which, to him personally, was eminently disagreeable. By a strange irony of fate, the task of repressing liberty which ran into lawlessness has of late devolved upon those to whom a policy of repression is peculiarly odious. Of all the prelates on the bench, there is not one more anxious to make the Established Church comprehensive than the Bishop of Manchester, just as among English statesmen there is not one more bent on pursuing a policy of conciliation towards Ireland than the present Prime Minister. But the stern pressure of circumstances has compelled the one to consent to the prosecution of Mr. Green as it has driven the other to arrest Mr. Parnell. In both cases there has been nothing but a loyal discharge of duty; a proper care for public law and order. That, however, does not exempt the one any more than the other from the most bitter attacks. If Dr. Fraser had been a persecutor both in spirit and in act, if he had been swayed by hostile passion and resorted to tyrannical procedure, if he had sought to entrap and then to punish the recusant priest, instead of having sought, by all possible means, to save him from his own folly, even to the employ-

ment of his personal influence with the Government to secure the remission of the sentence, he could hardly have been assailed with more bitter malignity.

The imprisonment of Mr. Green seemed, indeed, to be the pivot on which the interest of the Congress turned. The subject was starting up at all points, and sometimes in the most unexpected way. It was not enough that a special demonstration had been organized on behalf of the victim of Lord Penzance; it was necessary that the Congress should be made to feel, and perhaps especially, that the bishops should be brought to understand how deep-rooted and widespread was the resentment felt by the clergy at the treatment of one of their number. Whether, therefore, the Congress were discussing the proper limits of ritual, or the comparative advantages and disadvantages of an Establishment, or the constitution of the Ecclesiastical Courts, it was evident that the secret thought on the minds of all was the prisoner at Lancaster. It may not be surprising, but it is certainly very significant, that a man in Mr. Green's position should excite such profound sympathy. Optimists, who sneer at it as mere vapid sentiment, are only betraying that shallowness which makes men of their type such unsafe guides. There can be no question that the excitement is not only deep but passionate, and may easily produce a convulsion in the Church. However mistaken we may believe the party to be, they are assuredly conscientious. To those who do not accept their premisses, it seems very absurd that they should profess such willingness to die while they seem so reluctant even to resign a living. But, strange as it may appear to those who, in the temper of British Philistines, pooh-pooh what they regard as subtle casuistry, and do not even take the trouble to examine the arguments, these Anglicans have a theory of their own. They are called to be priests, and they feel that they dare not abandon their vocation. Their logic appears to us to halt, for even if Mr. Green were commissioned to be a priest, there is no proof that he is bound to exercise his office at Miles Platting. But be that as it may, we have no right to impugn their honesty if we cannot accept their reasonings. We cannot doubt that Mr. Knox-Little believes himself and his party to be champions of freedom, and of the rights of the Catholic

Church. He and his party are deeply in earnest. The correspondent of *The Guardian* says of the meeting of the English Church Union :

The audience was worth a study. There were several old or elderly men on the platform, but the large majority of those who mustered to hear them were young, or comparatively young. There were many ladies, many clergymen of course, but certainly many more laymen. We were told that there were present numerous incumbents of the diocese of Durham ; not a few of them owing their preferment to Bishop Baring, and these not amongst the least energetic in their sympathies. . . . The impression left on one by the meeting is that it represents the mind of a rising, resolute section of the Church—not as yet very numerous—but well drilled, acting as one man, and certain in an early future to be much stronger than it is now.

What could be more suggestive or more ominous as to the future of the Anglican Church ? A correspondent of *The Record* gives the outlook a still more gloomy aspect by telling of the eager and anxious inquiry of a sympathizing friend, “Where are the young men of the Evangelical party ?” and of an observation made at Leicester, “Your best men are all grey.” *The Record* correspondent, indeed, thinks that the party was never better represented ; but in our judgment it could hardly have been worse. The Bishop of Liverpool, of course, was vigorous ; but we venture to suggest that the best way of meeting Ritualism is not to profess willingness to wear a cope. It is true that a cope is not a sacrificial robe, but it is a vestment intended to add splendour to the Episcopal office, and its adoption would be a distinct triumph to the Ritualist. If it be said that it would only be used in obedience to the law, that would not improve the case of the Evangelical bishop, for it would be a confession of previous disobedience. Altogether it seems a pitiable exhibition of weakness, and the Ritualists did not fail so to represent it and use it for their own advantage. We greatly honour Dr. Ryle for his high qualities and his good work, but he is too compromised by his position to be an effective champion of Protestantism.

Dr. Bardsley has been as true to Evangelical principles as any man of the school, but even he did not wholly escape the influence of the spirit dominant at the Congress. He undertook to read a paper on Church and State, and in his zeal for the Establishment he was more anxious to confute Dissenters

than to combat the evils in his own Church. We were exceedingly amused to find the old arguments with which we were so familiar years ago brought out as though they had not been produced and dealt with a hundred times. Dr. Bardsley is fond of answering modern Dissenters by an appeal to their fathers, with what purpose we cannot well understand. He himself does not agree with all the divines of his own Church, and a Ritualist would find it just as easy to quote Anglican Bishops against him as he does to cite Nonconformist divines against the Liberation Society. If we cared to enter into the question there is a good deal to be said about these alleged contradictions. But we are not careful to answer Dr. Bardsley in this matter. Our fathers had their opinions, we have ours, and we are not at all disturbed if it should appear that the change of times and circumstances has led to a difference between us and them. We advise Church defenders, however, to be cautious how they quote isolated sentences from men like John Angell James or Dr. Pye Smith, who were just as much opposed to State Churches as any of their successors. But we are not left to answer these allegations, for *The Guardian* gives a sufficient reply to these old-world reminiscences.

There are two points which so pronounced a Protestant as Dr. Bardsley ought to have borne in mind. The first is that freedom is of the very essence of Protestantism, and was unquestionably so regarded by those of our fathers who are called in for the purpose of condemning us. They refused to be fettered by the past; why should they constitute a past which is to fetter us? They exercised their independence, and we follow their example when we assert ours, even though in doing so we should come into collision with their opinions. Nonconformists are not servants of authority, however venerable and venerated. They desire to serve the truth. The way to meet their attack on the Establishment is to prove that State Churches in general and our own in particular are right. If that can be shown they do not need that the argument should have the sanction of great names. In default of such proof no names will avail to convince them.

But there is still another point which Dr. Bardsley's Pro-

testantism should not have allowed him to overlook. The Church of to-day is not the Church which Mr. Angell James knew. His sentences were penned at a time when the Evangelicals were in their palmy days, and when some were sanguine enough to hope that we were at the beginning of a great revolution in the Establishment. Revolution, indeed, there has been, but it has been revolution in a very opposite direction to that which hopeful Nonconformists anticipated. Bickersteth and Stowell were typical Churchmen of that time. Canon Liddon, Canon Knox-Little, and Mr. Body have succeeded to their popularity to-day. In the Church Congress of those times the Evangelicals would have been in the ascendant, whereas at Newcastle they were nowhere; the few who appeared being manifestly affected by the atmosphere of the assembly. A Congress of forty years ago might have been expected to deal with the Church Missionary and Bible Society, with the extension of Protestantism, and, in general, with the great conflict against Rome; but at Newcastle the chief anxiety seemed to be how much of pure Church authority could be recovered, how far Romish ritual would be tolerated, to what extent the law of the land might be safely defied, or Parliament wheedled into a sanction of sacerdotalism. Then Lord Ashley (now Lord Shaftesbury) might have been the hero of the hour, now his place is taken by the Hon. Mr. Wood, who wins the heartiest applauses when he fulminates denunciations of all who stand in the way of the development of what are called "Catholic" principles. All these phenomena are mere symptoms of a change which is at work everywhere, and which the influence of the State Church is fostering. The only hope of checking the Romeward tendency is in Disestablishment. So long as the Church is by law established, so long will there be numbers who will cling to it as a national institution, heedless of the particular form it may assume. Place it in the same position as other Churches, and the Protestant laity who belong to it will either mould it according to their ideas, or will seek a home for themselves in some community with a purer faith and simpler practice. The older Nonconformists would certainly not have ignored such crucial facts as these. The marvel is that Dr. Bardsley should so quietly pass them over, and forget that those who

might have been quietly tolerant of an Established Church, which was doing work that they admired, would have a very different sentiment towards one which was drifting rapidly towards Rome.

If we needed confirmation of these views we should find them in the spirit of the majority of the Congress, as indicated by the utterances of the speakers and the comments of Ritualist writers in the press. The correspondent of *The Church Times* draws a striking contrast between the Liverpool Congress of 1869, when the Evangelicals "felt themselves strong enough to attempt the exclusion of Mr. Mackonochie, on the ground that the Privy Council had pronounced against him," and that of 1881, when "the failure of their efforts to muster more than a respectable minority, is a circumstance as gratifying as it is significant." Significant indeed, and seen to be the more so the more narrowly and closely the facts are examined. At Newcastle the Privy Council seemed to be regarded as a common foe, and the more vehement the attacks upon it the more welcome were they. The defiance of the law and its functionaries by Mr. Parnell and the other suspects now lodged in Kilmainham gaol, has not been more daring in words than that which was hurled at Lord Penzance, the Privy Council, and even the Bishops, by the champions of Church authority at the Congress.

It would be the height of folly, or something worse, to treat these demonstrations as an outburst of passion. They are rather the manifestations of a deep and conscientious feelings on the part of a section of the clergy, which has a strength beyond its mere numerical force in virtue of the intensity of conviction by which its members are governed. *The Church Times* is quite right in its estimate of the "change which has come about in the atmosphere of Church life," and in citing the Newcastle Congress in evidence. Congresses, indeed, have done much to hasten a revolution in the production of which many factors have been at work. It may be that the "change in atmosphere" will have yet effects which those who rejoice in it little anticipate. We have misread the temper of the English people, and the spirit of of the age, if the Church can become more "Churchy" without losing much of its hold upon the nation. It is true that

there are ardent "Catholics," like the Hon. C. L. Wood, among the laymen, but they are exceptions; and to us nothing seems more certain than the tendency of this growth of Clericalism to create a wide breach between the Church and the nation. If the clergy revolt against the law, the people will revolt against the clergy. Englishmen will not submit to see the authority of law flouted and the judges treated with contempt by those who should be the first to inculcate lessons of respect; nor will they be content that a revived piece of mediævalism, like Convocation, should dispute the prerogative of Parliament.

The more resolute of the High Church party, however, seem prepared to brave all these risks, and some of them are ready even to face Disestablishment rather than submit. *The Guardian* correspondent, who writes with characteristic moderation, says—

There can be no doubt at all that the large majority of those present—and perhaps it would be difficult to collect an assembly more fairly representative of the Church as she is in this year of grace—were quite opposed to Liberationist ideas; but there was a strong, self-asserting minority too. It would not be difficult to transform this minority into a majority if the yoke of the State were made to press severely, or if the evils incidental to our present relations to the State should prove incapable of cure by any other process than Disestablishment.

The imprisonment of Mr. Green has indeed forced on movements which otherwise would have been delayed. It has compelled men to think, and some of the utterances in relation to it are as courageous as they are ominous in relation to the future of the Establishment. The Rev. John Oakley, in reply to a question in the President's address as to what they were fighting for, said, "What they were fighting for was no less than a strike concerning the real nature and the natural rights of the society which was the body of Jesus Christ." If this be so, it is strange that Mr. Oakley should have recently enrolled himself in the ranks of the Church Defence Society, a society which really exists for the purpose of maintaining the tyranny against which he is striking. The strike is nothing more or less than an act of Nonconformity, for his friends deceive themselves if they suppose that the law will tolerate their disobedience, and yet

continue to them the special privileges of a State Church. A "strike" involves loss of wages and position, and those who engage in it must take the consequences. So Canon Knox-Little asserted that—

In his opinion, the man who would deliberately and advisedly surrender himself to that principle—that is, that the Church of England is an Act of Parliament institution, which was asserted by the principle of the Public Worship Regulation Act; of the headship of the Judicial Committee in matters of doctrine and ritual—that man was practically contradicting the assertion of Christ's headship, and forgetting whence spiritual power comes.

Nothing could be more true, and yet the headship of the Privy Council as representative of the Sovereign is a fact. No Act of Parliament created the Catholic Church, but an Act of Parliament has made the Church of which Mr. Knox-Little is a canon the Church of England, and as long as it remains thus established, Parliament will regulate and govern its procedure. Parliament made the minister who gave Mr. Knox-Little his canonry, which it is very unlikely he would have obtained had the result of the General Election been different. In presence of such facts, a boast of independence is mere vapouring.

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### HALF-HOURS WITH ANGLICAN PREACHERS.

It is of the first importance to our understanding of the gospel that we should understand the difference between the law of constraint and the law of liberty. It is by the law of liberty, not by the law of constraint, that the gospel establishes its standards. Hence comes that look of it which is the strangest to an outside spectator, the way in which it sometimes seems to depreciate morality and deal with spiritual and sentimental character. Christ took His stand in the midst of a sinning world, and, leaving many a special sin unrebuked about Him, He just uncovered hearts with His question, "Dost thou believe in and love Me?" He went, that is, back to character. He knew that acts could be good for nothing except as they grew out of character. He knew that there could be no morality with any reliability or permanence about it, but what carried in it the enactment of a free live life. On this broad basis He founded Christian morality, not as a new code of laws; that would make Him only another Solon or another Numa; but as a new life in the world, as the manifestation of a new regenerated character. That made Him the world's Saviour, that showed Him the world's God.

And again this doctrine of the law of liberty makes clear the whole



order and process of Christian conversion. Laws of constraint begin conversion at the outside and work in. Laws of liberty begin their conversion at the inside and work out. Which is the true way? If you are a drunkard and I want to change you by God's help, how shall I go to work? I may restrain you if I have the power, heap penalties upon you, shut up all the drinking shops in town, tie you up in your room day after day; I may try that way, and I try in vain. All temperance history has proved it. Restrictive legislation may do something to keep sober men from becoming drunkards, but it can never make sober men out of those who are the slaves of drink already. No; I must take another way. I must feel about the drunkard just exactly as I must about the thief, about the libertine, about the liar, that there is no chance of his special sin being reformed unless the law for its reformation comes out of his own soul, the law of a free character there enacting the great "Thou shalt not!" before which his wickedness must give way. I must feel sure of that; and so I must strike right at the centre, and, no matter what sort of a sinner he is—drunkard, or libertine, or thief—I must try somehow to get his heart open to the power of Christ, the changer of hearts. I must begin his reformation by trying after his conversion. Many men would call it, no doubt, a very roundabout and unpractical sort of way; to go to preaching the gospel and talking about a change of heart to some poor bleary-eyed inebriate who came staggering to you to get cured of his drunkenness. But still the fact remains that if that poor creature's heart can be changed; and if there is anything at all in the promise of a supernatural regeneration nobody can doubt its possibility; if his heart can be changed, not merely this sin but all sins must go down before the self-enacting law of the new life which will be in him. Other methods of reform may be easier of application than this, but where is any one which, once applied, sweeps the whole field with such a perfect certainty of success?

There are, I doubt not, some among you who need just this radical and thorough truth. You have some one besetting sin. You have tried to get rid of it; you have struggled with it; you have set every law at work upon it; but there it is. It is not dead. It will not die. You have brought it up here to-night, and while I speak you are feeling how live it is all the time, that untruthfulness, that impurity, that selfishness, which no law of constraint has yet sufficed to kill. What you need is just the law of liberty; the law that comes freely out of a changed heart. You must be converted by God's Spirit before you can conquer down to the root that sin of yours. I do not offer you to-night another specific for its cure. I only spread before you the great offer of Christ, wherein He promises to save our souls and make them healthy, so that out of them nothing but healthy fruits can grow. "Whosoever will, let him come and drink of the water of life freely."—*Rev. Phillips Brooks.*

We must go on to the second of the causes of the uselessness of men who might be useful, which I called false humility. Humility is good when it stimulates, it is bad when it paralyzes, the active powers of a man. It may do either. We have noble examples of humility as a stimulus; the sense of weakness making a man all the more ardent to use all the strength he has. But if conscious weakness causes a man to believe that

it makes no difference whether he works or not, then his humility is his curse. Perhaps this was part of the trouble of Meroz. The little village in the hills, poor, insignificant perhaps, lay listening to the gathering of the tribes. She saw the signal fires and heard the summons of the trumpet run through all the land. She knew the summons was for her as well as all the rest. But who was she? What could she do? What strength could she add to the host? What terror could she inspire in the foe? What would Barak care for her support, or Sisera for her hostility? So she lay still and let the battle fight itself through without her. Do you not recognize the picture? Whenever men hide behind their conscious feebleness; whenever, because they can do so little, they content themselves with doing nothing; whenever the one-talented men stand with their napkins in their hands along the roadside of life—there is Meroz over again. Once more the argument is clear enough; as clear with humility as it is with cowardice. Listen, how clear it is! You who say that you can do so little for any good cause that there is no use of your doing anything; you can give so little that it is not worth while for you to give anything; your word has so little weight that it need not be spoken for the Lord—consider these things. First, what do you know about the uses of the Lord, of this great work which the Lord has to do; what do you know of it that gives you the right to say that your power is little? God may have some most critical use to put you to as soon as you declare yourself His servant. Men judge by the size of things; God judges by their fitness. Two pieces of iron lie together on a shelf. One is a great clumsy ploughshare; and the other is a delicate screw that is made to hold the finest joint of some subtle machinery in place. An ignorant boor comes up and takes the great piece and treasures it. The little piece he sees is little, and throws it away. Fitness is more than size. You can see something of your size; but you can see almost nothing of your fitness until you understand all the wonderful manifold work that God has to do. It is a most wanton presumption and pride for any man to dare to be sure that there is not some very important and critical place which just he and no one else is made to fill. It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted Himself when He made you; but the former supposes that God made a hopeless blunder when He made you, which is quite as impious for you think.

And remember, in the second place, what would happen if all the little people in the world held up their littleness like a shield before them as you hold up yours. Grant that you are as small as you think you are, you are the average size of moral and intellectual humanity. Let all the Merozes in the land be humble like you, and where shall be the army? Only when men like you wake up and shake the paralysis of their humility away, shall we begin to see the dawn of that glorious millenium for which we sigh; which will consist not in the transformation of men into angels, nor in the coming forth of a few colossal men to be the patterns and the champions of life, but simply in each man, through the length and breadth of the great world, doing his best.

Remember, too, that such a humility as yours, the humility that enfeebles and disarms you, comes, if you get at its root, from an overthought

about yourself, an over-sense of your own personality, and so is close akin to pride. It has run all around the circle in its desire to escape from pride, and has almost got back to pride again. Now pride is the thickest and most blinding medium through which the human eye can look at anything. If your humility is not transparent but muddy, so that you see things not more clearly but less clearly because of it, you may be sure there is pride in it. O my friends, there is a humility which some men are too humble to feel, a distrust of self which some men are too forgetful of self ever to experience.

The argument, then, against allowing any sense of weakness to keep us from doing all that we can do, is perfectly conclusive. But, once again, does this argument dispel the paralysis and set men free to work? Almost never, I believe, again. Not by studying himself, but by forgetting himself in the desire to serve his Lord, does a man exchange the false humility which crushes for the true humility which inspires. What has become of the self-distrust and shyness of that gentle scholar who has turned into a Boanerges of the truth; or of that timid shrinking woman who goes unmoved through the hooting of a rabble to the stake? Both have lost themselves in their Lord. Both have learned the love of Christ till that became the one fact of their existence; and then the call of Him who loved them has drawn the soul out of all self-consciousness. They have forgotten themselves, forgotten even their humility, and are wholly His. And there is the door through which all morbid self-distrust, all the despair of conscious weakness, must find escape.—*Rev. Phillips Brooks.*

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### GENERAL MISSION RECORD.

UNITED STATES.—*Among the Indians—Santee Agency, Neb. (A.B.C. F.M.)* When brought into direct contact with the Indians as a people, all traditional ideas concerning them vanish. The Indian wants what we want, although his idea of quality and quantity may be grosser and larger than ours. After ten months' residence among them, I think it just to say that the Indians are no better and no worse, no nobler and no baser, than we would probably be under precisely the same circumstances. The Indians delight to bore the ears and paint the faces. Bangs have been fashionable for generations. The Indian woman carries her hands before her at the waist in that listless, nothing-to-do way, so common in the fashionable world.

The last annual meeting of the native pastors, under the care of the missionaries of the American Board, was held at Sisseton Agency, Dakota. The native Churches sent delegates to the meeting; some of them travelled over three hundred miles in their wagons, bringing with them their families, tents, and provisions. It was an interesting sight to see them as they approached the agency. Many of the women were dressed in neat calico gowns, others wore more costly fabrics, but all wore the indispensable shawl.

The discussions were in the Dakota language. The first topic was "The Benefits of Education," and a full-blooded Indian began by saying,

"We are all Indians; we have never seen the like of this before. We now discuss education. All men are not of the same size or height, nor of the same acquirements or ability. Man first learns those things that are needful for sustaining life. Other learning of things within the mind is harder to come. Whence does learning come? From the white man. But where did he get it? Once white men were as low as we are; now look at them. We say we are too old to learn, yet we take our old Dakota ponies and teach them, and they learn to work in harness. The things to be learned lie about every man's house. Learning is like a large house with one door and many rooms; whoever enters has his choice as to the part he will occupy. Education brings joy. From this time all Dakota customs must go. Our people are like a tree with dead branches, but we may by education become a tree with leaves and fruit."

The native Church supports its own missionary society, which is aided by an auxiliary society among the women. The women have nine societies, or nearly one to every church: there are eleven native churches in this conference. There are also three missionary societies among the young men.

AMERICA, CENTRAL.—*Revival on the Mosquito Coast.* The Moravian missionaries, writing from Bluefields in August, say: "We are passing through a very serious and momentous period. Last week one hundred persons joined the Church, and at our evening meetings the crowd is such that we cannot kneel to pray." Another, writing from Magdala, says, "A special time of mercy has dawned for Mosquito. The Spirit of God is working powerfully and strangely among this people. I never expected to live to see such miracles of grace wrought in these days of small faith as were wrought in the first days of the Church's own history, and as I now see with my own eyes. The 3rd of July was a day I shall never forget. I preached from Luke v. 1-11. The church was filled to the last seat. Many had a fixed expectation that on that day the Lord would work something wonderful. All went on as usual until we came to the last hymn, and then a strange movement was observable in the assembly. A man could no longer restrain himself, and began to pray aloud, 'O Lord, have mercy upon me;' and then all the people broke out into loud and fervent prayer. And so the meeting went on, prayer and praise alternating for some time. And in the evening and on the following days the singing and praying continued, such as I never heard before." The work still goes on, and "at almost every hour there come persons troubled about their sins, seeking comfort and wishing to join the Church." The devil, of course, is also at work, and so the missionaries tremble as well as rejoice.

AFRICA, CENTRAL.—The London Missionary Society has again been called to suffer loss. Another missionary has fallen. Two other members of the Mission staff are about to withdraw, and thus the question arises, Is the Mission to be proceeded with? Four deaths have occurred since 1878, and nearly £22,000 have been expended. The answer to the question is, We cannot draw back. There is a great population round the Lake of tribes who need the gospel. The reception of our missionaries by them

has been uniformly friendly and encouraging. Lake Tanganyika is the most advanced post in the progress of the missionary army through Africa. It is the gateway of the west, and the best means of access to those multitudinous peoples who occupy the great valley of the mighty, mysterious Livingstone, or Congo River. The post of honour has been assigned to us. We cannot in honour retire from it. We must press on more boldly, though with all caution and care, determined not to rest or cease from our labours until we join hands with our brethren of the American Board and with the Baptists who are advancing up the Congo, and with other Christian workers who are pressing inward from the West Coast, and the whole of Central Africa becomes subject to Christ.

It has been resolved to open a new station at the south end of Lake Tanganyika, so as to complete the line of communication by way of Lake Nyassa, and so get thence to the coast by steamer; and also to send out five new men in the spring. Who will go?

The last letters received from the American Mission on the way to Bihé are dated July 29. They were then at Kalay's village in Bailunda, some six days' march from Bihé, and ready to move on. All three of the party were well, though each had suffered somewhat from the fever. They report that in the early mornings their fingers are cold, the thermometer going down to about 50°, sometimes to 40°, but rising at noon to between 85° and 90° in the shade. The natives, and especially the King of Bailunda, are friendly. The greatest difficulty is experienced in making the people understand the motives of our missionaries in coming among them. "You will not buy wax, rubber, ivory, or slaves. What are you here for?" And when the object is explained, there seems to be no power to appreciate it. As to the language, Mr. Bagster reports that Messrs. Sanders and Miller can understand much of the conversation carried on among the natives. Mr. Sanders has now some 1,200 words written down, and is at work upon the structure of the language preparatory to reducing it to writing. Mr. Bagster writes: "We have no sighs and no discouragements in our camp. We just keep on rejoicing and going forward."

**TURKEY, CENTRAL.—*Episcopalian Intruders.*** During the last thirty years American missionaries have laboured and with much success among the Armenian nominal Christians. Fifty congregations and seventy-five schools, a college and theological seminary have been formed. Discipline has been faithfully exercised, and occasionally some dismissed member has gathered about him a few personal friends, and started a service. These little knots of disaffected people have appealed for help in all directions, and latterly have found helpers among certain parties in the English Church. One of these little party leaders was invited to England, and after receiving distinguished honours, returned with the title of "Archbishop." Since then several English agents have visited these little groups of people, promised them money, and tried to place them under the "Archbishop." A canon of the English Church has been there, and after receiving much courtesy from the American missionaries, at last threw off his reserve, and said that the missionaries had done a

good work, but now it was time for the "Church" to step in and reap the fruits of their labours! And the worst of it is, that persons will be easily admitted to baptism, &c., by these intruders, and unworthy members cut off from the American Churches will be welcomed by them. Meanwhile there are many parts of the country untouched by the American missionaries, but to these the Anglican proselytizers do not think of turning. And this is the Church which prays to be delivered from schism!

PERSIA.—The American Presbyterians have three stations, at Teheran, Hamadan, and Meshed. From Meshed parcels of Scriptures have been sent to Merv, Bokhara, &c., and sales have been effected. The Girls' School at Teheran is one of the brightest points of work at the station. Difficulties have been experienced, as the Armenians are opposed to the education of their daughters, but latterly the school has been filled—twenty-eight girls being in attendance.

Hamadan is the ancient Ecbatana, and has a population of perhaps 50,000, of whom 200 are Armenians, and 2,000 Jews, among whom there is an extraordinary movement. *Forty men*, they themselves declare, besides women and children, are believers, though only a few have venured to publicly acknowledge their faith. It is certainly interesting to note that close by the reputed tomb of Mordecai and Esther a company of the children of Israel should be meeting regularly twice a week to examine the Law and the Prophets, and consider the claims of Jesus to be the Messiah. The Jewish nature is the same as in the days of the apostles. The unbelieving Jews have stirred up opposition. Persecution has been prolonged and bitter.

CHINA.—*Work in Teh Ngan* (W.M.S.) The Rev. M. Brewen says, "I have twice visited this prefectural city, about 120 miles from Hankow. A colporteur was sent there in January last, who, when the missionary went in February, was found to have prospered. On a second visit still further progress was observed. About fifteen attended the Sabbath services, and seven were applicants for baptism.

Our intercourse with the members on trial was very pleasing. They are all men of respectable family position and education, and had evidently studied the truth diligently. Moreover, all of them had already, to a greater or less extent, borne the reproach of adhesion to Christianity preached by the mistrusted foreigner. For though we have no reason at present to fear official opposition to our work in this city, and though the temper of the inhabitants of the whole neighbourhood seems, comparatively speaking, friendly, yet those who cast in their lot with us, especially at first, will have to bear up against social reproach, and perhaps actual opposition. Our work in Wuchang and Hankow has been preparatory to such branching out in country work. On both the visits above alluded to we met with people who gratefully remembered benefits received either by themselves or their friends in our Hankow hospital, while many others had already heard the gospel in our city preaching halls.

### CONGREGATIONAL CHURCH RECORD.

THE work in connection with the celebration of the Jubilee of the Union has been commenced in thorough earnest, and from the manner in which it has been taken up in different parts of the country, there is abundant reason to hope that it will be attended with a quickening of the spiritual life, as well as by a considerable addition to the material resources of our churches. The latter, though not the principal point, is certainly one which no sensible man would pretend to despise. On every side we hear of work that needs to be done; new districts which ought to be occupied; new agencies which it is proposed to employ; fresh ideas of Christian work which it is desired to put to the test of experiment. For all these works money is an imperative if unfortunate necessity. Without it we can neither build chapels or halls, nor carry on Sunday-schools, nor support a ministry. It is therefore satisfactory to find that there are signs that the churches are preparing to meet these demands; but the most encouraging feature is the spirit by which this liberality seems to be prompted. We do not believe that we are too sanguine when we express our belief that there is a widespread sense of the responsibility resting upon our churches, and an earnest desire to rise to the greatness of the opportunity.

It is to the cultivation of this spirit that the meetings which are being held in connection with the Jubilee are specially directed. Their immediate object is not to raise money, but to educate and inspire, to stimulate Christian feeling, and to instruct in the principles, aims, and methods of Congregationalists. Most of the Jubilee lectures have now been delivered in the Memorial Hall to deeply interested audiences. Some of them are being repeated at Liverpool, Leicester, and Croydon, and arrangements are in progress for other places. Messrs. Dale and Rogers have together visited Newcastle, Sunderland, Birmingham, Wolverhampton, and Nottingham, besides taking part in the courses of lectures mentioned above. The meetings at all these towns have been extremely successful. It would manifestly be unfair to compare them with the more promiscuous audiences attracted to meetings of the

Liberation Society, appealing, as those did, not only to all Non-conformists, but to a numerous section of politicians outside. The present series of meetings is intended to be distinctively religious, and distinctively Congregational. They are not intended to be either political or polemical, except in so far as the exposition of Congregational principles, and the vindication of the Congregational position in the country may sometimes necessarily give something of that character to the addresses. The primary object is so to set forth the connection between Evangelical truth and Congregational polity as to deepen the attachment of the people to both ; to point out the evils resulting from the imperfect realization or unworthy degradation of the idea of the Church ; and to enforce the obligation of Congregationalists to present their ideal more perfectly, not only in teaching, but in work. These topics cannot always be adequately discussed without reference to the controversy on religious equality ; but where that is introduced at all it is its religious and not its political bearings which are treated.

In short, there is a sincere and earnest attempt to make the Jubilee a time of revival in the truest and best sense for Congregational churches. To revive the memory of the spiritual heroism of past days, that it may be a stimulus to a more lofty consecration now, to develop the inspiration and force which lie in the great truths on which Congregationalism rests both its doctrine and polity, to awaken a holy ambition in the hearts of our churches everywhere to take their place in the religious culture of the nation, are no unworthy aims to pursue. We can only say that those who in faith have undertaken this task, felt to be one of considerable difficulty, have already been greatly encouraged by the response which they have met on every side. In addition to the meetings mentioned above, we had the honour and pleasure of taking part in large and influential county gatherings in Essex and Hants, and in an important meeting of a more private character in Liverpool. Everywhere there were the same manifestations of earnestness and zeal. It seems probable that the funds raised will be largely appropriated to local objects ; but this will not be a cause for regret if the wants of the districts whose resources are more limited are



also kept in view. We heard in Liverpool of a desire to complete a work in which the churches of that town have already been honourably distinguished, by the extinction of all chapel and school debts in the town. Already within a few years these obligations have been reduced from £24,000 to £8,000. It is hoped that, as the result of this Jubilee effort, all this amount, together with about £2,000 more which has been expended on new buildings, will be cleared. In addition to this, it is proposed that a sum be appropriated to the purchase of new sites in the populous suburbs of the city which are so rapidly rising into importance. It was stated at the Liverpool meeting that within a few years (not more than seven at the most) 20,000 houses, providing for some 100,000 people, had been erected in a ring of suburbs. The fact serves to illustrate the greatness of the work to be done, and shows also the necessity of doing it in a liberal spirit and on a comprehensive scale. But it would be very much to be deplored if, while making provision for its own crying needs, any of our large towns should forget the poorer districts. No doubt London, Liverpool, Manchester, and our large towns generally might plead that they have enough to do within their own borders. But we cannot afford to adopt such a policy even were it not condemned by higher considerations of principle. We dare not in loyalty to Christ, we cannot, if we have any regard to our own work, abandon the rural parts of the country.

One more point presses very earnestly upon ourselves. We have a strong and daily increasing conviction that in connection with our Jubilee there should be some aggressive evangelistic enterprize for the good chiefly of the masses in our large towns. Suburban chapels are for the middle class mainly. We have to give conclusive proof of our capacity for dealing with the artizan class. The poor are largely cared for by City Missions and in Mission Halls. But these hardly touch, if indeed they touch at all, the artizans. They form a large and influential section, whose special wants have not received proper consideration. We have suggested elsewhere the erection of Congregational Halls, in which every seat should be free, where the best preachers should give their services (the best in this connection meaning those who are best fitted to touch the particular class of mind in question,

without any regard to distinction between ministers and laymen), where opportunities should be afforded for the free ventilation of the questions about which numbers of working men are perplexed, and in connection with which provision should also be made for literary or political instruction and social enjoyment. A wise movement in this direction, happily inaugurated, would, we believe, make the Jubilee memorable in the annals of Congregationalism.

A remarkable tribute to the eminent public services of our honoured predecessor in the editorial chair demands our notice. Mr. Dale is well known for his spirited and energetic labours in the country generally. The recent manifestation of respect and affection from a number of his fellow-townsmen of different sects and parties will help to show what he has been to the town of Birmingham. As a Christian minister he keeps up in the centre of the town, and amid all the difficulties incidental to such a position, a church as large and as influential as any in the kingdom. But his conception of his duty has led him also to take an active part in all the public work of the town. It is well known that he has been an active member of the School Board, filling, at one time, the difficult and responsible post of Chairman of the Education Committee. He has found it desirable to retire from the Board, partly because of the pressure of other duties, but partly also because he feels it wise to introduce younger men into work. The occasion was chosen for an expression of kindly feeling on the part of his friends on the Board and in the town, which, while it must have been most gratifying to himself, also speaks volumes as to the influence a Dissenting minister, who feels that he has a public as well as a Congregational position, is able to acquire by the faithful and unambitious discharge of duty. A more fitting testimonial could not have been selected. A library is certainly a gift most welcome to a studious man; and in resolving on this mode of testifying their regard to Mr. Dale, and their appreciation of his services, the Birmingham friends showed great judgment. The taste with which their idea was carried out was equal to the felicity of the conception. A book-case, which was a work of high art, was filled with the classics of

the language, and presented to Mr. Dale, accompanied by words of affectionate admiration, which must greatly have enhanced the value of the gift. Congregationalists may be devoutly thankful that they have such a representative in the Midland metropolis, and pray that God may long spare a life so valuable, and make it still more extensively useful.

The removal of the Rev. D. Jones Hamer from Wolverhampton to Melbourne is an event of denominational interest. Mr. Hamer has worked so efficiently, and achieved such decided success in his present church, that his removal seems, at first sight, of doubtful expediency. So we thought on the first blush of the proposal; but further consideration led us to feel that the claims of Melbourne were so pressing, and Mr. Hamer so eminently adapted to meet them, that even Wolverhampton might be asked to make what is unquestionably a great sacrifice. Congregationalism needs an efficient representative in the great colony of Victoria, and Mr. Hamer has rare qualifications for the position. It is deeply to be regretted that Wolverhampton has to suffer, and we can only hope that it may speedily find a man who will efficiently carry on the good work of our brother.

Similar remarks apply to the Rev. J. Hoyle, who is leaving Yeovil to undertake the pastorate of the church at Cape Town. Few men have done a better work than Mr. Hoyle. He has shown that even in a small agricultural town it is possible to maintain Congregationalism, and gather an efficient church. He leaves an attached people solely in the hope that change of climate may save the life of a beloved daughter.

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### CURRENT LITERATURE.

THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.—The array of volumes sent forth by the Religious Tract Society increases year by year in extent and beauty, and one scarcely knows whether to admire most their literary excellence or the art with which they are illustrated and prepared for publication. There was a time when nothing was expected from the Tract Society but books that without were sombre and within were dull; but that day has long since gone by, and the volumes now come to us in a dress bright with gold, silver, and pleasing colours, and bringing such treasures as only the ablest pens and the most facile pencils could provide.

In this series a place of high honour must be assigned to Dr. STOUGHTON'S *Footprints of the Italian Reformers*. The author of "The Home and Haunts of Luther" was sure to produce an attractive book upon such a theme, and to that volume we have a worthy companion in the one now before us. Dr. Stoughton has himself visited the places he describes, and prosecuted diligent inquiry there. He not only gives us, however, the results of these inquiries and the impressions produced upon his own mind by these visits, but also a large amount of interesting information gathered from many sources not accessible to the general reader. This is done with the charm of style so characteristic of the writer. From page to page, and from chapter to chapter, the reader is attracted until the end of the volume is reached, with regret that there is no more to read, and yet with high satisfaction that in the course of reading so pleasant so much information has been gained. The book is profusely and beautifully illustrated, and will make a very charming and useful gift-book.

The Rev. W. URWICK, M.A., has again turned his travels to good account in the production of *Indian Pictures, drawn with Pen and Pencil*. Most diligent in the use of his eyes and in the collection of materials, Mr. Urwick has been most successful in reproducing for the general benefit something of the information he has amassed, giving us a wonderfully comprehensive view of the vast empire of India, and contributing in no small degree to awaken and encourage a deeper interest in the condition and welfare of its enormous population. "Britain has done much for India," says Mr. Urwick; "there still remains much to be done. Forty millions of our fellow-subjects go through life on insufficient food. The food supply must be adjusted by equal land laws to the growing population, and government expenses must be brought down to the level of a just and bearable taxation. Two hundred millions are the votaries of a debasing idolatry, Christianity and education hand in hand must accomplish their work of enlightenment for women as well as for men throughout the land." This consummation these "Indian Pictures" will do something, we believe, to help forward. It is in every way a worthy and attractive volume, beautifully got up, and almost every page is enriched by a fine engraving.

*Winter Pictures by Poet and Artist* is another of those artistic productions which, whilst they serve to grace our drawing-room tables, are abiding treasuries of sweet and noble and inspiring thoughts. Our best poets, English and American, have here been laid under contribution for the production of selections suitable to the season, and the artists whose sketches Mr. Whympster has so finely engraved have, we think, successfully "endeavoured to be true to the spirit of the several poems." We are especially pleased with the "appeal to mutual sympathy and active benevolence" which is urged in many of these poems, and the collection of Christmas Carols at the end of the volume give it further value.

It would be difficult to please a boy more highly than by presenting him with *The Two Voyages: or, Midnight and Daylight*, by the late W. H. G. KINGSTON. Like all Mr. Kingston's books, it is not merely a

story of adventure, but adventure is skilfully used to illustrate and enforce the principles of the manly piety which the author himself so strikingly exemplified. The present volume withal is imbued with a strong missionary spirit, and will inspire in many young hearts a fervid missionary zeal. The story is itself a vigorous defence of missions, and a vivid portrayal of the benefits which have resulted to commerce, morals, and general civilization from the missionary enterprise. Every boy ought to read it, and will do so if he has the opportunity.

Dr. KENNEDY has produced another of those compact, comprehensive, lucid, and logical handbooks on the Christian Evidences by which he has already done so much service to the cause of truth and the interests especially of young men. *The Resurrection of Jesus Christ an Historical Fact, with an Examination of Naturalistic Hypotheses*, will be found extremely useful to all Biblical students. The Christian argument upon this transcendently important subject is admirably presented, sceptical objections are trenchantly yet fairly dealt with, and the results of long study and patient thought and research are given in a modest little volume of 170 pages, which any one of fair intelligence can readily master. We are strongly tempted to write at length of a book which deals in so masterly a way with this momentous subject, but must content ourselves with giving it our hearty commendation. It is a most timely publication, and thoroughly adapted to its purpose.

We have a new and welcome edition of an old and popular book in Mr. SHEPPARD'S *Thoughts on Private Devotion*. Published first in 1823, passing through five editions, and securing the high praise of such competent critics as the late Sir James Stephen, the book has of late years been almost forgotten, and it was well that it should be re-issued. Mr. Sheppard was a wealthy Baptist layman of Frome, in Somersetshire, who lived to be 93 years old, and in the course of his long life did much by tongue and pen and purse for the cause of Christ. A man of great spirituality and refinement of mind, deeply thoughtful and earnest, the devotional and meditative books and papers which he left behind him are especially fitted to be useful to cultivated and thoughtful Christian people. The volume is prefaced by an interesting biographical notice by Rev. T. G. Rooke, M.A., Principal of Rawdon College.

Treatises on the Lord's Prayer are well-nigh innumerable, but the Rev. RICHARD GLOVER'S volume of *Lectures on the Lord's Prayer* is sure to meet with a cordial welcome. Upon the shelf it will require but little space, for it is almost a tiny book; but it is a long time since we met with as much sound, stimulating, and suggestive thought within so small a compass. Happy are the people who are privileged with a ministry after the sample of these Lectures.

*The Philosophy of Prayer*, by HENRY ROBERT REYNOLDS, D.D., is a book whose title does not fully set forth its contents. Scarcely one-fourth of the volume is occupied with the subject referred to, whilst nearly twice as much is devoted to a series of papers on "The Principles of Christian Service," and about half as much to "The Titles of the Lord Jesus Christ

and the Crowns of the Conquerors," several miscellaneous short essays making up the volume. The most important papers, however, are those which give to the book its name. It is one of the most valuable contributions to the controversy upon the subject of prayer which has appeared, and the disputants on both sides would be the better for studying Dr. Reynolds' wise and weighty words. Polemics apart, this book will be acceptable to earnest-minded Christians everywhere. The spirituality of its tone, the clearness and force of its reasoning, the simplicity, directness, and chastened beauty of its style, features always characteristic of what proceeds from Dr. Reynolds' pen, are but some amongst many excellences which will give the volume not only a present popularity, but a permanent value.

*Through the Linn; or, Miss Temple's Wards.* By AGNES GIBBERN. We trust this story will be widely circulated amongst the young. It teaches girls an impressive lesson as to the need and blessedness of patience and submission. The lesson is so difficult and so valuable that we may well be grateful to any writer who inculcates it with special effectiveness. This assuredly is done in "Through the Linn." In the delineation of character, in mental analysis, and in the ability to construct an interesting story from simple materials, the writer shows unquestioned power.

Never surely was there such a *Child's Companion* as the one which, in these days, annually makes its appeal for the friendship of our little ones; and never, surely, would it be possible to find the child who could resist the appeal. The very covers of the book are well nigh worth its entire cost, to say nothing of its charming coloured frontispiece, and of the hundreds of pretty pictures which the volume contains; and then its stories, its information, its Bible teaching, its pretty, simple poetry, and all the rest of its contents—what shall we say of them? They are all capital. Just the book for Santa Claus to carry round on Christmas Eve.

*Olive's Story*, a story of child-life at home and at school, fully sustains MRS. O. F. WALTON's reputation as one of the most natural, pleasing, and effective of recent writers for young people.

*Humphrey Pace and His Wife Hannah*, by MRS. PROSSER, relates how a simple but worthy old couple in humble life learned that the love and wisdom of God overrule all the events of His people's lives for their ultimate good. The story has plenty of interest, and is very racily told.

The author of "Tales of Village Schoolboys" has provided some hours of enjoyment for every boy into whose hands *Little Redcap* may fall, and it will be enjoyment of a very bracing and invigorating character. It is the story of a boy's brave struggle with hardship and temptation, of his ultimate victory, and of the blessing which comes upon all who try to do good to others for Christ's sake.

*The Morning Star of the Reformation.* The Life and Times of John de Wycliffe. This is a popular sketch, "written in the light of the latest

discoveries." It has been ably done, and will serve to nurture a love of Protestantism and to inspire admiration of the brave men who struggled so nobly for it in the past.

*The Illustrated Messenger* is an attractive volume, comprising some thirty-two of "The Illustrated Messenger Tracts," striking in title, plain, direct, and pithy in style, and evangelical in teaching.

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PUBLICATIONS OF THE SUNDAY SCHOOL UNION.—*Excelsior* has by this time become an established favourite, and the present volume is sure to be as heartily welcomed as any of its predecessors have been; indeed, few more entertaining visitors will come to bless and brighten the Christmas holidays. Intended especially for the young, the older members of the family will also find it pleasant and instructive. Fiction, poetry, biography, science, travel, adventure, natural history, religion, music and art, all contribute to provide a delightful miscellany. The book is true to its title, and abounds, in "helps to progress in thought and action."

Surely the time will come when people will wonder how Horne Tooke could speak of "the wearisome bitterness" of "learning." "Learning without tears" is becoming the order of things in all directions. Here we have another ingenious and successful attempt to make the communication of knowledge a pleasant operation. Mr. JAMES CROWTHER, in *The Five Barred Gate; a Story of the Senses*, sets forth a vast amount of scientific information in so captivating a style that intelligent children will read his little book as eagerly as they would read a Christmas story.

In *Ancient Nineveh: a Story for the Young*, the history of this wonderful city is very attractively told, and the results of recent explorations strikingly set forth in their bearing upon the confirmation and illustration of Scripture. The value of the little book is considerably increased by its engravings.

Since the publication of "Jessica's First Prayer" we have had many books of the same class making us acquainted with the mode of life, the sufferings, and often the heroism of our poor little city waifs. Amongst the most recent and the best of these is *Blinky and Onions: a Ragged School Reminiscence*, by Mrs. JAMES MARTIN. The story, skilfully told by one who is evidently drawing as much upon memory as imagination, is full of touching pathos, will be read with deep interest, and will quicken and strengthen all the noblest and best feelings of the heart.

*The Daughter of the Regiment: a Story from my Grandmother's Journal*, by ASCOTT R. HOPE, carries us into the midst of the exciting adventures, the perils, and the sufferings of those who in the middle of the last century resided in the far West, and were in any way mixed up with the American Indian troubles. It is the story of a little girl who, with

her infant brother and their nurse, was carried off by the Indians, and, after many sufferings, ultimately rescued. Boys and girls will be alike delighted with it.

*Peter Biddulph: the Rise and Progress of an Australian Settler*, is more exclusively intended for boys. The title gives a fair idea of the book, and to say that it is by the late Mr. H. G. KINGSTON is all that is needful in order to make all boys anxious to read it. It will do them good, especially if they are inclined to go out to the colonies, for it will present them with a fair and reliable picture of colonial life, and show them whether they are fitted for it or not.

Good service is rendered to the young by a little volume, *Friendly Chats with Young Men and Maidens*, by H. O. MACKEY. The writer knows how to deal with his audience. His talk is indicative of sound common sense, of wise experience, of true sympathy with young people, and of an earnest religious aim. He treats of the hindrances and essentials to success, of character, books, the religious instinct, the tongue, recreation, and other matters interesting and important to young folk, after a fashion that cannot fail to be useful.

We are glad to see, under the title of *The Best of Books*, a new edition of Dr. S. G. GREEN'S *Lectures to Children, on the Bible*. It is just the kind of book which should be widely circulated in these days, and which if it were carefully studied by young people, would scatter the doubts and confirm the faith of many, opposing a very effectual barrier against the advancing wave of scepticism. The lectures are so simple that a child may understand them—yet older students will find in them just what they need. Their comprehensiveness is surprising, considering the small size of the book.

*Minnie; or, a Child's Path to Heaven*. A pathetic story, giving a charming picture of a little Christian child, and describing the gracious influence of her simple, saintly life, and of her early death.

*Anthony Ker; or, Living it down*, by Mrs. C. M. CLARK: *The Count and the Showman*, from the German of FRANZ HOFFMAN: *The Thompsons; or, Scenes from Country Life*, by BENJAMIN CLARKE: *Sunbeam Susette; a Story of the Siege of Paris*, by EMMA LESLIE: *The First of Three; or, Along Life's Course*, by Rev. WILLIAM SKINNER—are all to be commended for the interest of their stories, the excellence of their lessons, and their general adaptation to the wants and capacities of those for whom they are written. Nothing could be better as small gifts and prizes.

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*The Thirty-nine Articles of the Church of England*. An Historical and Speculative Exposition. By the Rev. JOSEPH MILLER, B.D., Curate



of Trinity Church, Hope, Hanley. (Hodder and Stoughton.) The uninitiated reader who opens this volume will surely be startled as he learns from the title-page that it is "Part Second of the *Stoicheiology*," and from the preface that a fourth instalment, under the head of "*Hammar-tiology*," is in contemplation. And one cannot help feeling that if the intention of the author is to provide a help for "young men in their doctrinal studies," it would have been wiser to give less prominence to this *quasi*-learned terminology, however correct it may be. But Mr. Miller is doubtless convinced that he knows best, for although he designates the present "an unpretentious volume," he hopes it has been brought to a conclusion "not without some considerable measure of success;" and if it "meet with the welcome reception which the author conceives it merits," he is good enough to "promise not to delay proceeding further with his undertaking much over twelve months." On the other hand, he tells us that he has entered upon this work, "not because he feels his thoughts or plan sufficiently matured," "but he is convinced of the excellence and merit of his design, however lamely it may be executed," and "he trusts the reader will not be unreasonable in his expectations." And again, that he "has not had sufficient leisure for those profound studies of the Hebrew Scriptures, proficiency in which is so necessary for striking out new thoughts." A book introduced in this style, whatever excellences may be discovered in the body of the work, is scarcely likely to commend itself to young men who are seeking to be "quite abreast of modern speculation" in their doctrinal studies. There is, moreover, the discouraging information that "occasional omissions or defects will be found to be supplied by every further instalment;" that each volume is to be supplementary of the preceding one; and that "the plan of the whole undertaking unfolds itself in this manner only to the attentive reader." Before we can tell, therefore, what is the value of Mr. Miller's work, we must evidently wait until all the instalments are before us, and meanwhile give to each one in faith, "the welcome reception which the author conceives it merits," in order that he may be encouraged to proceed further, and to complete his undertaking. Under these circumstances it is not very likely that those who are called upon to pass judgment upon this volume will be able to do so in such wise as to satisfy the writer. He has furnished ample evidence of his own interest in the work to which he has applied himself, of hard labour and careful research, and he has accumulated a vast amount of information as to the history of the doctrines involved in the seventh and eighth Articles, and as to the polemical warfare with which they have been associated, which many of those who wish to study the articles will deem valuable; but we close the book with the feeling that we have been overburdened and confused by the immense number of quotations, and of the reported opinions of other men, and that "the interruptions which are unavoidable in a sphere of parochial activity" have prevented the author from so carefully manipulating the abundant material at his command as to bring it within the grasp of ordinary readers, and so to make it acceptable and useful to the class for whose benefit more particularly it would appear that he has written.

*Hosannas of the Children.* By J. R. MACDUFF, D.D. (James Nisbet and Co). This is a volume which, while full of interest for the little ones, to whom these "short sermons for young worshippers" are dedicated, may also be extremely helpful and suggestive to those who have the responsibility of teaching them. It is very satisfactory to know that the old practice of forgetting the children in the services of the sanctuary is becoming a thing of the past. There are, unfortunately, even now, too many chapels in which there is little or nothing to attract or impress children, who are expected, nevertheless, to maintain absolute quiet and decorous propriety during a long service which for them can be nothing better than a wearisome and unmeaning form. But there are, on the other hand, an increasing number of ministers who feel that it is of the highest importance early to engage the interest and sympathy of the young, and who adopt various expedients with this end in view. We know of places where a sermonette to the children is introduced into the service once a month, and with the happiest result. But some ministers find extreme difficulty in producing these brief discourses. It is not easy for them to be so short, it is harder still for them to catch the tone and style suitable to the child's capacity and taste. Let it be granted at once that to many the necessary tact and skill are not readily attained, but that is only a reason why more care should be given to its cultivation. The study of good models is one of the most obvious methods, and in Dr. Macduff's book is everything that can be required. The discourses are brief, simple, evangelical in teaching, sympathetic and loving in spirit, interesting in style. The thought is clear and the words easy, and the illustrative anecdotes and poetry which are interspersed are well fitted to engage the attention and hearts of the children. Such books as this, and Dr. Macleod's sermons of a similar kind might very wisely be used in Sunday-schools. We strongly commend to superintendents the wisdom of arranging for occasional readings of these addresses. Dr. Macduff is a very charming teacher, and a short reading from his book would be much more appreciated and, we believe, much more useful than many of the addresses which are now delivered from the Sunday-school desk.

*Joseph's Coat.* Three Vols. By D. CHRISTIE MURRAY. (London: Chatto and Windus.) It is always pleasant to chronicle improvement in a writer of promise, and "*Joseph's Coat*" is a decided advance upon a "*Life's Atonement*." The plot is cleverly conceived and, on the whole, worked out with ability and artistic skill. But the author has fallen into the mistake of keeping the reader too long on the tenter-hooks, and of prolonging the story after it ought fairly to come to an end. The scruples of Joseph are so extreme as to become morbid, and are likely to irritate the reader who does not enter into the psychological problems which are evidently so interesting to the author. The improvement of some of the principal characters in the flooded coal-mine is a highly tragic incident; but we cannot but feel that it unnecessarily delays the *dénouement*, and there is a suspicion also that the story has been so constructed as to allow of its introduction. But it would seem as though few writers of fiction could resist the temptation to extend their story over three volumes. A stern

resolution to condense would certainly be acceptable to their readers, and would probably save themselves from many mistakes. It would be waste of time to enter on a discussion of the probability of the occurrences on which this story is based. But we had a feeling throughout that almost every one is acting as men and women never do act in real life. We can make great allowance for the ignorance in rural districts thirty years ago, but it is hard to believe that an innocent girl, who is the finest character in the story, would have doomed herself to the suffering endured for so many years by the heroine because she had not received her marriage certificate from the husband, who also, acting under a mistake, deserted her. She knew that she had been lawfully married in a church, and it seems incredible that either she or her mother should not have taken some means of establishing a fact so essential to her character and her happiness. But then there would have been no story, while all hangs upon a marriage certificate having been carelessly left in the pocket of a coat which fell into wrong hands. It is a curious comedy of errors, and yet there is enough of tragedy connected with it. Very few of the characters are of an elevated type, and some of the scenes are not edifying. But the novel has some good qualities, and is altogether of a superior order to the sensational story. We are rather puzzled to know what moral it is intended to point. More than once we are led to anticipate some moral teaching, but when we have closed the book we are still at a loss to discover exactly what it is, seeing that one of the most unmitigated blackguards we have often met even in a novel is left on the Australian bench sentencing a wretched forger for a crime precisely similar to that which he had himself committed in his early days. While unable, however, to decide what is the exact lesson it is intended to teach, we must do justice to the vivid painting of the two Georges, and the moral impression it is calculated to produce.

*Freaks and Marvels of Plant Life; or, Curiosities of Vegetation.* By Dr. COOKE. (London: Society for Promoting Christian Knowledge.) This is an interesting work by a competent botanist, accustomed to popular exposition of his favourite science, on some of the more striking and marvellous phenomena of plant life. Going on the lines of the society under whose auspices the book is published, it is written in a popular and entertaining manner; but, although free from all scientific technicalities, it does not degenerate into the vague and unsatisfactory style too prevalent in so-called popular books. The information is always correct and up to date, and the selection from among such an innumerable multitude of illustrations of the marvellous as the vegetable world supplies has been on the whole done with discretion and ability. The chapters on carnivorous plants and the movements of plants give a very good digest in short space of the results of the labours of Darwin and other biologists, and we can recommend them to those who have not the time or inclination to read the larger works on the subject as being readable and trustworthy.

The book contains, conveniently collected together, a great number of very curious and wonderful facts connected with plant life that have hitherto been scattered through the pages of journals and scientific books out of the track of the general reader. It should lead, as the author hopes,

to a greater interest being taken in botanical subjects and the remarkable phenomena presented to us in the life of the meanest flower that blows. The society does good work in promoting and stimulating knowledge and and observation by publications like this, which follows strictly the injunction of the great Teacher, "Consider the lilies of the field."

*Monaco and its Gaming Tables.* By JOHN POLSON. (Elliot Stock.) Everybody is aware of the existence, in the little principality of Monaco, of the notorious gambling Casino at Monte Carlo, but few people who have not visited the beautiful shores of the Riviera have any idea of the enormous evil that is wrought by this iniquitous establishment. A district which, almost more than any other in the world, may be justly called an earthly paradise, and which is the winter resort of many thousands of foreigners, is turned into a source of incalculable misery and ruin by these gaming tables—the only ones in Europe sanctioned by law. There is hope, however, of their suppression. An International Committee has been formed which is strenuously exerting itself to this end, and at its request the volume before us has been prepared and published. The author makes no pretension to literary finish, and apologizes abundantly for the defects which he imagines will be discovered in his performance. But he had little need to do so. He has written with an earnest purpose and with much graphic power, and by simply setting forth a well-ordered array of facts, without any attempt at rhetorical embellishment, has produced a book of deep interest, notwithstanding the painfulness of its fascination, and rendered good service to the cause he has at heart. The beauty of the country, and the magnificence of the Casino are vividly pictured, and in terrible contrast we have a description of the play and the players, with the fearful accompaniments of vice and crime, desolation and death, in the developments which they attain in this gorgeous palace of gambling. It is a timely *exposé*, and by its wide circulation will not only serve the end for which it was primarily written, but have a salutary effect upon the thousands of all classes amongst us, who are, more or less, under the spell of the vice which is the curse of Monaco.

*The Brave Men of Eyam; or, a Tale of the Great Plague Year,* by EDWARD N. HOARE, M.A. (S.P.C.K.) Every one has heard of the plague-stricken Derbyshire village of Eyam, and the heroic self-devotion of its inhabitants in the time of that terrible visitation. The chronicles, though scanty, are of thrilling interest, and so suggestive to the imagination that we do not wonder they should be made the foundation of a story such as this. Mr. Hoare has used well the materials at his command, and has told the tale of a "mighty woe" in a very vivid and impressive way. William Mompesson and Thomas Stanley richly deserved the tribute which is paid to their memory by this book, and it is well that not only their fidelity, courage, and utter self-forgetfulness should have been thus celebrated, but that for the honour of our humanity, and as a stimulus to the virtue of others, the fortitude, patience, and self-sacrifice which characterized all classes in the little Peak village should be recounted in so effective a manner.

*Mission Work among the Indian Tribes in the Forests of Guiana*, by the Rev. W. H. BRETT, D.D. (S.P.C.K.) An extremely interesting account of a field of missionary labour concerning which comparatively little has been written. In his description of the country, of the people, with their habits and customs, and, above all, of his mission work, Mr. Brett is far above the average of writers of this class.

A famous treat for boys home for the holidays is provided in the substantial-looking volume of nearly 400 pages, entitled *Slaves and Cruisers; a Tale of the West Coast*, by S. WHITCHURCH SADLER, R.N. (S.P.C.K.) The experiences of a young midshipman are narrated with a power equal to that of any of our best known writers for boys. Of adventure there is enough to satisfy the most voracious appetite for what is dangerous and exciting. But the writer has a higher aim than merely to satisfy this craving. The tone of the book throughout is manly and elevating.

*Conquering and to Conquer; a Story of Rome in the days of St. Jerome*. (S.P.C.K.) Few writers have done more than the author of "The Schönberg-Cotta Family" to make real and vivid to numerous readers certain interesting epochs in the history of the Church, and to show the power of faith in triumphing over opposition and persecution and death. The present is a characteristic volume, and, though not so long as some of its predecessors, is equally excellent. The incidents which make up the story centre themselves, as the title indicates, mainly around the person and work of Jerome. Many others of the most notable names of the time are introduced, the characters are skilfully sketched, the interest of the narrative thoroughly sustained, and from end to end the book breathes a spirit of exalted faith and of fervent Christian love.

*The Giant of the North; or, Pokings Round the Pole*, by R. M. BALLANTYNE. (Nisbet and Co.) Thinking that the discovery of the North Pole has been delayed too long, Mr. Ballantyne tells us that he lately sent an old friend on a voyage of discovery to the Arctic regions, and this friend has been successful. He has discovered the North Pole, and here we have "the results and romantic details of the expedition." Mr. Ballantyne's imagination is an old friend who is, judging from his past achievements, equal to the discovery of anything, and when he is dispatched upon any expedition, invariably brings back a log that is worth the reading. Send out your old friend again, Mr. Ballantyne, as soon as you conveniently can; and when he comes back by all means let us hear from him.

*Bible Images: a Book for the Young* By the Rev. JAMES WELLS, M.A., Author of "Bible Echoes" and "Bible Children." (Nisbet and Co.) These addresses have the great merit of brevity. They are carefully prepared, and although they contain much that we cannot suppose children would listen to with very great interest, there is also a great deal with which they would be delighted. The chief value of the book seems to lie in its fitness to help parents and teachers. If they will

carefully read these addresses and fuse them in the crucible of their own meditation, they will be better fitted for successfully teaching their own children.

*Out in God's World; or, Electa's Story.* By J. M. CONKLIN. (J. F. Shaw and Co.) One of the best girls' stories we have read. The old story of the struggles of a brave aspiring young heart with early troubles and difficulties, and of the discipline that comes through trial and temptation "out in God's world" is told with so much art that it is all new and fresh and full of interest. The sweet simplicity of Electa's character, and the quaintness of her little brother Vail, with his strange, deep questions, odd sayings, and loving heart, will charm every one. Just the book for reading in the family or in girls' schools.

*Joyce Morrell's Harvest; or, The Annals of Selwick Hall.* A Story of the Reign of Elizabeth. By EMILY S. HOLT. (J. F. Shaw and Co.) Miss Holt's name is a guarantee for the excellence of any book, especially if it be one which concerns itself with the events of two or three hundred years ago. The present story teaches the difference between the seeming and the real, and inculcates the lesson of calm and patient trust in God. The text quoted in the preface might be taken as the motto of the book, "Tarry thou the Lord's leisure." The volume purports to be a chronicle kept by three young girls, Helen, Milisent, and Editha Louvaine, each of whom writes characteristically of what they think and do, and of what happens in the family. Besides the dramatic interest of the story, these chronicles are full of good things, which are sure to be as precious seed in the heart of any young girl into whose hands they may come.

*A Summer in the Life of Two Little Children.* By the Author of "The Lilies of the Valley," and other Stories. (Nisbet and Co.) A book that will please the youngest, as it is intended to do, and teach them many good and useful lessons concerning the love of God, and His mode of speaking even to little children. It is very simple and pleasant, and is prettily illustrated.

*A Dweller in Tents.* By L. T. MEADE. (Wm. Isbister.) A story of true love, whose course was interrupted, first by the heroic purpose, on the part of one of the lovers, to fulfil a duty of paramount claim, and still more by an effort on the part of the other to remove the hindrance by the commission of a sin. The sin bears bitter fruit and narrowly misses wrecking both lives, in addition to bringing the keenest suffering upon several innocent people. One of these is a little child, the guiltless and unconscious occasion of alienation at the outset, but ultimately by its gentle ministry the instrument of reconciliation. After severe discipline comes repentance and restoration, and the end makes amends for all. There is plot enough to furnish material for a story of much greater pretensions; the characters are truthfully and effectively drawn, and the charm of style which characterizes Miss Meade's former productions is never lacking in this. Of stories written with a purpose, this must rank amongst the best.



